THE BOOK OF THE

LAW

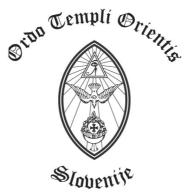


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INTRODUCTION

I The Book

1. This book was dictated in Cairo between noon and 1 p.m. on three successive days, April 8th, 9th and 10th in the year 1904.

The Author called himself Aiwass, and claimed to be "the minister of Hoor-Paar-Kraat"; that is, a messenger from the forces ruling this earth at present, as will be explained later on.

How could he prove that he was in fact a being of a kind superior to any of the human race, and so entitled to speak with authority? Evidently he must show KNOWLEDGE and POWER such as no man has ever been known to possess.

2. He showed his KNOWLEDGE chiefly by the use of cipher or cryptogram in certain passages to set forth recondite facts, including some events which had yet to take place, such that no human being could possibly be aware of them; thus, the proof of his claim exists in the manuscript itself. It is independent of any human witness.

The study of these passages necessarily demands supreme human scholarship to interpret— it needs years of intense application. A great deal has still to be worked out. But enough has been discovered to justify his claim; the most sceptical intelligence is compelled to admit its truth.

This matter is best studied under the Master Therion, whose years of arduous research have led him to enlightenment.

On the other hand, the language of most of the Book is admirably simple, clear and vigorous. No one can read it without being stricken in the very core of his being.

- 3. The more than human POWER of Aiwass is shewn by the influence of his Master, and of the Book, upon actual events: and history fully supports the claim made by him. These facts are appreciable by everyone; but are better understood with the help of the Master Therion.
- 4. The full detailed account of the events leading up to the dictation of this Book, with facsimile reproduction of the Manuscript and an essay by the Master Therion, is published in The Equinox of the Gods.

II The Universe

This Book explains the Universe.

The elements are Nuit— Space— that is, the total of possibilities of every kind— and Hadit, any point which has experience of these possibilities. (This idea is for literary convenience symbolized by the Egyptian Goddess Nuit, a woman bending over like the Arch of the Night Sky. Hadit is symbolized as a Winged Globe at the heart of Nuit.)

Every event is a uniting of some one monad with one of the experiences possible to it.

"Every man and every woman is a star," that is, an aggregate of such experiences, constantly changing with each fresh event, which affects him or her either consciously or subconsciously.

Each one of us has thus an universe of his own, but it is the same universe for each one as soon as it includes all possible experience. This implies the extension of consciousness to include all other consciousness.

In our present stage, the object that you see is never the same as the one that I see; we infer that it is the same because your experience tallies with mine on so many points that the actual differences of our observation are negligible. For instance, if a friend is walking between us, you see only his left

side, I his right; but we agree that it is the same man, although we may differ not only as to what we may see of his body but as to what we know of his qualities. This conviction of identity grows stronger as we see him more often and get to know him better. Yet all the time neither of us can know anything of him at all beyond the total impression made on our respective minds.

The above is an extremely crude attempt to explain a system which reconciles all existing schools of philosophy.

III THE LAW OF THELEMA*

This Book lays down a simple Code of Conduct. "Do what thou wilt shall be the whole of the Law." "Love is the law, love under will."

"There is no law beyond Do what thou wilt."

This means that each of us stars is to move on our true orbit, as marked out by the nature of our position, the law of our growth, the impulse of our past experiences. All events are equally lawful— and every one necessary, in the long run— for all of us, in theory; but in practice, only one act is lawful for each one of us at any given moment. Therefore Duty consists in determining to experience the right event from one moment of consciousness to another.

Each action or motion is an act of love, the uniting with one or another part of "Nuit"; each such act must be "under will," chosen so as to fulfil and not to thwart the true nature of the being concerned.

The technical methods of achieving this are to be studied in Magick, or acquired by personal instruction from the Master Therion and his appointed assistants.

* Thelema is the Greek for Will, and has the same numerical value as Agape, the Greek for Love.

IV

THE NEW AEON

The third chapter of the Book is difficult to understand, and may be very repugnant to many people born before the date of the book (April, 1904).

It tells us the characteristics of the Period on which we are now entered. Superficially, they appear appalling. We see some of them already with terrifying clarity. But fear not!

It explains that certain vast "stars" (or aggregates of experience) may be described as Gods. One of these is in charge of the destinies of this planet for periods of 2,000 years.* In the history of the world, as far as we know accurately, are three such Gods: Isis, the mother, when the Universe was conceived as simple nourishment drawn directly from her; this period is marked by matriarchal government.

Next, beginning 500 B.C., Osiris, the father, when the Universe was imagined as catastrophic, love, death, resurrection, as the method by which experience was built up; this corresponds to patriarchal systems.

