



□ PORTAL DA NOVA REVOLUÇÃO CULTURAL

Uma publicação eletrônica da EDITORA SUPERVIRTUAL LTDA.

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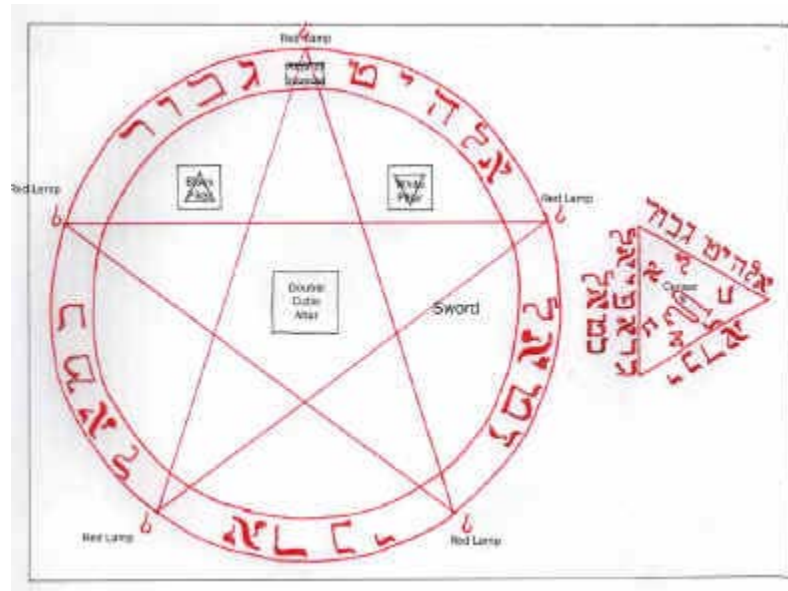
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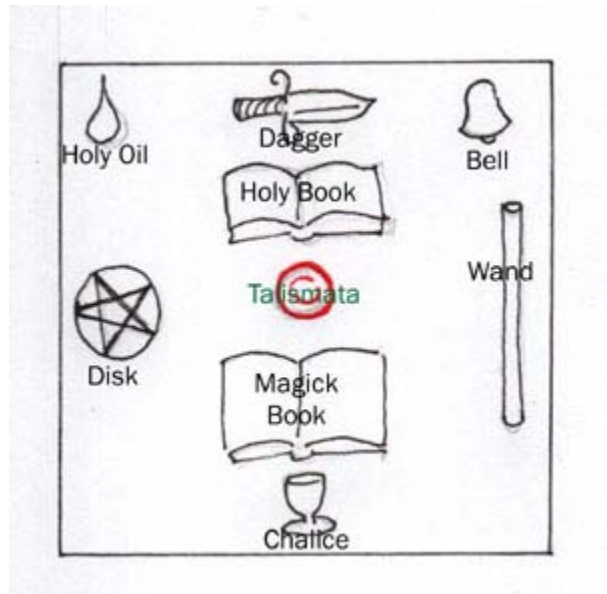
A Ceremony for the Evocation of Bartzabel, the Spirit of Mars

1. The Adept should be armed by the Wand, the Cup, The Dagger and the Pantacle, the Magick Sword, the Lamp, Bell and the Holy Oil of Abramelin. In the East, upon the Altar of Incense, burn incense of Mars in the Magick Fire (tobacco and black pepper, with a little cayenne). The Magick Circle should be inscribed in scarlet, and drawn therein should be a five pointed star, with its' single point to the East. In the direction which Mars will occupy in the Heavens, which is preferably when Mars is in His Zenith, and twenty-five inches outside the Magick Circle, a red Triangle should be drawn, with its' single point towards the Planet Mars. The Names ALHIM GIBOR, ADONAI, KAMAEL, the SERAPHIM are written around the perimeter of the Magick Circle and the Names of the Godhead and the Archangel and Angel of Geburah are written upon the three sides of the Triangle also. Within this triangle is the Name and the Sigil of the Spirit Bartzabel. At the points of the five pointed star around the circumference of the Magick Circle shall be five red candles or lanterns, and upon the sigil of the spirit in the Triangle, should be a censer wherein shall be burnt copious amounts of the incense of Mars. The previously prepared Talisman with the Divine Names of Geburah written

around the sigil of Bartzabel upon the obverse side and the Seal of Mars and the Names of Geburah upon the reverse is bound and veiled and placed to the North-West. The use of a Bloody Sacrifice of a relevant nature is also to be considered for the Magick Triangle, the choice being determined by the Adept's abilities and predelections in these matters.



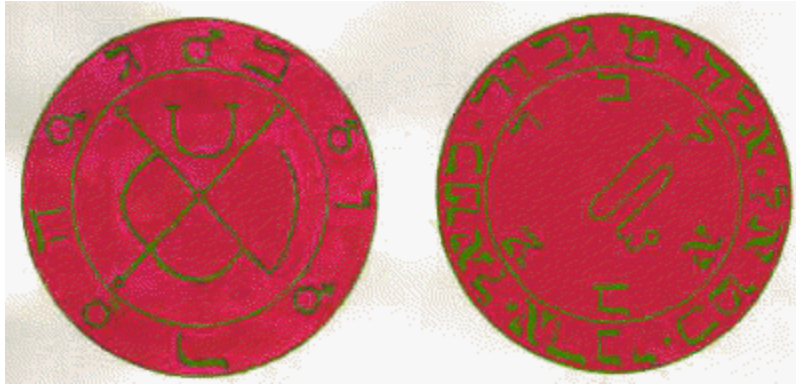
The Arrangement of the Altar



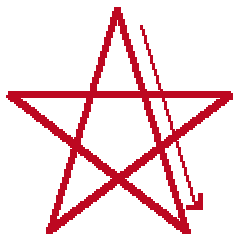
2. The Divine Names of Geburah, Might, also known as Gedulah, Magnificence and Glory, and Pachad, Terror or Fear, are ALHIM GIBOR, the ALHIM Mighty and Terrible, and the Sphere of Geburah is called Madim, meaning violent rushing force. The Archangel is of Geburah Kamael, the Prince of Strength and Courage, and the order are of Angels known as the Seraphim, or the Flaming Ones. The Angel of Mars is Zamael and the Intelligence, or good spirit, is Graphiel and the spirit or daemon of Mars is Bartzabel.

