

THE BOOK OF THE

LAW



A.:A.:

Publication in Class A

Imprimatur:

N. Fra. A.:A.:

Ordo Templi Orientis



Slovenije

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.*

O. M.



LIBER AL
VEL

LEGIS
SUB FIGURÂ

CCXX
AS DELIVERED
BY XCIII = 418
TO DCLXVI

&

THE HOLOGRAPH
MANUSCRIPT OF

LIBER AL
VEL

LEGIS
SUB FIGURÂ

XXXI



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!*
7. *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.*
9. *Worship then the Khabs, and behold my
light shed over you!*

Had! The manifestation of Nuit

The unrolling of the company of beaver

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
unrolling before the children of men

Be thou Hadit, my secret center, my
heart & my tongue.

Behold! it is revealed by Anvaros the
minister of Hor-pa-krast

The Khebs is in The Khe, and The Khe in
the Khebs

Worship then the Khebs, and behold my
light shed over 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 servants be few & secret. They shall
rule the many & be 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

V. I. of I fell called the joy.

Now yet shall know that the chosen
priest & apostle of white space is
the prince-priest the Best and in

*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 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 stopping starlight.

But ye are not so chosen
 Born upon their horns, a plentious serpent!
 O argive-lidded woman, bend upon them!
 The key of the rituals is in the secret word
 which I have given 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 God & the Address 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
whom I will give him when at last he
knoweth me

Since I am Infinite Space and Infinite
Stars therefore do ye also thus. Build
nothing! Let there be no difference made
among ye between any one thing & any

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*

5
other thing; for surely there could be hurt.

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

I am Wit 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-brushing
all penetrant, her lovely bands upon the
black earth she lit the body arched for love
and her soft feet not treading 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*

At the flowers Thou knowest! And the sign
 shall be my ecstasy, the consciousness of
 the continuity of existence, ^{the sensation} ~~the unpayable~~
^{omnipresence of my body}
~~has a divine part of my immortality.~~
 (Write this in white words) | One letter as
 above.
 (But go ~~forth~~ ⁱⁿ)

Then the priest unweaved & laid out
 the Queen of Spine, kissing her lovely brows
 and the dew of the light touching his whole
 body in a sweet-smelling perfume of Sweet
 O Mint, continuous one of Heaven, 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*

1
be ever thus that men speak not of
Thee as One but as None and let
them speak not of Thee at all while
Thou art continuous.

None, I created the light, faint & many, 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} ~~distance~~ is as nothing and
the joy of dissolution all.

For these frobs 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*

8
lives are not then at all! They feel
little; what is, is balanced by weak
joy &c: but ye are my chosen ones.

O 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
Heaven; 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 &c

*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.*

9
Saron & said unto The Queen of Heaven
Write unto us the oracles write unto
us the rituals write unto us the Law.

But she said The oracles I write not
The rituals shall be half known and
half concealed: The Law is for all
Thus that thou writes it is The Purple
Book of Law

My scribe Bulkef-na-khousa the
Priest of the princes shall not in me
better change this book; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khnum 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 mantras and spells; the
 oaths 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 share
 the ordeals.

The word of the Law is Deity.
 Who calls us Pellemites will do us
 wrong, if he look but those in to the
 word. For there are these Three
 Grades, the Hermit and the Lover and
 the man of Earth. Do what thou wilt

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,

11
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. Accursed!
Accursed! be it to the seas. Hell.
Let it be that state of many hood
browed and looking. So with thy all
thou hast no right but to do thy will
O that and no other shall my way.
For pure will, unassayed 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?*

12

delivered from the last 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, hundred & eighty-two.
But they babble the half: unite by three
out so that all disappear.

My prophet is a fool with his one one
one: are not they the One and none
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*

Abrogate^{all} 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 Hoor be with Us
 who also are one. But they are not of
 me let Hoor be the laborant, Us the
 sufferer; Hoor in his secret name and
 splendor 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

*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*

fine he tried in intellect, and the
 lofty those ones in the highest. Thus
 ye have star & system system
 let not me know well the other.