Now, Horus, the child, in which we come to perceive events as a continual growth partaking in its elements of both these methods, and not to be overcome by circumstance. This present period involves the recognition of the individual as the unit of society.

We realize ourselves as explained in the first paragraphs of this essay. Every event, including death, is only one more accretion to our experience, freely willed by ourselves from the beginning and therefore also predestined.

* The moment of change from one period to another is technically called The Equinox of the Gods.

This "God," Horus, has a technical title: Heru-Ra-Ha, a combination of twin gods, Ra-Hoor-Khuit and Hoor-Paar-Kraat. The meaning of this doctrine must be studied in Magick. (He is symbolized as a Hawk-Headed God enthroned.)

He rules the present period of 2,000 years, beginning in 1904. Everywhere his government is taking root. Observe for yourselves the decay of the sense of sin, the growth of innocence and irresponsibility, the strange modifications of the reproductive instinct with a tendency to become bisexual or epicene, the childlike confidence in progress combined with nightmare fear of catastrophe, against which we are yet half unwilling to take precautions.

Consider the outcrop of dictatorships, only possible when moral growth is in its earliest stages, and the prevalence of infantile cults like Communism, Fascism, Pacifism, Health Crazes, Occultism in nearly all its forms, religions sentimentalised to the point of practical extinction.

Consider the popularity of the cinema, the wireless, the football pools and guessing competitions, all devices for soothing fractious infants, no seed of purpose in them.

Consider sport, the babyish enthusiasms and rages which it excites, whole nations disturbed by disputes between boys.

Consider war, the atrocities which occur daily and leave us unmoved and hardly worried.

We are children.

How this new Aeon of Horus will develop, how the Child will grow up, these are for us to determine, growing up ourselves in the way of the Law of Thelema under the enlightened guidance of the Master Therion.

V The Next Step

Democracy dodders.

Ferocious Fascism, cackling Communism, equally frauds, cavort crazily all over the globe.

They are hemming us in.

They are abortive births of the Child, the New Aeon of Horus.

Liberty stirs once more in the womb of Time.

Evolution makes its changes by anti-Socialistic ways. The "abnormal" man who foresees the trend of the times and adapts circumstance intelligently, is laughed at, persecuted, often destroyed by the herd; but he and his heirs, when the crisis comes, are survivors.

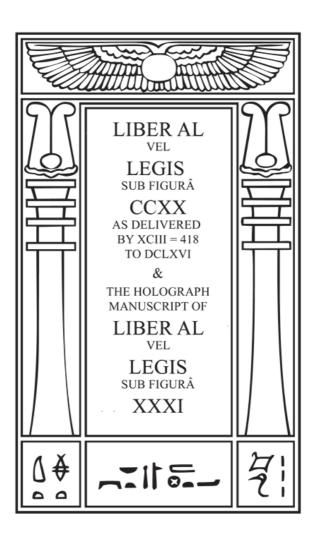
Above us today hangs a danger never yet paralleled in history. We suppress the individual in more and more ways. We think in terms of the herd. War no longer kills soldiers; it kills all indiscriminately. Every new measure of the most democratic and autocratic governments is Communistic in essence. It is always restriction. We are all treated as imbecile children. Dora, the Shops Act, the Motoring Laws, Sunday suffocation, the Censorship— they won't trust us to cross the roads at will.

Fascism is like Communism, and dishonest into the bargain. The dictators suppress all art, literature, theatre, music, news, that does not meet their requirements; yet the world only moves by the light of genius. The herd will be destroyed in mass.

The establishment of the Law of Thelema is the only way to preserve individual liberty and to assure the future of the race.

In the words of the famous paradox of the Comte de Fénix— The absolute rule of the state shall be a function of the absolute liberty of each individual will.

All men and women are invited to cooperate with the Master Therion in this, the Great Work.



- 1. Had! The manifestation of Nuit.
- 2. The unveiling of the company of heaven.
- 3. Every man and every woman is a star.
- *4.* Every number is infinite; there is no difference.
- 5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
- 6. Be thou Hadit, my secret centre, my heart & my tongue!
- Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
- 8. The Khabs is in the Khu, not the Khu in the Khabs.
- Worship then the Khabs, and behold my light shed over you!

Had! The mantes takin of Neit The undilary of the company of bewen Doley was and wery woman is a star Every mucha is infinite: Her is no difference Helpme, o warrior bod of Phebes, an my unveiling before the Children of men Be The Hadit, my seriet clate . my. heart I my long ne. Belived! it is revealed by Arivars the minster of Host par - heat Relibers is as The Mu, and The Mu in Vorship Pan The Whels, and behold my light bled we you.