The Talisman of Bartzabel

(note: the Talisman is to be created in the flashing colours of Geburah, Green script upon a scarlet background)



3. The Adept bathes and robes himself, enters the Temple and carefully purifies the Magick Circle with the Lustral Waters. He then performs The Lesser and Greater Banishing Rituals of the Pentagrams, and follows this with The Opening of the Temple by the Watchtowers, standing in the centre of the Magick Circle, facing West, with the Magick Sword in the right hand, pointing toward the Western Horizon, and say; "Hekas! Hekas! Este Bebeloi!", before replacing the Magick Sword upon the Altar. Take the Magick Lamp and go to the South, raise the Magick Lamp overhead in the right hand, and circumambulate slowly deosil, saying; "And when, after all the Phantoms have vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, Hear thou the Voice of Fire!". Upon returning to the South, make the invoking Pentagram of Fire towards the

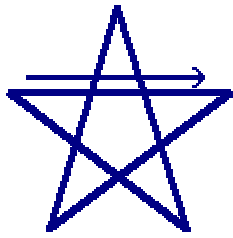


South , with the Magick Lamp or Wand, with the



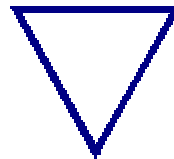
Elemental Emblem of Fire at its' centre; before invoking; "YHVH TzABOATH! ALHIM! I invoke the Archangel of the South, Michael! O Ye watchtower of the Realms of Fire!",

and then replace the Magick Wand and go to the West, take the Magick Cup in the left hand and sprinkle Water three times to the West, before circumambulating, the Magick Cup now raised in the right hand, saying; "So therefore first the Priest who governs the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea!". Returning to the West, the magician inscribes the invoking Pentagram of

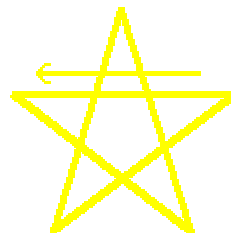


Water

with the Magick Cup, making the

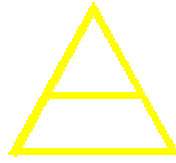


Elemental Emblem of Water at its' centre, before invoking; "ALHIM TzABOATH! AL! I invoke the Archangel of the West, Gabriel! O Ye Watchtower of the Realms of Water!" replace the Magick Cup and go to the East. Take the incense in the right hand and make three crosses with it to the Eastward, and then circumambulate with it, carrying the point and saying; "Such a Fire exists, extending through the rushings of Air, or even a Fire formless whence comes the image of a Voice, or even a flashing light, abounding, revolving, whirling forth, crying aloud." Upon returning to the East, replace the incense and take up the Dagger in the right hand, and inscribe

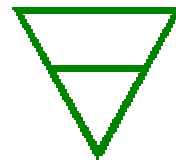
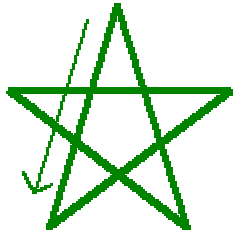


with it the invoking Air Pentagram

and its



Elemental Emblem as before, saying; "Shaddai Al Chai! YHVH! I invoke the Archangel of the East, Raphael! O Ye Watchtower of the Realms of Air!" replace the Magick Dagger and then moves deosil to the North. Taking the Magick Pantacle in his left hand he throws three pinches of salt to the North, then raising the Pantacle in his right hand, he circumambulates with it, saying; "Stoop not to the darkly splendid world wherein continually lies a fathomless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a body, unluminous, formless and void." Upon reaching the North again, the magician throws three more pinches of salt to the North, and then makes the invoking Earth Pentagram



and its' Elemental emblem with the Magick Disk, invoking; "Adonai Melekh! Adonai Ha-Aretz! I invoke the Archangel of the North, Auriel! O Ye Watchtower of the Realms of Earth!" replace the Magick Pantacle and move to the centre of the Magick Circle, taking the incense in the right hand, inscribe the Active and Passive invoking Pentagrams of Spirit and the Elemental emblem thereof, toward the East, invoking; "YHVH Aloah VeDaath! AHIH! Yeheshuah! I invoke the Watchtowers who are set about the Quarters to guard the boundaries of the Universe!" give the Sign of the Rending of the Veil before continuing; "I invoke Ye, Ye Angels of the Celestial Spheres who's dwelling is in the invisible! O Ye guardians of the Gates of the Universe, be also the guardians of this Mystic Sphere! Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the Eternal Gods. Let my Sphere

be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine." Go to the East, take the Magick Lamp in the right hand and circumambulate three times deosil, making the Sign of Horus at the passing of the East, and answering this with the Sign of Harpocrates, finally ending in the East to make the adorations; "Holy art Thou, Lord of the Universe! Holy art Thou, Whom nature hath not formed! Holy art Thou, Vast and Mighty One! Lord of the Light and of the Darkness!" remembering to give the Sign of the Enterer at the end of the first three lines, and the Sign of Silence at the end of the last line.

4. After this opening, the Adept should perform The Greater Invoking Ritual of the Hexagram of Mars, with The Analysis of I.N.R.I. and The L V X Signs, and then a potent invocation to Geburah is to be recited; "ALHIM GIBOR! O Mighty and Powerful Godhead of the Sphere of Madim, Violent and Rushing forth. O Adonai! Lord of Gedulah! Divine One of Pachad! I invoke You and call You to fortify this Circle of Magick Art throughout this Rite of Evocation. May the Lord, ALHIM GIBOR bless this place with his Might and Power, and all of his heavenly virtues. May no defiling spirit be able to enter this Magick Circle, nor even to cause discomfort to anyone within it. By the authority of the Lord ALHIM GIBOR, may the Archangel Kamael be allowed to protect this Magick Circle and all within, remove O Lord, all inimical powers, give us O Lord, safety as Thou art the everlasting ruler. Amen." The Magick Circle being adequately protected, the Talisman is introduced, challenged, purified and consecrated, then allowed to Pass onto the Altar, before the Adept makes the Oath to Evoke Bartzabel;
5. "I, (Adept motto), do solemnly swear, before the Lord of the Universe and the Powers of Geburah invoked herein, that I shall evoke the Spirit of Mars, Bartzabel, to visible appearance in the Magick Triangle, and thereby I shall compel him to obey me and perform the task which I have for him. This is to be done promptly and without duplicity on behalf of the Spirit, who shall harm neither anyone nor anything not directly