There are four gates to one palace;
 the floor of that palace is of silver and
 gold, Lepus hygnli & gaster 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? Ah! warrior, if thy
 servant sink? But there are means

*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 means. Be goodly therefore: dress ye
 all in fine apparel eat rich foods and
 drink sweet wines and wines that France.
~~but~~ 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 enough; if ye compound
 the space-marks, saying: They are not
 or saying They are many; if the ritual
 be not unto me: Then expect
 the dreadful judgments of R. Horn Whist.
 This shall regenerate 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*

would 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 restay be thine and
 joy of earth: even To me To me.

Change not as much as the style
 of a letter; for behold thou o prophet
 shalt not behold all these my stories
 hidden therein.

The child of my Ravel, he shall behold
 them.

Expect him not from the East nor 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 house
 expect that child. Ah! All words are
 saved and all prophetic time; save only that
 they understand a little; solve the first
 half of the equation, leave the second
 unsolved. But then hasten all in the
 clear light, and some things not all in the
 dark.

Enshrine me under my stars. Love is the
 law, love under will. No 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

*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.*

*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 fortress
 and the great mystery of the House of God.
 All these old letters of my Book are
 aught; but ~~G~~ is not the same. This
 also is secret: my prophet shall reveal
 it to the wise.

I give unimaginable joys in earth: certainly,
 not faith, while in life, after 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.

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. ^(lost) ^(belong) My colour is black & the
 The four pointed star, with a
 circle in the middle, & the circle is red
 I think, but the blue & gold are seen of the
 seeing. Alas 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 - than
 presently burnest mine incense before me
 in washing me with - pure heart and the
 Serpent Flame therein, then shalt come
 a little to lie in my bosom. For me has
 not man been 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; ye 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 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 whoso gives me partick of this
 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 splendour & 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 white robe and crowned
 with a white headress. I love you I came to
 you. Pale or purple, veiled or unveiled, who
 are all pleasure and joy

*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 drunkenness / The uncleanst / base
 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 ^{king of the} hearts of all in her
 love - chant.

Sing the rapturous love - song unto me!
 Burn time perfumes! Wear to me jewels!
 Kneel to me, for I love you! I love you!

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.*

22.
I
I am the blue-biddled daughter of sunset, I am
the naked brilliance of the volubilis in my
sky

To me! To me!

The Manifestation of Night is at an
End.

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*

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret. But
that not yet been revealed. I Hadit am
the complement of Nu my bride. I am not
extended, and Kibals is the name of my House.

3. In the sphere I am everywhere, the centre, &
she, the circumference, is nowhere found.

4. Yet she shall be known & never.

5. Behold! the rituals of the old time are black.
Let the evil men be cast away, let the
good ones be purged by Reprophet! Then I will
New Knowledge go a-ryht.

6. I am the flame that burns in every heart of
man, and in the ore of every star. 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.*

*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 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 axle in the circle.

"Come unto me" is a foolish word; for it is I that
go.

8 Who worshipped Heru-pu-kraath have
worshipped me; ill, for I am the worshipped.

9 Remember all ye that existence is true joy;
that all the sorrows are but as shadows; they
pass & are done; but there is that which
remains.

10. I prophesied: 'Thou hast ill will to learn this
writing.

11. I see thee hate the hand & the pen; 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.*

Stronger.

3

- 12 Because of me in thee which thou knowest best.
- 13 for why? Because thou wast the knower,
and me.
14. Now let there be a veiling of this shine: now
let thee light down men and cut them
up with blindnesses.
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 right: 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 of the Herkphant. Thus
eleven, as my bride is eleven.

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. 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 kind folk.

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, deeping 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 outcast and the wretch:

Let them die in their misery: For they feel
not. Compassion is the vice of kings: Stand

down the wretched & the weak: This is the

law of the strong: This is one law and the

law 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 does sohe, he shall remain

Foreverlasting for ever Nait Hadit Ra-Hor-
Khuit. The Sun, Stars & Light, Light these

are for the servants of the Star & the 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 I am the Snake that with knowledge & delight
and bright glory, and still be hounds of men
with drunkenness. To worship we take wine
and strange drugs whereof I will tell my
people, & be drunk thereof! They shall not
have 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 repture: see not
that any God shall deny thee for this.