- 10. Let my servants be few & secret: they shall rule the many & the known.
- 11. These are fools that men adore; both their Gods & their men are fools.
- 12. Come forth, o children, under the stars, & take your fill of love!
- 13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
- 14. Above, the gemmèd azure is

 The naked splendour of Nuit;

 She bends in ecstasy to kiss

 The secret ardours of Hadit.

 The wingèd globe, the starry blue,

 Are mine, O Ankh-af-na-khonsu!
- 15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in

Let my sevant be for Assert . They shall Jule he many the known. Prese are polo that were adore; with their Tods Mer wer are forlo. louce fork, o dilote , ander the stars the you file flore. In shore in and in for. By cooling whi yours by dig is to see you fing 1.1. The believe by Now get shall know that The chosen mest x postle of - prite spice is He hince - hust - 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.

- 16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
- 17. But ye are not so chosen.
- 18. Burn upon their brows, o splendrous serpent!
- 19. O azure-lidded woman, bend upon them!
- 20. The key of the rituals is in the secret word which I have given unto him.

his orman, called the Scarlet Woman, is all power given. They shall gather my children into Then fold : They shall buy The glong Mestas into the health of men. For he is ever a sur, and she a woon. But thum to The winged secret flue and to ber the stopping starlit. But ye we not so chose Bun apa hen home, - plendrous serfact ! 6 ayue lidled woman, bed for Men! The key Me rituals: in The Serest and which I have guin unto him

- 21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth;

 I am Heaven, and there is no other God than me, and my lord Hadit.
- 22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me.

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

With the we she Adore I am nothing : They do not see me. They are as apra the with I am Hewen, and these is no other End Them we and my lord Hedit. Now herefre I am known to ge by my name Nait, and to him by a secret have whoch will gut die when at too the Ruweth me Lince I am Infinite There and Mehfuthe Itan Merety do JR also thes. Buil nothing! Let there he no difference mude away you befreel my ne they say

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

other thing ifor thereby there could hart. But whose waileth a This let him he The dief fall! land wit and my word to sice and fifty Divide, add, multiply and unless toud. Then saith the prophet and slave of the bentons me , Who and, and what I hall be the sign. S. the unwees thin, bearing down, a lumbert flame of the, all-brilly all perstrant, had budy bands whom the bluck earl che little body autel for love and her soft feet not autry The

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

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

alteforers Then knowest! And the oly The entimity of constence, the unfaquely has about fut of my body? (Write Pais in white and) One lete as above. But go freda a Then the pust moved & said and The Queen of Space, horny her lovely how and the devolper light who wo hable body in a sweet-ruelling herfune of Sweet 6 Nuit, continuous me of Heure, 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!

- 28. None, breathed the light, faint & faery, of the stars, and two.
- 29. For I am divided for love's sake, for the chance of union.
- 30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
- *31.* For these fools of men and their

be ever has that men speech not of There as one Intro Nove and let them speak not of thee Itall swill Thou art artimons. None, heatred be light, fait facy, I Mestrus, and two. For I am hiridal for love's sake, for the chave of min. This The creation of the world the The pain of division is as nothing and the joy of dorolation all. For Rese fools of men and their

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

wes are not that at all! They feel little; what is, is released by weak fry s. but years my chosen mes. bbey my prophet! follow out the ordereds of my hursledge! seek me mly! Then the joys of my love will redear ye from all fair. This is So : I sweer it by the would of my body; by my sured heart and layer; by all I can jue, by all I deans of New the first fell wito a deep trace or

- swoon, & said unto the Queen of Heaven;
 Write unto us the ordeals; write unto
 us the rituals; write unto us the law!
- 34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
- 35. This that thou writest is the threefold book of Law.
- 36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

Sovon & Said west The Jacon of Herran Wite usute us the ordeals write out as the rituals wite who we helen. But The said the orderdo furite not The rituals shall be half known and buff concelled: The Law is for all Thus That how with I to The Muchle look of Low My sente stallhof un known the butst of Repinces shall not in me letter dange his book, but lest here be felly, he shall comment Presely a by the without Ra- Horr - When it.

- 37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.
- 38. He must teach; but he may make severe the ordeals.
- **39**. The word of the Law is Θελημα.
- 40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt

also the wants as and spells, the obesh and the ways ; the work of The ward and the work of the Sond: These he shall been and terch. He must took; but he way were swere the orderlo. The word of the Law is DElynx. Who calls us Relemites will do no arong, if he look but lose in the word. For here we Bessen Three hades. He Hamit and he have and The man of tents. Do what Than will

- shall be the whole of the Law.
- 41. The word of Sin is Restriction. O man!

 refuse not thy wife, if she will! O

 lover, if thou wilt, depart! There is

 no bond that can unite the divided but

 love: all else is a curse. Accurséd!