connected with that successful accomplishment. To that end I have constructed this Magick Circle of Mars with its' Magick Triangle for the Spirit Bartzabel to manifest within, and I have brought to this Temple of Geburah, the Talisman of Mars, bearing the Sigil of the Daemon Bartzabel, as the Magick Triangle does also have this Sigil written within it for ceremonial consonance. I shall now invoke the Godhead Mars, ALHIM GIBOR, and by that authority I shall beseech the presence of Kamael who I will petition to send the Seraphim, the Flaming Ones of Madim, and who I will direct to send Zamael and Graphiel, the Angel and the Intelligence of Mars. I will the conjure Graphiel to compel the Spirit Bartzabel to appear in the Magick Triangle as the Talisman of Mars is consecrated, and to be bound there and veiled until all is prepared, and thus this Creature of Talismans is bound thrice and veiled in black. Then I shall purify and consecrate this Creature of Talismans that it may become a fit receptacle for the Light and a True and Potent Link between Bartzabel and myself. Do What Thou Wilt Shall be the Whole of the Law." After this, the Talisman should be taken past the Gates of the West and of the East, as has before been explained, and an invocation to Mars should be recited, ending in a direct conjuration to Bartzabel to prepare himself to manifest;

6. "Power of Godhead! Force and Fire of the Gods! Eternal Child God! Horus of the Two Horizons, Thee! Thee! I invoke! O Thou, who art begotten of Osiris and Isis, Thee! Thee! I invoke! O Thou, Heru-pa-Kraath! Who was the Avenger of Osiris, Thee! Thee! I invoke! O Thou who has His Finger ever in His Mouth, Thee! Thee! I invoke! O Thou, Divine Hawk between the Pillars of the East, Guardian of the West, Thee! Thee! I invoke! O Thou! Horus of the Two Eyes! Thee! Thee! I invoke! O Thou! Sacred Sphynx! Thee! Thee! I invoke! O Thou! Sacred Eye of the Golden Hawk! Thee! Thee! I invoke! Behold! I am He who comes forth advancing, whose Name is unknown. I am Yesterday! Seer of millions of years is my Name! I pass; I pass along the Paths of the Divine Celestial Judges. I feel and have the Power to Perceive. I am the Sun's Eye, my seat is on My Throne, and I sit thereon within the Eye! I am Horus who

passes through millions of years. I have governed my Throne and I rule it by the Words of My Mouth and whether I speak or whether I Keep Silence I keep the balance even. Things are not evil or hostile unto me nor are they against me. I open the door of heaven, I govern My Throne, I give new birth to myself on this Day, I am not the Child who trod the Path of Yesterday but I am Today for untold nations. It is I who makes you strong for millions of years. I am He who cannot be Known, the Gods of the rose bright countenances are with me. I am Horus the Crowned and conquering Child King! Behold! I am the plant which comes forth from Nu! And my mother is Nut. Hail! O my Creator! I am He who has no Power to Walk! I am the Great Knot within Yesterday! My Power is within My Hand! I am not known but I am He who Knows you! I cannot be held in the hand but I am He who can hold you in His Hand! Hail O Egg! Hail O Egg! I am Horus who lives for millions of years, whose flame lights upon your faces and blazes in your hearts. Come forth unto me, O ALHIM GIBOR! I invoke you and beseech that you dispatch the Great Archangel Kamael to my aid in this work of Magick Art. Kamael! I call you and invoke you to direct the Angels, the Seraphim, to send their Angel Zamael, to attend this Magick Circle. Zamael, Angel of Mars, I call you and invoke you to send the Intelligence of Madim, Graphiel, who I shall conjure with authority to compel the Spirit Bartzabel to prepare to manifest himself inside this Magick Triangle, visibly and sensibly, in form not displeasing to my perceptions, promptly and obediently, when I conjure him. Hear me and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land, and in the water; of whirling air and of rushing fire, and every spell and scourge of God the Eternal, may be obedient unto me!"

7. Now the Adept must resupply the censer in the Magick Triangle, copiously enough to sustain the manifestation, and then he takes the Talisman through the final consecration, making the conjuration; "In the Great Names of the God of Geburah, ALHIM GIBOR, I call the Spirit Bartzabel to manifest himself in power and in presence, in a pleasing form, before

me in the Magick Triangle placed without this Magick Circle. I command you Bartzabel by all of the Names of the God whom you serve, for the spirit of that ineffable Godhead is within me and above me fames the Crown of Adonai and my feet are planted in the Sphere of Madim." Now the veil is removed from the Talisman and KHABS AM PEKHT KONX OM PAX Light in Extension is recited over it as before shown, and then, standing between the Pillars of Hermes and of Solomon with the Talisman in the left hand, the Magick Sword in the right, say the long conjuration; "Kamael, Great Archangel of the Sphere of Mars, in the Names of Adonai and of ALHIM GIBOR, I invoke you to send the Angel Zamael of the Seraphim. Zamael, in the Divine Name of Madim and with the authority of Kamael, I conjure you to send the Spirit Bartzabel. Cause him to manifest before me in a form material and visible, without this Magick Circle! Bartzabel! By the Divine Names whom thou serve, ALHIM GIBOR, the Might and Power of Godhead and the Lord Adonai, I conjure you potently to appear now. By the Names of the Seraphim, the Flaming Ones of Madim, I conjure Bartzabel to attend this Magick Rite as I have ordered him, by the Name of his Angel Zamael and by the conjuration of the Intelligence of Mars, the Angel Graphiel, I command Bartzabel to manifest visibly in the Magick Triangle of Evocation without this Magick Circle!" place the Sigil upon the ground between the Pillars of Hermes and of Solomon, make the Sign of the Enterer upon it, and then protect with the Sign of Silence. The Spirit should begin to manifest in the Magick Triangle; if not then recite the Long Conjuration again, until it has been said three times, whereupon the Talisman should be charged again by the Signs of Horus and of Harpocrates. If the Spirit still fails to appear, repeat the Primary Invocation and then say the Conjuration to the Reluctant Spirit; "I evoke you and command you, O Spirit of Mars, Bartzabel, by all the resplendent and potent names of the Great and unparalleled ALHIM GIBOR, and by Adonai, Our Lord, to come here to this place instantly! Come forth from whichever place you are now, wherever in all the worlds that might be, and give answer to my questions, answers that are true and reasonable. Come in visible form and speak pleasantly that I may understand the words! I