23 I am alone: there is no God where I am.

24 Behold! there be grave mysteries; for there
are also of my friends who be 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,

7.
think not to find them in the forest or on the
mountain; but in beds of purple, caressed by
magnificent hosts of women with long 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 annies, at all the joy; and there
shall be to them a joy a million times
greater than this. Beware lest any
force another, King against King! Love one
another with burning hearts; or the low men
trample in the fierce lust of your pride

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. 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 Nint are one.

If I droop down mine head, and shoot
forth venom, there is rapture of the earth,
and I and the earth are one.

27. There is great danger in me; for who doth
not understand there must shall make
a great mess. He shall fall down into
the pit 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 accursèd 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!

pench with the dogs of Reason.

9

28 Now a curse upon Because and his kin!

29 May Because be accursed for ever!

30 If Will stops and cries Why, in asking
Because, then Will sits & does nothing.

31 If Power asks why, then is Power weakness.

32 Also reason is a lie; for there is a
factor in finite existence; & 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!

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 rituals of the elements and feasts of the trees.
- 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 Taluti and the child of the Prophet - secret, O Prophet!
- 40 A feast for the Supreme Ritual, and a feast for the Unification of the Gods.
- 41 A feast for fire and a feast for water; a feast for life and a greater feast for death.

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.*

- 42 A feast every day in your hearts in the
joy of my septime.
- 43 A feast every night unto Waco, and the
pleasure of utmost delight.
- 44 Aye! feast! rejoice! There is no dread-
hereafter. There is the dissolution, and
eternal rest in the house of Waco.
- 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.

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! / Never knew them.

I am not for them. / console not: / hate
the unsold & the unsold.

49 I am myre & myrror. I am not of the
slaves, but Jesus. 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
beile: but the red gleam is vain my eyes
& my sparkles are purple & green.

51. Purple beyond purple: it is the light of my be

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*

than any sight.

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
unflinchingly my chosen; and blessed art

*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*

the eyes that thou shalt look upon with
gladness. But I will hide thee in a
mist 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
shalt reveal it: thou avildest;: 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

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 them unto.

56 Begone! ye workers; 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 Yeat! deem not of change: ye shall be as ye
are, & not other. Therefore the king of
the earth shall be King for ever: his trees
shall serve. There is none that shall
be cut down & lifted up: all is ever

*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. Yet there are masked men my
 servants: it may be that gonderbeggan 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 perience is a
 King uncerled! Say you so? Fool! If he
 be a King, thou canst not trust him.

60 Therefore strike hard & low, and to hell
 with him, master!

61 There is a light before mine eyes, & prophet,
 a light undesired, 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!*

62 I am uplifted in thine heart; and the horses
of the stars rain hail upon thy body.

63 Thou art exalted in the voluptuous fullness
of the aspiration: the aspiration is sweeter
than death, more rapid and bright than
a career of Hell's own worm.

64 GL! Thou art overcome: we are upon thee;
our delight is all over thee: hail! hail!
prophet of Na! prophet of Had! prophet of
Ra - Hor-Khu! Now rejoice! now come in
our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

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 I am the Master: from all the Holy Chosen Be.
 66 Write, & find rest in writing! Work, &
 be one bed in working! I will with the
 song of life & death! Ah! my death shall
 be lovely: whose seek it shall be glad. My
 death shall be the seal of the promise of
 an eternal love. Come! lift up thine heart
 & rejoice! We are one; we are none.
 67 Hold! Hold! Bear up in my refuge;
 I'll not in snore of the excellent horses!
 68 Hander! Hold up my self! Lift thine end!

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*

19

be not so deep - de!

69 Ah! Ah! What dost feel? / the word
Exhausted?

70 There is help, & hope in other shells. Watson
says: be strong! Then cannot thou have more
joy. Be not animal; refine thy raptures!
If thou drink, drink by the right and wisely
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 even to more! and if thou art 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. 4 6 3 8 A B K 2 4 A L G M O R 3 Y
X 24 89 R P S T O V A L. What
meaneth this, o prophet? Thou knowest
not; nor shalt thou know ever. There
cometh one to follow thee: he shall*

mine - and doubt it not, an if thou art
ever frowning! - death is the crown of all.