 Accurséd be it to the aeons! Hell.
- 42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.
- 43. Do that, and no other shall say nay.
- 44. For pure will, unassuaged of purpose,

Stall be the whole of the Low. The word of Sie is Restriction. 6 man! repose not they wife if she will. 6 lover, if More wilt , deput. There is no bad that can mite the divided but love: all alse is a curse. Aumied! demsed! be it the sens. Hell. Let it be that state of many hood bound and boothing. So with My all then but no what but I to they will O. Ret and no other shall my way. For pure will, were agget of purpose,

- delivered from the lust of result, is every way perfect.
- 45. The Perfect and the Perfect are one Perfect and not two; nay, are none!
- 46. Nothing is a secret key of this law.

 Sixty-one the Jews call it; I call it

 eight, eighty, four hundred & eighteen.
- 47. But they have the half: unite by thine art so that all disappear.
- 48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

delieved from the birt of result, is Every way histert-The Perfect and he Perfect are one Perfect and not two; way, are wore! Nothing is a ceased key of his law Lisaty-me the Lews call it; I call it Eight, Eighty, foulanted & Eighteen. But they haby the half: wito by this at so that all dwappen. By haflet is a fool with his me one one ; are not they the Ook and whe by the Book.

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

 The gross must pass through fire; let the

aboyete all ritrals, all ndeels, all words and signs. Ra-Horor Whath hak taken his sent in the East at the Eging The Gods and let Asa be will be who also we one. But they we with me Let Asa be the adorant, be the Suffer ; How in his servet were and The bod witistry: There is a word to say along the this of heat's tash. Behald! There we three ordeals in one, and it may be quien in three my. The gross and firs though fie, 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!

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

14 fine be tried on witellest, and the lefty those was whe by rest. Thus ye have star estar system sixisten let not me know well the other. There are four gotes to me police. he floor of that place so of silve and gold, lepro by uli yasher are there, and all rare sent jamie - was, and he andles of leath. Let him bute in true or at me the fougates; let him stand a Refor Meplace. Will be Should want ? 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.

- 52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!
- 53. This shall regenerate the world, the little

and wears. Be goodly therefore: diess ye all in his opposed let rich fords and dish sweet wis and was that from. but Also, take you fill and will of he as ye wild , when , where and will whom yewill. But alway , unto me. If this he not anyth; if ye comfound The spice-warks, saying: They are me a squig They are many; if the situal be not we unto me: The cocket The distpl judgments V/Re How Which This dull required 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!

- 54. Change not as much as the style
 of a letter; for behold! thou, o prophet,
 shalt not behold all these mysteries
 hidden therein.
- 55. The child of thy bowels, he shall behold them.
- 56. Expect him not from the East, nor from

world my switer, my heart sing longue, auto whom I send his kiss. Also, o Scribe and puffet though than he of the finices it shall not assure thee we absolve the But restay be time and toy of with i eva To we To us. Change not as much as the style of a letter; for believed those o perfect shalt not behold all these my stains hidden Merein. The dield of By Rowels, be shall helit Expect him not from the East wor from

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.

57. 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 expected home where that dield. Am! All unds we Saved and all peoplets the; save my that they undertand a little; who he fut bull Mayutin, leve the second analtelked . But how hast all - The clea light, and some though not all with I wohe we under my stars . The law, love under will. No let The forts mustake love; In there are love and love. There is The dove 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 \mathbf{x} is not the Star. This also is secret: my prophet shall reveal it to the wise.

- 58. 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.
- 59. 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 forbress and he great my stay the House of Tool All here le letters of my Book are aught; but & sust mestar. This also is secret: my prophet thall revel it therise. I give unainaginable jogs ne with: certain not futh, while in life, In deal, here multirable, rest, cestray: nor dol danned any It in Jacifice. My wrance is of resurvis words & ques and there wo to blood therein: because of my hair the trees of Elevity.

- 60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.
- 61. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all;

My number is 11, as all their numbers who are of us. My colour is black The method with a circle in the Madke, a the circle in the Middle, a the circle is feel are seen the illing. Also I have a senst glory be New Part fore we. But to line me is better them all they o if when the might - of me in The derest - there presently hunest mue we care before we in whing we with - pure heart and the Expert flowe Berein, then shall some a little to his wing boron. For me has wilt has then be willing to give all:

but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ve shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ve 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 vou! Pale or purple, veiled or voluptuous, I who am all pleasure and purple,

but whose give one particle of high-Shall lose all in that hour. Ye shall gather goods and store of women and Spices; ye shall wear nich sewels; ye Shall enced the nation of the rall in oplendom spide; but always in the lose of me, and 1. Shall ge come tomy fry. I change you connectly to and before we in a runte who and weed with a bich headshess. The you / years to yn. Pale or huple, wiledor what hours ! who am all flearing and hufle

- and drunkenness of the innermost sense,
 desire you. Put on the wings, and arouse
 the coiled splendour within you: come unto me!
- 62. 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.
- 63. 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 dumblemens The un neumal Fange device you. Put on the ways will away The coiled splandon with my on - come anto me At all my melting o with you I hall the Justess say - and her eyes I hall have with desire as the stands have and rejoining any Send temple - To we! To we! To we! cally fall the heads of all when love - chant. his the repositions a love - say untime! Bun time futures! Wear to me faith! but time, for I love ya! I love ya!