conjure you, and you are evoked O Bartzabel, by all of the Names which have been spoken! And by the Seven Secret Names wherewith Solomon the King, son of David, did compel you and your fellows into the brazen vessel. By the Name Adonai, Prerai, YHVH, Anexhexton, Inessesensatoal, Pathumaton and Itemon! I evoke you to come visibly, before this Magick Circle, obedient in every way to my desires. If you do not come, or disobey in any way, I will curse you, and cause you to be stripped of your powers and consigned to the Bottomless Pit, where you shall remain until the end of time. I will cause you to be bound to the Waters of everlasting Flame, Fire and Brimstone! Come and appear before this magick circle to obey me utterly! Otherwise you are cursed in the Name of the Most Powerful Lord! In the Name AHIH! In the Name ALHIM and in the Name of the Lord Adonai, I command you to appear now in this Magick Triangle of Evocation without this consecrated Circle of Magick Art!" This process may continue, the curses gradually increasing in intensity and as a final resort, the Sigil of the Daemon may be burnt in the Magick Fire with pungent perfumes, averse to the nature of the Spirit, such as Asafoetida, whereupon the reluctant spirit is sure to appear, if not, abandon the evocation, make the Most Potent Banishings, and wait at least one hour before leaving the Magick Circle, after saying the General License to Depart, specifying that this license is only valid until the spirit will return to obey the Adept. Otherwise, if the spirit begins to manifest, consecrate the Magick Circle and the Sigil of the Daemon with Water and Fire, then remove the cord binding the Sigil, hold the Talisman aloft and say; "By ALHIM GIBOR and by Adonai the Lord, I conjure upon you the power of perfect manifestation in visible appearance!" strike the Sigil with the flat of the Magick Sword and then, holding the Talisman overhead, circumambulate, finally placing the Talisman toward the direction of the Magick Triangle, return to the East and with the Magick Sword pointed squarely at the Magick Triangle, conjure the spirit to perfect visible manifestation; "Behold! Great and Mighty Spirit Bartzabel, that I have conjured you here at this time to demand of you certain obligations which you shall swear to fulfil in the Name of Your

Lord ALHIM GIBOR. In order for this to proceed, you must first appear sensibly before me in the Magick Triangle of Evocation, in a clear and pleasing form, and communicating intelligibly in an harmonious voice, showing total obedience to me, for the force of ALHIM GIBOR is in me!"

8. After this, repeat the Primary Invocation, twice if necessary, and with the blade of the Magick Sword, attend to the incense in the Magick Triangle, being certain to stay entirely within the confines of the Magick Circle. Now the Adept announces that he has successfully evoked the Spirit Bartzabel, in the Divine Names which the Spirit must obey, and then he turns to the Magick Triangle and addresses the Spirit. In this he should be polite yet firm, using the curses only as a last resort and causing the spirit to comply with the use of Divine and Angelic Names from the first, and being protected by these Names, the Adept reaches ONLY the Magick Sword into the Magick Triangle of Evocation, being careful not to leave the confines of the Magick Circle personally, and upon the Magick Sword, the Spirit is made to swear an Oath of Obligation to the Magician in the Divine Names which he serves.

9. When the object of the Ceremony is achieved, the Spirit is Licensed to Depart, with a reward of the burning of sweet perfumes and the Blessing of the invoked Godhead. After this, the Adept must perform all of the potent Banishings, especially The Greater Banishing Ritual of the Hexagram of Mars. Even then, until he is certain that the Spirit has departed, the magician should remain within the Magick Circle.

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G.H.Frater AOM 111~August 2000

Hexagram Ritual: Translations

ARARITA		Which word consists of the initials of a sentence which means "One is His Beginning: One is His Individuality: His Permutation is One."
EL		
Elohim Gibor		
Elohim Tzabaoth		
Shaddai El Chai		
YHVH Elohim		
YHVH Eloah Vedaath		
YHVH Tzabaoth		

Pentagram Ritual: Translations

Kabalistic Cross:

	Pronunciation	Description/Meaning
Ateh	Aah-toh	Unto Thee
Aiwass		Located at the larynx the location of the Vishuddha Cakra, attributed to Saturn and Da'ath.
Malkuth	mal-kooth	The Kingdom
ve-Geburah	Ve-ghee-boo-rah	and the Power
ve-Gedulah	Ve-ghee-doo-lah	and the Glory
Ie-Olam	lee-oh-lum	To the Ages

Hebrew Archangels:

East	Raphael	rah-fay-ale
West	Gabriel	gah-bree-ale
South	Michael	mee-khigh-ale
North	Auriel	oh-ree-ale

IHVH Ye-ho-vah or Ye-ho-wah The Tetragrammaton; if there were an infinitive form in Hebrew of the verb "to be", this would be it, but as it happens, the "being" verb is the only one in Hebrew that has no customarily-

used infinitive form.

ADNI	Ah-do-nai	"Lord"; often used by Thelemites as a name for the Holy Guardian Angel
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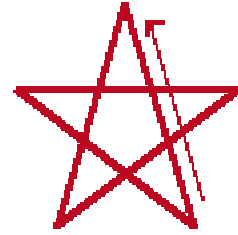
AHIIH	E-hei-eh	"I Am"
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EHEIEH	Eh-hay-yah	
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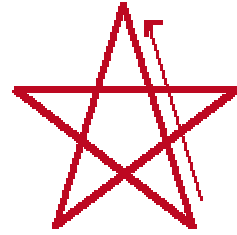
AGLA	Ah-gul-lah as spelled, or sometimes as expanded version of the phrase for which it is a notariqon or acronym: Ateh Gibor le-Olam Adonai	Thou art mighty forever, Lord
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The Lesser Ritual of the Pentagram Banishing Fire

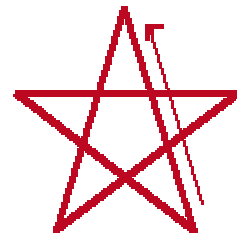
1. Touching the forehead, say Ateh.
2. Touching the breast (or Phallus), say Malkuth.
3. Touching the right shoulder, say ve-Geburah.
4. Touching the left shoulder, say ve-Gedulah.
5. Clasping the hands upon the breast, say le-Olam, AMEN.



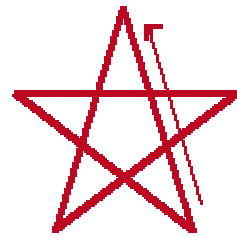
6. Turning to the East, make a pentagram (that of Fire) with the proper weapon (usually the Sword). Say (i.e., vibrate) IHVH.



7. Turning to the South, make a pentagram (that of Fire) with the proper weapon (usually the Sword). Say (i.e., vibrate) ADNI.