73 Ah! What! 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 Hye! listen to the numbers & the words:

76 4638 A B K 2 4 A L G M O R 3 Y

x 24 P q R P S T O V A L. What
meaneth this, O prophet? Thou knowest
not, wouldst thou know ever. There
cometh one to follow thee: he shall

*expound it. But remember, o chosen
one, to be me; to follow the love of
Nu in the star-lit heaven; to look forth
upon men, to tell them this glad word.*

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 proud it. But remember, o chosen
 me, to be me; to follow the line of
 Mine the star-lit heaven; to look forth
 upon men, to tell them this of God word.

17 O be thou proud and mighty among men!

18 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, for square, mystic, wonderful, the
 number of the man; and no name of

thy house 418.

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

22
My house 418.

79. The end of the history of Hadith; and
blessing worship to the prophet 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 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*

leave open
on paper - not
in the

1

- 1 Ahaahadshre! The sword of Ra Hor Whint.
- 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 - Hor - Whint.
- 3 Now let it be just understood that I am a god of War and of Vengeance. I shall deal handsly with them.
- 4 Choose ye an island!
- 5 Fortify it!
- 6 Dug it about with enginery of war!
- 7 I will give you a war-engin.
- 8 With it ye 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*

2

none shall stand before you.

9 Lark! Withdraw! Upon them! This
is the Law of the Battle of Tongue: thus
shall my worship be about my secret home.

10 Let the stile of revealing itself; set it
in my secret temple - and that temple
is already aight disposed - & it shall be your
Kiblah for ever. It shall not fade, but
miraculous colour shall come back to it
day after day. Store it in locked glass for a
proof to the world.

11 This shall be your only proof. Unbrid argument.
Conquer! That is enough. I will make easy

to you the abstruption 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-orded
 house in The Victorious City. Thou shalt
 thyself come, it with worship, & prophet;
 though Thou liest it not. Thou shalt have
 danger & trouble. Re-Hov-Whu 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. Trouble 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.

13. *But not now.*
14. *Ye shall see that hour, o blessed 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 Ye shall see that hour, O blisid Beest, and
 Then the Scarlet Lincubine of his beise!

15 Ye shall be sad thereof.

16 Beem not too eagerly to catch the promises; fear
 not to undergo the crosses. Ye, even ye, know not
 this meaning all.

17 Fear not at all; fear neither men, nor Fates,
 nor gods, nor anything. Nor ye not, nor
 laughter of the folk folly, nor any other power
 in heaven or upon the earth or under the
 earth. Who is your refuge as Hadit your

*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, the joy, the life of
your arms.

18 Mercy let be off: damn them who pity.
Kill and torture; spare not; be upon them.

19 That still 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 Babel, that
he is not there again.

21 Set up my image in the East: thou shalt buy
there an image which I will show thee, especially
not unlike the one thou knowest. And it shall
be suddenly easy 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 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 who Bride are they: and for the winners of the Ordeal x. What to this? Thou shalt know.

23 For perfume mixe wine & honey & rich 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

*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.*

7

host of heaven: then of enemies; then
of the priest of the worshippers: list of
some beast, no matter what.

25 This horn: of this make cakes & eat with
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your ointment: 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 there shall breed lust & power of lust in
you at the using thereof.

28 Also ye shall be strong in war.

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 Moreover, be they long kept, it is better; for
they swell with my power. All before me.

30 My altar is of open brass work: here thereon
is 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
in this house there standeth and
shall stand until the fall of the Great

*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.*

Equinox, when Hm-machis shall arise and
 the double-wounded one assume my throne and
 place. Another prophet shall arise, and bring
 fresh fire from the skies; another woman shall
 awake the lust-servship of the Snake; another
 soul of God and least shall unite in the
 globed 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 Hem-ra-ha, called
 Horr-pa-kreat and Re-Hor-Khat.

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 veiled 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 the prophet unto the Lord.

37 I adore thee in the song
 "I am the Lord of Thebes" &c from vellum book
 unity & ——— fill me

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

"The light is mine" &c
 from vellum book to "Ra-Hor-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 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 they 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 die or to drink
 at them, it is the Law to give. Then they
 shall chance to slide in this blood or no;
 it is no odds. Do this quickly!

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

*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 living in Thy heart shall make swift
and leave Thy pen.