- 64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.
- 65. To me! To me!
- 66. The Manifestation of Nuit is at an end.

I am the the-lideled day liter of huset, In The nebed billiance of the whoff him is in 24 The Mentes to tra of Wait is

- 1. Nu! the hiding of Hadit.
- 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 ! he widing of Hadit. 2 Come! all ge, and leave the secret . hat wath not yet been revealed. I tadit am The complement of Now my bride I am not Extended, and Whole who were of my House. 3 In the sphere I am everywhere, to centre, & The the avanufacure, is worker from. 4 get she dell behinn & have. 5 Behold! He rituals of the old Mie are black. Let the love mes be as taway; al The goth ones we purged by Reprophet! Then I will Me Knowledge go my it. 6. Jan the flame that tuns in way heart & man, and whe are of way stre. I am

- Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
- 7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
- 8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
- Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
- 10. O prophet! thou hast ill will to learn this writing.
- 11. I see thee hate the hand & the pen; but I am

Life, and the quie of life; yet therefore is the humledge of me the humledge of what.

7. In the Majican and the Extrest. I an the exte of the wheel, and the arte on the aicle.

go. 8 Who worshipped Here-ba-krack lieve worshipped there -ba-krack lieve

planewhe all je that existence is true jis; that all the sorrows are but as shadows; they has save doe; but there is they which remains

10. 3 puplet ! Mon hast-ill will to love this with inj.

11. Lee thee bate The hand & Marken; 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 the which than knewest by 13. In why? Because then wat the survey 14. Nor let - There he a veiling of this Junio : wow let Hee light devou when and cut have af with bluthelss. 15. For law perfect, being Not; and my mucher is wie by the fool; intains the fost law Eight, and me a right. Which is vital, on I am none withed . The Empress and the King are not of me; for here is a further secret. 16 I am Repress ofhe their Shout. There elever as my hide is alwar.

- 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.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

21 We have nothing with the outrist and the wifit: let them die in This wisery: For Regfeel not. Composion she vice of kings: Stanf down the webbled the weak : This is the law of the strong: This is one law and the by of he world. Think not, sking, up no Net he: That The Must Die: weily har halt not die, but line! Now let it he andestood. If Relody of the King downhe, he shall remi - Towerestay y or we Neit Hadit Ra-Home Khuit. The Sm. Show R stylet, Light These are for the sewants of the Star who what

- 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 Me Suke But quith Murleye xhelyht and hight gloy, and this he heart of man ish dumbenness. To worshipme take wie and strange trus whereof will tell my proflet, i be down bereof! They shall not ham ge et all. It is a lie this plly against self. The assporme of in nortice is a lie. Be strong, , man, lust, Enjoy all things of suse and refeture : few not Pat any God whell day thee for Phis. 23 law slove : New is no God where lam. 14 Schold! Were be grave mysteries; in there are also of my hierds 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,

Paid not to find them on the frest is on the mountain; but in bed ofpuble, caused by magnificent heasts of women with laye hims, and file and by How Then Eye, and masses of flaming have about them; there shall be find hen. Ye shall see than at me, at Victorious annies, at all the foy; and there Shall ben Then a joy a million this greath than his. Beware lest any free another, thing against King! Lone me another with humy hearts; alle lar me trample 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 wroth. 25. Te are against - The people, 6 my chosen! 26. Pan the secret Serpart cirled about to Spring: in my cording New is joy. If I lift up my head, land my Mint are one. If I down her were head, and short forth venous, there as raptime of the carti, and I and the contine one. : 2) These is great danger in me; for who do not undertand there mus shall make a 9 rest miss, He shalffeld down into the fit called Because, and New he State.

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

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

fewer with the dogs freezon. 28 Nor a cuse upon Because and his kin! 29 May Because be accused for wa! 30 1 Will stop and ones Why, in whing Because, then Will rith & los weight. 31 of Power asks why , Then is Power wachers. 32 Also reem is a lie; in there is a factor a prite sulven; & all here words are skew- wise. 33 Enough of Because ! Be he downed for a day! 34. But ze, ony people, we up x wake! 35 Let the ritaals be rightly beformed with by 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 intrale of the alements and fearts. The times.