8. Turning to the West, make a pentagram (that of Fire) with the proper weapon (usually the Sword). Say (i.e., vibrate) AHH.



9. Turning to the North, make a pentagram (that of Fire) with the proper weapon (usually the Sword). Say (i.e., vibrate) AGLA.

10. Turn Back to the East.

11. Extend the arms in the form of a cross, and say,

12. **Before me Raphael;**

13. **Behind me Gabriel;**

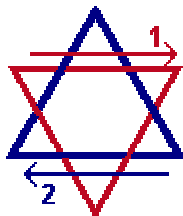
14. **On my right hand, Michael;**

15. **On my left hand, Auriel;**

16. **For about me flames the Pentagram,**
 17. **And in the Column stands the six-rayed Star.**
 18. Touching the forehead, say **Ateh**.
 19. Touching the breast (or Phallus), say **Malkuth**.
 20. Touching the right shoulder, say **ye-Geburah**.
 21. Touching the left shoulder, say **ye-Gedulah**.
 22. Claspng the hands upon the breast, say **le-Olam**, AMEN.
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The Greater Ritual of the Hexagram Invoking Mars

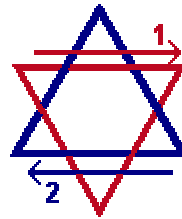
- i. Using the Magickal Wand, go to the east with thy Magickal Wand outstretched. While Performing the A ka dua chant. Walk in a clockwise circle, coming back to the point your started. Then going to the center of the circle. Face East.
- ii. Say:
 - I.* Give the sign of the Mourning of Isis.
 - N.* Give the sign of Typhon and Apophis.
 - R.* Give the sign of Osiris risen.
 - I.* Give the sign of the Mourning of Isis.
 - Yod.* Give the sign of the Mourning of Isis.
 - Nun.* Give the sign of Typhon and Apophis.
 - Resh.* Give the sign of Osiris risen.
 - Yod.* Give the sign of the Mourning of Isis.
 - L.* Give the sign of the Mourning of Isis.
 - V.* Give the sign of Typhon and Apophis.
 - X.* Give the sign of Osiris risen.
- iii. **LUX, The light of the Cross.** Give the sign of Osiris Slain.
Standing in Osiris Slain. Vibrate:
- iv. **Virgo Isis Mighty Mother**
Scorpio Apophis Destroyer
Sol Osiris Slain.
& Risen. Give the sign of Osiris risen.
- v. Gradually lower and raise arms till they are over your head and vibrate:
Isis Apophis Osiris
- vi. Arms above head. Face raised. Vibrate: **IAO.**
- vii. Stand facing East, trace the Invoking Hexagram of Mars




well vibrating: **ARARITA.**

viii. Trace the figure of Mars  in the center of your Hexagram well vibrating: **Elohim Gibor**.

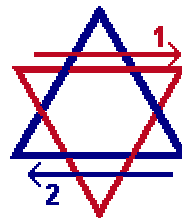
ix. Trace your circle from the center of your Hexagram to the south with your Magickal Wand.




x. Trace the Invoking Hexagram of Mars  well vibrating: **ARARITA**.

xi. Trace the figure of Mars  in the center of your Hexagram well vibrating: **Elohim Gibor**.

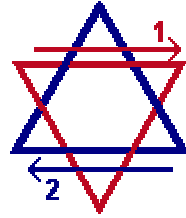
xii. Trace your circle from the center of your Hexagram to the west with your Magickal Wand.



xiii. Trace the Invoking Hexagram of Mars  well vibrating: **ARARITA**.

xiv. Trace the figure of Mars  in the center of your Hexagram well vibrating: **Elohim Gibor**.

xv. Trace your circle from the center of your Hexagram to the north with your Magickal Wand.

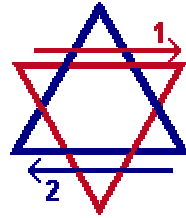


- xvi. Trace the Invoking Hexagram of Mars
ARARITA.

well vibrating:



- xvii. Trace the figure of Mars in the center of your Hexagram well vibrating: **Elohim Gibor**.
- xviii. Trace your circle from the center of your Hexagram back to the center of your Hexagram in the east with your Magickal Wand.
- xix. Carry thy Magickal Wand round to face the direction Mars is in.



- xx. Trace the Invoking Hexagram of Mars
ARARITA.

well vibrating:



- xxi. Trace the figure of Mars in the center of your Hexagram well vibrating: **Elohim Gibor**.
- xxii. Turn to face the West, and make the N.O.X. signs thus.
- xxiii. Give the sign of Puella, while saying: **N**.
- xxiv. Give the sign of Puer, while saying: **O**.
- xxv. Give the sign of Vir, while saying: **X**.
- xxvi. Give the sign of Mulier, while saying: **NOX, Pan**.
- xxvii. Bring your hands (palms touching) together above your head, and with your head thrown back, vibrate: **IAF**

- xxviii. Then vibrate the four tablet of Union names to equilibrate the Light:
EXARP, HCOMA, NANTA, BITOM.
- xxix. Aspire to the light and draw it down over your head to your feet (Bring your hands down in a half circle to your sides) and vibrate:
- Let the Divine Light Rays,
Of the Aeon of Horus,
Descend to Purify and Fortify
and consecrate this most
holy and sacred chamber of art thereby.***
- xxx. Then going to the East with your Magickal Wand outstretched. While Performing the A ka dua chant. Walk in a clockwise circle. coming back to the point you started.
- xxxi. Make The Sign of Silence.
-

The Greater Ritual of the Hexagram Banishing Mars

- i. Using the Magickal Sword, go to the east with thy Magickal Sword outstretched. While Performing the A ka dua chant. Walk in a counter clockwise circle, coming back to the point your started. Then going to the center of the circle. Face East.
- ii. Say:

- I.* Give the sign of the Mourning of Isis.
- N.* Give the sign of Typhon and Apophis.
- R.* Give the sign of Osiris risen.
- I.* Give the sign of the Mourning of Isis.
- Yod.* Give the sign of the Mourning of Isis.
- Nun.* Give the sign of Typhon and Apophis.
- Resh.* Give the sign of Osiris risen.
- Yod.* Give the sign of the Mourning of Isis.
- L.* Give the sign of the Mourning of Isis.
- V.* Give the sign of Typhon and Apophis.
- X.* Give the sign of Osiris risen.