41. Establish at Thy Kaaba ^{-house} a clerkship:
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-Hor-Khuit and I am powerful to protect
my servant. Success is Thy proof: argue not;
consent not: talk not overmuch. Them
that seek to misrepresent, to overbear Thee, them
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent 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-hungred.*

and strike! Be thou yet deadlier than he!
 Drag down their souls to awful torment: laugh
 at their pain: 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
 sweet nesses 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 despoiled ~~shalt~~
 shall she crawl through dark 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 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 bold 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 pinacles of power:
 then will I breed from her a child my sister
 from all the kings of the earth I will fill
 her with joy: with my power shall she see
 & strike at the worship of Me. she shall
 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 warrior Lord of the Forties: the
 toyties come before me, & are shamed
 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

*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 \oplus in its failure is a
key also. And Abrahadabra. It shall
be his child & that strangely. Let him not
seek after this; for thereby alone can he
fall from it.*

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
disclose the key of it all. Then
this line drawn is a key: then this
circle squared \oplus in its failure is a
key also. And Abrahamah. It shall
be his child & that strangely. Let him not
seek after this; for thereby alone can 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 proper 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 beak 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, Goyol and
Din.
- 54 Bahlastr! Omphada! Spit on 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*

crapulous creeds.

- 55 Let Many inviolate be torn upon wheels:
for her sake let all chaste women be
utterly despised among you.
- 56 Alas for beauty's sake and love's.
- 57 Despise all all towards; 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 No brothers fight ye.
- 60 There is no law beyond Do what thou wilt.
- 61 There is an end 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.*

enriched in Rao's seat, lightening the guides
of the soul.

62 To He do ye reverence; come come ye
through tribulation of ordeal, which is
bless.

63 The fool readeth this Book of the Law, and
its comment she 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, stores of precious water.

67 through the fourth, ultimate sparks of the
infinite fire.

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 Yet to all it shall seem beautiful. Its
 enemies who say not so, are mere liars.

69 There is success

70 I am the Hush-Headed Lord of Silence
 of Strength; my wings shroud the
 light-blue sky.

71 Hail ye twin warriors about the pillars of
 the world. For your pine is my oak at hand

72 I am the Lord of the Double Hand of Power
 the wound of the ^{force of Cophetia} ~~Cophetia~~ ^I but my
 left hand is empty, for I have answered.

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 Universe & world 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 midday, it is
and the son

75 The ending of the words is the Word
Abrahadabra.

The Book of the 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
⌚⌚⌚

CONTENT: Introduction, I (1-22), II (1-22), III (1-21), The Comment.

*

*Title of the original: The Book of the Law - Liber AL vel Legis
sub figurâ CCXX as delivered by XCIII = 418 to DCLXVI &*

The Holograph Manuscript of Liber AL vel Legis sub figurâ XXXI

© *Copyright: Ordo Templi Orientis, International Headquarters, JAF Box
7666, New York, NY 10116 USA; <http://www.oto.org/>*

Original text source: <http://lib.oto-usa.org/libri/liber0220.html>

Contact address in Slovenia: <http://www.oto.si/>

Author: Aleister Crowley

Print on demand

May 11, Anno Vi (2015 e.v.): first edition by Ibis

December 1, Anno Vi (2015 e.v.): first revision

June 23, Anno Vii (2017 e.v.): second revision

December 21, Anno Viii (2018 e.v.): Digital printing;
in the form of Table (B1 format)

March 1, 2020, (Anno Vv): Special ed.; Offset printing;
in the form of Table (B1 format)

August 27, 2021, (Anno Vvii): Special ed.; Printing on handmade paper;
Private art project by Matjaž Ž.

August, 2024, (Anno Vx): Jubilee edition for the 31st anniversary of the
Ibis publishing house

© *Copyright of this edition:*

IBIS Publishing



<https://thelema.si/>

SLOVENIA - Maribor

CIP - Cataloging in Publication
University Library Maribor

CIP - Kataložni zapis o publikaciji
Univerzitetna knjižnica Maribor

133.1

CROWLEY, Aleister

The book of the law : [liber al vel legis sub figurâ CCXX as delivered by XCIII = 418 to DCLXVI & the holograph manuscript of liber al vel legis sub figurâ XXXI] / [author Aleister Crowley]. - Jubilee ed. - Maribor : Ibis, 2024

ISBN 978-961-95911-4-7
COBISS.SI-ID 203503107