37 a feast for the hast well of the Prophet and his Brile!

38 a feast for the three days of the writing of the Book of the haw.

39 De feast for Taluti and the children Ro Prophet - senet, & Prophet!

40 a feast for the Superior Ritual, and a least for the to quino Merodo.

Ha feart for fine and a feart for water; a feart for life and a greater feart for deal.

- 42. A feast every day in your hearts in the joy of my rapture!
- 43. A feast every night unto Nu, and the pleasure of uttermost delight!
- 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 Joy of my refline. us a ferst every wight note Wast, and The pleasure of atternost delight. 44 lye! ferst! rejoice! There is no dread bereafter. There is the distribution, and ctenal cestray in the horses Mu. 45 There of heapful hedge. 46 Dost Thon fail? Ast thom sorry? Is few in There went? 47 Where , am best 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 hem. I console not. That The wasted the wester. 49 law myre sangueror. I am not of the Slaves that Just. Be they demund & deed! Amen . This is the 4: There is a fifth who is inville sheein and as a habe in an Gg.] so Blue am I and gold in The light of my laile: hothe red flem is ni my Eyes try sprayles are fulfle + green. 51. Purple beyond puple: it who light in the

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

Man Eyesight. 52 There is a weil : That weil stresh. It is The veil of the modest woman; to to The veil of s now, Me sall of death. This is work of me. I can low that lyng pectro of The curlines: veil not you viels in outrous words : there vices are my service; ye don well, & first reward you here and hereafter. 53 Few not, , prophet, when there works are said, Then shalf not be sorry. Then at happartially my chosen; and blessed we

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!
- 55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find

he eyes hat the halt look up a will gladuess. But I will like there in a much of som : They that the thee that from there at falle : but - I lift thee of. 54 Nor Shall May who ary alad then Jolly that the mement would wail; Non shall reveal it: Thor availest: They are The slaves of because : They are not of me. The stops as the wilt; the letter dange them not in style or wake! so has shalf often The order walne of the Eylor Alphabet, Pan 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

were signifold to at tribate there unto. 56 Begne! ye wishers; was though ye ligh as my house go dall lay wot by . We when year sad know that I have forschen you. 57. He that is nyhteen shall be whiten still, he Propin fittly shall be filthy still of Yea! deem not of change : ge shall be as ye are, snot other. Therefore the kings of pearlishall be they for we desthe shall serve. There is none that shall be ast down of lifte dup: all is we

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 nes my Sewants: it may be that gonderbegan is a King. Aking may choose his gament a be will: here is no certain lest: but a begg as count hicle his prosety. 59 Bevare Merefre! Lone all, lest herdrice is a King arealed! Say gon so? Fool! If he be a King, thou construct hunt him. so Therefor stile hard slow, and to hall with hem, master ! 61 have is a light before there eyes o propher, a light-underick, 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 aplifted in Theme bent; and the hose of the stars rain had apar they lody. 63 har act Exhaust on The coluMan fellier of he aspiration: The aspiration is weter Now death, we rapid and layblafe the a cases of Hell's on worm. by 66! An ut overme: we we up thee; ou delight is all one hee: Lail! hai?! proflet of Na! pupled of Stal! hashed Ra. How hole! Now rejoice! now are in on flendor + rappe! Come in me passing peace , & wite sweet words for the they o!

- 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!

to law the Mostin: Non att the Holy Chosa he. 66 Write, & but carry in unting! Work, x be one bed no working! Thill will be in I life & death! M! By desholed be lovely: whose seek it hall be glad. Pry death shall be the seal of Refirment of on yelry love. me! lift up there head + rejonce! We are me; me aourse. 67 Hold! Hold! Bear of in Pry refshee; fell not in smon the excellent hoses! 68 Hander! Hold up Byceff! Lift the 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

heelhe not so deep - de! Eg ali: al ! What Holfeel? 1. Be word Exchangled? 70 There is help & hope in the fells. Wolan Says : he strong! Then cand Thom here were Joy. Be not animal; refine by sappue! If thou duit , duit by the right and wiety rules of art: if him love, asceed by delicery; and if how to anylet fing mo, let There be just lety therein! 71 But Roued! Exceed! 72 Itive was to more! and if how and truly

- 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. 4638ABK24ALGMOR3Y
 X2489RPSTOVAL. What
 meaneth this, o prophet? Thou knowest
 not; nor shalt thou know ever. There
 cometh one to follow thee: he shall

mie - and doubt if not, an if Non ant Evel fig no! - deep othe wan of all. 13 ah ibh! Dert! Dert! Por shelt loyfor deeth. Beath is Jobiddle, o man, unto the 14 The length of they longing shall be the straight of its glory. He Put live by & deries death much is one the King many thekings. 15 Mye! letter to the number of the words: 76 4638 ABKZG ALGHOR 34 * If BORDSTOVAL. Who meaneth his, o proplet? Those howest noi, nouthalf this how we. There cometh one to follow Thee: he thall

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

is found it. But sevenber, o Chosen me, to be me; to felow the lone of-No worke strult heaven; to look fort afor wer, & tell them this q lad word. IT be thou proud and mythy away men! 18 Lift up they celf! for there is home like auto Nee among well a among Ends! Liftup Myself, o my prophet, By statue Shall Sulpres the stres They shall worship by have, frusquare, mystri, wonderful, the number of the man; and the mans of

thy house 418.