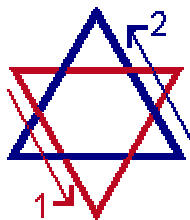
iii. **LUX, The light of the Cross.** Give the sign of Osiris Slain.
Standing in Osiris Slain. Vibrate:

iv. **Virgo Isis Mighty Mother**
Scorpio Apophis Destroyer
Sol Osiris Slain.
& Risen. Give the sign of Osiris risen.

v. Gradually lower and raise arms till they are over your head and vibrate:
Isis Apophis Osiris

vi. Arms above head. Face raised. Vibrate: **IAO.**

vii. Stand facing East, trace the Banishing Hexagram of Mars

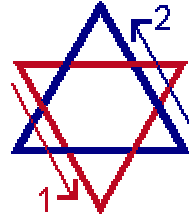


well vibrating: **ARARITA.**



viii. Trace the figure of Mars in the center of your Hexagram well vibrating: **Elohim Gibor.**

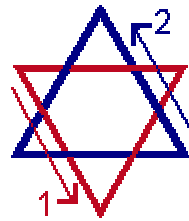
ix. Trace your circle from the center of your Hexagram to the south with your Magickal Sword.



- x. Trace the Banishing Hexagram of Mars **ARARITA**. well vibrating:



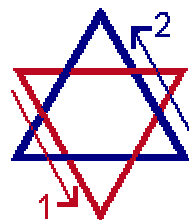
- xi. Trace the figure of Mars in the center of your Hexagram well vibrating: **Elohim Gibor**.
- xii. Trace your circle from the center of your Hexagram to the west with your Magickal Sword.



- xiii. Trace the Banishing Hexagram of Mars **ARARITA**. well vibrating:



- xiv. Trace the figure of Mars in the center of your Hexagram well vibrating: **Elohim Gibor**.
- xv. Trace your circle from the center of your Hexagram to the north with your Magickal Sword.

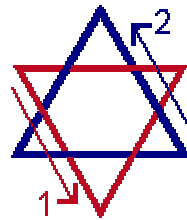



- xvi. Trace the Banishing Hexagram of Mars **ARARITA**. well vibrating:

xvii. Trace the figure of Mars  in the center of your Hexagram well vibrating: **Elohim Gibor**.

xviii. Trace your circle from the center of your Hexagram back to the center of your Hexagram in the east with your Magickal Sword.

xix. Carry thy Magickal Sword round to face the direction Mars is in.



xx. Trace the Banishing Hexagram of Mars  well vibrating: **ARARITA**.

xxi. Trace the figure of Mars  in the center of your Hexagram well vibrating: **Elohim Gibor**.

xxii. Turn to face the West, and make the N.O.X. signs thus.

xxiii. Give the sign of Puella, while saying: **N**.

xxiv. Give the sign of Puer, while saying: **O**.

xxv. Give the sign of Vir, while saying: **X**.

xxvi. Give the sign of Mulier, while saying: **NOX, Pan**.

xxvii. Bring your hands (palms touching) together above your head, and with your head thrown back, vibrate: **IAF**

xxviii. Then vibrate the four tablet of Union names to equilibrate the Light: **EXARP, HCOMA, NANTA, BITOM**.

xxix. Aspire to the light and draw it down over your head to your feet (Bring your hands down in a half circle to your sides) and vibrate:

***Let the Divine Light Rays,
Of the Aeon of Horus,
Descend to Purify and Fortify***

***and consecrate this most
holy and sacred chamber of art thereby.***

- xxx. Then going to the East with your Magickal Sword outstretched. While Performing the A ka dua chant. Walk in a counter clockwise circle. coming back to the point you started.
- xxxi. Make The Sign of Silence.
-

Chants

A ka dua
Tuf ur biu
bi a'a chefu
Dudu nur af
an nuteru.

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!

From the Book of the law,
Chapter 3, verse: 37

For pure will, unassuaged of
purpose, delivered from the
lust of result, is every way
perfect.

I am uplifted in thine heart;
and the kisses of the stars rain
hard upon thy body.

From the Book of the law,
Chapter 1, verse: 44

Enochian: Translations

Four Great Secret Holy Names:

(The four great secret Holy Names are not usually invoked by themselves, being but names of God. Normally, the names are used in ritual invocations of the Kings, Seniors, Archangels, or Angels of the entire Watchtowers, to get an initial feel or mood of the particular Watchtower under consideration. Each name reflects the general atmosphere of its respective quadrant and should be used with great care. The meaning of the name must be clearly held in mind when the name is spoken. {page 37. Enochian Magic})

Earth	MOR-DIAL-HKTGA	Mor-ar-tee-ah-leh-heh-keh-teh-gah	He who burns up iniquity without equal.
Air	ORO-IBAH-AOZPI	Oh-roh-ee Bah-ah-oh-zod-pee	He who cries aloud in the place of desolation.
Water	MPH-ARSL-GAIOL	Em-peh-heh-ar-ess-el-gal-ee-oh-leh	He who is the

			first true creator; the horned one.
Fire	OIP-TEAA-PDOKE	OH-ee-peh-Teh-ah-ah-Peh-doh-leh	He whose name is unchanged from what it was.

The Four Kings:

Earth	IKZH ^I _N ^H _K AL or I-KZH-I-KAL	Ee-keh-zod-hee-kal	He who solidifies the past.
Air	BATAIVAH or BA-TA-I-VAH	Bah-tah-ee-vah-heh	He whose voice seems to have wings.
Water	RAAGIOSL or RAA-GI-OSL	Rah-ah-gee-oh-sel	He whose hands are toward the East.
Fire	EDLPRNAA or ED-L-PRNAA	Eh-del-par-nah-ah	He whose is first to receive the flames.

Primary Angels of the Tablets of Union:

Earth	NANTA		Is the Spirit of Earth and governs the entire Earth Tablet.
Air	EXARP		Is the Spirit of Air and governs the entire Air Tablet.
Water	HCOMA		Is the Spirit of water and governs the entire Water Tablet.
Fire	BITOM	bee-toh-em	Is the Spirit of Fire and governs the entire Fire Tablet.

The Signs

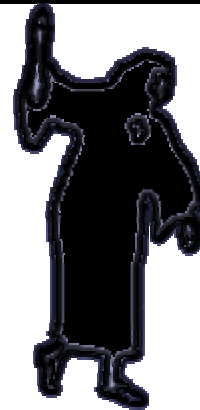
L.V.X.:

The sign of Osiris Slain.