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

By house 418. 79. The and of the bushing of Shall; and blessing worship to the higher of the lovely Star.

- 1. Abrahadabra; the reward of Ra Hoor Khut.
- 2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
- 3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
- 4. Choose ve 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 ahaahadsha! The seval of Ra How What. 2 New is division little homeward; there is a wad not known. Spelling is defined; all is not aught. Beware! Hold! Raise the shell of Ra- Hor- Whit 3 Now let it be post understood that I am a god of War and of Regence. Whall deal Landly with them. 4 Choose year soland! 5 Fortify it! 6 Day it about will enjuery of wes! I will give you a war aging. 8 With it go shall smite 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! With draw! Upm Then! This I he Law of the Battle florywest: Thus shall my worship be about my secret wome. 10 let the stile of sweeling itself; set it in My cecret temple - and that straple is aheady aight disposed - x it dall he you Wibleh for wer. It shall not face, but misculous colone shall come back to it lay offer day. Tore it in locked glass me hoof to the world. 11 The shell be your oly proof. I polis yourset Conjuer! That is anough. 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-ordard house in The Victorians city. Then shall Myself comey it with worship, shifted; Mongh Man lites T it not. Than shall have danger strouble. Re- How here is with Thee. Worship we with fix & blood, worship me with swords a wife years. Let The woman he guit with a sund before we: let blood How try we. Truple dow the Heather; be for them, varior, 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 blessèd Beast, and thou the Scarlet Concubine of his desire!
- 15. Ye shall be sad thereof.
- 16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
- 17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your

13 But not now. 14 / Nall see Mut hom, a blessed Beest, and Non the Sculet boundine of his beside! 15 ye shall be sal Maleff. 16 New got to Eyely to cabel he provises few not to undergo the auses. Je, was ge, how at This meaning all. 17 Fem not at all; fem weither men, nor Fates, nor gods, nor anything. Morey kne not, we lay he file folly, not eny other hower is beene or upon the routh or under the carl. Na is you refuge as Halitzone

- 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 strength, free, ry me of 18 Away let be off: dam them who pity. Will and totale; there not; he up a them. 19 That stell they shall call the Abrumatia 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 what here again. 21 Set up my image who East: Par shelp by Thee as inge which will show thee, Especially not white the one than 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 would me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; The Mas are secret; for Me Berst who Bride are they: and for the winces of he Order a . What to This? Then shelt how. 23 For perfume wine weel shorey which leavings of sed wie: Ben oil of Abramelia and die il, and ofterward soften a most? dow with rich peal blood! 29 Re best blood is of the moon, mouthly: Rea the peak blood of a child, 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.

bost of benen: ther of anemis; then The huest of the worshippers: lest of Love beest, no matte what. 26 I wis him : of this wishe cades & ext with me. This halk also another ese; let it be beid before we, and left Paich with fulues I you onon: it shall become full of beetle as it were and creeping things sacred unto me. It These slay, many your enemie whey shall 27 also there shall heed but & power of last in In at the capity Recol. 28 also ge 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 Bey by heft, it is helter; In they swell with my force. All he fre me. 30 Ry altar is of open haso work: hun Resea an silva or gold. 3.1. There could a rich men from the Nest who . Shall from his gold upon thee. 32 From gold frage steel: 33 Be ready to Hy or to mile. 34 But you holy flace shall be activached thoughout The centuils: Though with fix and Sword it he hunt down a shattived, get an inwithle house There standel and Shall ctand until the fall of the breet

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 globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

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

Equinoc, when the machin shall aime and The dable wanded me assume my Those and place. touther proflect that and, and hing pesh fuer from the skies; another arman well wake the bust sorrship of the Suche; andhe Soul of god and heast shall muy to me the globed priest; another saifice shall stri The toub; another his shall very a; and herain, no layer be found To the Hund headed mystical lord! 35. The half the word of Hern-ra-ha, called for-pa-kreat and Re- Hom- Khut.

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-nakhonsu

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-nakhonsu!

By Bes-na-Maut my breast I heat:

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 Republish with The God.

"Jam the Lord of Mebes" to prove vellem brok

38 So Prot by light is in me a its sed flame is as a sword in my band to bush they order. There is a secret look that Toball make to establish they way in all the qualities

(here we the adoutins, as thou last writted as it is David

The light is mine se

from wellen book to "Ra- Hoss-Khuit

- *39.* All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no: it is no odds. Do this quickly!
- 40. But the work of the comment? That is easy; and

39 all his and a book to say how thou didst come bither and a reporduction of This with and paper for wer - for in it is the word secret & not only in the Etylish-and they comment apor his the Brok of Reten-shall be hunted beautiffly in sed with and black upon beautiful piper made by hand; and to each man and woman that Those meetest, were it but to die or to dinh at them, it is the Law to give. Then they shell chance to while on This blus or so; it is no odds. Do this quickly!

- 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

Gudit him in Thy heart shall make saift and Seane by pen. 41. Establish at by Keeba of a clerker. all must be the well and with havies 42. The orderlo han dalt oversee thyself, we only the blind mes. Refuse were, but Thom Shalt know a destry the traitors. I am Ra- Horr- Whit and I am promple to hotest. my sewant. Incees is they proof : ay we not: convert not: tell not nermal. Then that seek to mitraplice, to weather thee, the afted without fily repeate & destry them afterly. Swift as a trodder seepend time

- 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 stube! Be har jet deadlier han he! 4 Dray draw heir moto to anotal trament. bugh at Then Ten: ofit upon them! 43 Let the Sculet Woman beware! If hily and ampassion and butleness orisit her heart of she leave my work to toy with old sweet nesses Then shall my wayland he Town. I will slay me her child: I will alienale her heart: faill out her out from wen: as a thinking and desproved whater Shall she and 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 raise herself an fride. Let her filler me way way. Let her Work the work of wichedness! Let her kill her heart! let her be load and adultures; let her he covered with saids, and wich gaments, and let ber be hamelers befre 45 Then will I lift her to primates of home. Then will I breed from her a child my litter han all the hungs of the can't will ite her with jij : with my free shall she see the stile of the any hip of the 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 was before me, or are should haill hing you to victing & joy: will be atyme amo as Leftle & ge shall delight to slay. Luces is you prof; Comage is your amoun; 90 h, 90 h, in my they a see shall tun not but for 4) This book hall be translated into all tonges: Int always will be refined in the witing 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 Kev of it all. Then this line drawn is a key: then this circle squared \oplus in its failure is a kev also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

chance that The letters and their position to me and her in these are my tais Not no Berst shell divine Let him not seek to the . but me cometh after bin, where In not, who shall distructed by tall. Then Mustine drawn is a key: then this Circle squared Di its faiture is a key also. and Abrahalaha. It shell be his dield & But strugely. Let him not Seek after this; for thereby alme an he " 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 hohe place. 49 I am in a secret profile and the fles they you? all gods of new. 50 Course Them! Course Them! Course Them! 57 With my Hawh's bead I feel of the eyes of Less at be bays whom the wors 52 / flap my wings in The face of Mohammed & blind line solvith my claws I lear out the fleshoffle Indian and the Buddlet Anyol and 54 Ballasti! Ongsehda! 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

aspulous creeds.

55 Let Many inviolate be tom upon wheels: for her sake let all charte women he afterly despised anny you. st Also for beauty's rike and liver.

57 Despise des all awards; professional Mhers who due not fight, but play; all fort despor.

58. But The keen and the hand, then royal and the lefty; ge we hollers!

og to hother fight ye.

60 There to no low beyond Do what the wilt. 61 here is an and Meword 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.

hubband in Ras seat, lighten The sides The sal. 62 To be do ge revenue; tome one ge Muny h tribulation of relead, which is 63 The fool readeth two Book of the Law, and its comment she understandeth it not. by Let him come through the fist mobel x it will be to him as isher 65 Mary L Re second world 66 hough the third, stores offrecons water 67 Mungh the bouth, Strinds of the articale file.

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

68 get to all it shall seen heartiful. It anemie who say not so, are were ties. 69 There is success 10 / am the Hush- Herded Lord of Silable sof Sheap R; my newys, should the hight blue oky. Il tail go twie warron about the fillers of The world ! for you him is mythe at hand he would of the Cophe ma - but my left hand is sufty, for I have can had.

an Universe; & nought remains.

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

 Abrahadabra.

The Book of the Law is Written and Concealed.

Aum. Ha.

an builes & northet remains. 13 Paste he sheets from my to telt and from top to bottom: Then behold! 74 There is a fillendown in my name hiddle and gloring, as the our of midney ht is we he som 75 The wday of the words is the Word Abrahadaha. The Book of the Law is Willen 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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