L

The sign of the Mourning of Isis.



V

The sign of Apophis and Typhon.



X

The sign of Osiris Risen.



N.O.X.

Puella (Latin: girl). Stand with feet together, head bowed, left hand shielding the groin, right hand shielding the breast (attitude of the Venus de Medici).

Puer (Latin: boy). Stand with feet together, head erect, right arm in a square (upper arm straight out from the shoulder, forearm straight up) and right thumb between its index and medius (called in Italy "mano in fico"), left fist at groin with thumb extended and pointing forward (attitude of the Gods Khem, Mentu, et al).

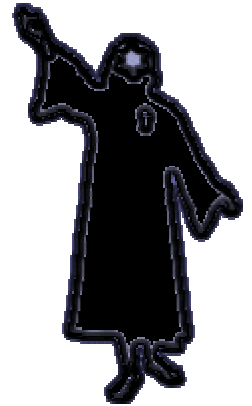
Mulier (Latin: woman). Stand with feet wide apart, head thrown back, arms raised so as to suggest a crescent (attitude of Baphmet, Isis in Welcome, the microcosm of Vitruvius).

Vir (Latin: man). Stand with feet together, fists with thumbs thrust out forward held to the temples, the head bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.).

The Grades

Earth

Advance the right foot, stretch out the hand upwards and forwards, the left hand downwards and backwards, the palms open.



Air

Stretch both arms upwards and outwards, the elbows bent at right angles, the head bent back, the palms upwards as if supporting a weight.



Water

Raise the arm till the elbows are on a level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers so as to form a triangle apex downwards.

Note: Some Thelemites form the triangle over the navel.



Fire

Raise the arms above the head and join the hands, so that the tips of the fingers and of the thumbs meet, formulating a triangle.



Portal Active

Extend the hands in front of you, palms outwards, separate them as if in the act of rending asunder a veil or curtain.



Portal Passive

Extend the hands in front of you, palms inwards, bringing them together as if closing the rendered veil or curtain, then let them fall to the sides.



Create a circle counter clockwise. When back at top of circle go straight down to bottom of circle.

Then a quarter turn again counter clockwise, to 3:00. Then straight across the circle to 9:00.

Spirit Active

Then a turn again counter clockwise to halfway between 7:00 and 8:00. Then go straight across the circle to half way between 1:00 and 2:00.

Then a turn again counter clockwise to half way between 10:00 and 11:00.

Then go straight across the circle to half way between 4:00 and 5:00.

Then do 3 circles counter clockwise .

Create a circle clockwise. When back at top of circle go straight down to bottom of circle.

Then a quarter turn again clockwise, to 9:00. Then straight across the circle to 3:00.

Spirit Passive Then a turn again clockwise to halfway between 4:00 and 5:00. Then go straight across the circle to half way between 10:00 and 11:00.

Then a turn again clockwise to half way between 1:00 and 2:00. Then go straight across the circle to half way between 7:00 and 8:00.

Then do 3 circles clockwise .

Other Signs:

The Sign of Silence



Liber AL vel Legis

sub figura CCXX

as delivered by

XCIII = 418

to
DCLXVI
A.'A.'. Publication in Class A.

1. The 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 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 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. Thus 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 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 starts 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 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 of our experience, freely willed by ourselves from the beginning and therefore also predestined.

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 bi-sexual 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 sentimentalized to the point of practical extinction.

Consider the popularity of the cinema, the wireless, the football pools and gressing 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.

We are children.

How this new Aeon of Horus will develop, how the Child will grow up, these are the way of the Law of Thelema under

the enlightened guidance of the Master Therion.

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

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 Fenix--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 co-operate with the Master Therion in this, the Great Work.

O.M.

Chapter I

I,1: Had! The manifestation of Nuit.

I,2: The unveiling of the company of heaven.

I,3: Every man and every woman is a star.

I,4: Every number is infinite; there is no difference.

I,5: Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

I,6: Be thou Hadit, my secret centre, my heart & my tongue!

I,7: Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

I,8: The Khabs is in the Khu, not the Khu in the Khabs.

I,9: Worship then the Khabs, and behold my light shed over you!

I,10: Let my servants be few & secret: they shall rule the many & the known.

I,11: These are fools that men adore; both their Gods & their men are fools.

I,12: Come forth, o children, under the stars, & take your fill of love!

I,13: I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

I,14: Above, the gemmed azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The winged globe, the starry blue,

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

I,15: Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; 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.

I,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.

I,17: But ye are not so chosen.

I,18: Burn upon their brows, o splendrous serpent!

I,19: O azure-lidded woman, bend upon them!

I,20: The key of the rituals is in the secret word which I have given unto him.

I,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.

I,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 other thing; for thereby there cometh hurt.

I,23: But whoso availeth in this, let him be the chief of all!

I,24: I am Nuit, and my word is six and fifty.

I,25: Divide, add, multiply, and understand.

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

I,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 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!

I,28: None, breathed the light, faint & faery, of the stars, and two.

I,29: For I am divided for love's sake, for the chance of union.

I,30: This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

I,31: For these 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.

I,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.

I,33: Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

I,34: But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

I,35: This that thou writest is the threefold book of Law.

I,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.

I,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.

I,38: He must teach; but he may make severe the ordeals.

I,39: The word of the Law is Thelema.

[Greek letters in MS: theta-epsilon-lambda-eta-mu-alpha]

I,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 shall be the whole of the Law.

I,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. Accursed! Accursed be it to the aeons! Hell.

I,42: Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

I,43: Do that, and no other shall say nay.

I,44: For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

I,45: The Perfect and the Perfect are one Perfect and not two; nay, are none!

I,46: Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

I,47: But they have the half: unite by thine art so that all disappear.

I,48: My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

I,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.

I,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 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!

I,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 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 will and fill of love as ye will, when, where, and with whom ye will! But always unto me.

I,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!

I,53: 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!

I,54: Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

I,55: The child of thy bowels, he shall behold them.

I,56: 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.

I,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 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.

[In MS, the symbol marked by '' is usually interpreted as the Hebrew letter Tzaddi]*

I,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.

I,59: My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

I,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.

I,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; 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, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

I,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.

I,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!

I,64: I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

I,65: To me! To me!

I,66: The Manifestation of Nuit is at an end.

Chapter II

II,1: Nu! the hiding of Hadit.

II,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.

II,3: In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

II,4: Yet she shall be known & I never.

II,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.

II,6: I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

II,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.

II,8: Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

II,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.

II,10: O prophet! thou hast ill will to learn this writing.

II,11: I see thee hate the hand & the pen; but I am stronger.

II,12: Because of me in Thee which thou knewest not.

II,13: for why? Because thou wast the knower, and me.

II,14: Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

II,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.

II,16: I am the Empress & the Hierophant. Thus eleven, as my bride is eleven.

II,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.

II,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.

II,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.

II,20: Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

II,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.

II,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.

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

II,24: Behold! these 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, in the day of your wrath.

II,25: Ye are against the people, O my chosen!

II,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.

II,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 perish with the dogs of Reason.

II,28: Now a curse upon Because and his kin!

II,29: May Because be accursed for ever!

II,30: If Will stops and cries Why, invoking Because, then Will stops & does nought.

II,31: If Power asks why, then is Power weakness.

II,32: Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

II,33: Enough of Because! Be he damned for a dog!

II,34: But ye, o my people, rise up & awake!

II,35: Let the rituals be rightly performed with joy & beauty!

II,36: There are rituals of the elements and feasts of the times.

II,37: A feast for the first night of the Prophet and his Bride!

II,38: A feast for the three days of the writing of the Book of the Law.

II,39: A feast for Tahuti and the child of the Prophet-secret, O Prophet!

II,40: A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

II,41: A feast for fire and a feast for water; a feast for life and a greater feast for death!

II,42: A feast every day in your hearts in the joy of my rapture!

II,43: A feast every night unto Nu, and the pleasure of uttermost delight!

II,44: Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.

II,45: There is death for the dogs.

II,46: Dost thou fail? Art thou sorry? Is fear in thine heart?

II,47: Where I am these are not.

II,48: Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.

II,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.]

II,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.

II,51: Purple beyond purple: it is the light higher than eyesight.

II,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.

II,53: Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.

II,54: Nor shall they who cry aloud their folly that thou meanest nought avail; thou shalt 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!

II,55: Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

II,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.

II,57: He that is righteous shall be righteous still; he that is filthy shall be filthy still.

II,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 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.

II,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.

II,60: Therefore strike hard & low, and to hell with them, master!

II,61: There is a light before thine eyes, o prophet, a light undesired, most desirable.

II,62: I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

II,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.

II,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!

II,65: I am the Master: thou art the Holy Chosen One.

II,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.

II,67: Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

II,68: Harder! Hold up thyself! Lift thine head! breathe not so deep-die!

II,69: Ah! Ah! What do I feel? Is the word exhausted?

II,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!

II,71: But exceed! exceed!

II,72: Strive ever to more! and if thou art truly mine-and doubt it not, an if thou art ever joyous!-death is the crown of all.

II,73: Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

II,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.

II,75: Aye! listen to the numbers & the words:

II,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 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.

II,77: O be thou proud and mighty among men!

II,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 thy house 418.

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

Chapter III

III,1: Abrahadabra! the reward of Ra Hoor Khut.

III,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!

III,3: Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

III,4: Choose ye an island!

III,5: Fortify it!

III,6: Dug it about with enginery of war!

III,7: I will give you a war-engine.

III,8: With it ye shall smite the peoples; and none shall stand before you.

III,9: Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

III,10: Get the stele 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.

III,11: This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion 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!

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

III,13: But not now.

III,14: Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

III,15: Ye shall be sad thereof.

III,16: Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

III,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 light; and I am the strength, force, vigour, of your arms.

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

III,19: That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

III,20: Why? Because of the fall of Because, that he is not there again.

III,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.

III,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.

III,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.

III,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.

III,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.

III,26: These slay, naming your enemies; & they shall fall before you.

III,27: Also these shall breed lust & power of lust in you at the eating thereof.

III,28: Also ye shall be strong in war.

III,29: Moreover, be they long kept, it is better; for they swell with my force. All before me.

III,30: My altar is of open brass work: burn thereon in silver or gold!

III,31: There cometh a rich man from the West who shall pour his gold upon thee.

III,32: From gold forge steel!

III,33: Be ready to fly or to smite!

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

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

III,36: Then said the prophet unto the God:

III,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 fill me!

III,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 winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

III,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!

III,40: But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

III,41: Establish at thy Kaaba a clerk-house: all must be done well and with business way.

III,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 and strike! Be thou yet deadlier than he!
Drag down their souls to awful torment: laugh at their fear: spit upon them!

III,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.

III,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!

III,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.

III,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!

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

III,48: Now this mystery of the letters is done, and I want to go on to the
holier place.

III,49: I am in a secret fourfold word, the blasphemy against all gods of
men.

III,50: Curse them! Curse them! Curse them!

III,51: With my Hawk's head I peck at the eyes of Jesus as he hangs upon
the cross.

III,52: I flap my wings in the face of Mohammed & blind him.

III,53: With my claws I tear out the flesh of the Indian and the Buddhist,
Mongol and Din.

III,54: Bahlasti! Ompehda! I spit on your crapulous creeds.

III,55: Let Mary inviolate be torn upon wheels: for her sake let all chaste
women be utterly despised among you!

III,56: Also for beauty's sake and love's!

III,57: Despise also all cowards; professional soldiers who dare not fight,
but play; all fools despise!

III,58: But the keen and the proud, the royal and the lofty; ye are brothers!

III,59: As brothers fight ye!
III,60: There is no law beyond Do what thou wilt.
**III,61: There is an end of the word of the God enthroned in Ra's seat,
lightening the girders of the soul.**
**III,62: To Me do ye reverence! to me come ye through tribulation of ordeal,
which is bliss.**
**III,63: The fool readeth this Book of the Law, and its comment; & he
understandeth it not.**
III,64: Let him come through the first ordeal, & it will be to him as silver.
III,65: Through the second, gold.
III,66: Through the third, stones of precious water.
III,67: Through the fourth, ultimate sparks of the intimate fire.
**III,68: Yet to all it shall seem beautiful. Its enemies who say not so, are
mere liars.**
III,69: There is success.
**III,70: I am the Hawk-Headed Lord of Silence & of Strength; my nemyss
shrouds the night-blue sky.**
**III,71: Hail! ye twin warriors about the pillars of the world! for your time is
nigh at hand.**
**III,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 an Universe; &
nought remains.**
**III,73: Paste the sheets from right to left and from top to bottom: then
behold!**
**III,74: There is a splendour in my name hidden and glorious, as the sun of
midnight is ever the son.**
III,75: The ending of the words is the Word Abrahadabra.

**The Book of the Law is Written
and Concealed.
Aum. 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