My name has always been KB,
and this is my interpretation of Aleister Crowley's Book of the Law.

from The Book of the Law | Sacred Texts Archive .

A key: the measure of the statement of the poem, margin of abstraction to the symbolism from a direct literal statement as against the probability of the correspondence happening on accident.

AL vel Legis

Al = "the" in Arabic. The V
el = "of God" in Hebrew.
Unstated: (if)
The V of God, (if) Leg is.
V = Vampire. The Vampire is of God if has nice legs, presumably in reference to the Scarlet Woman.

Chapter I

1. Had! The manifestation of Nuit.

You've been had if you thought you knew it - because knowledge is an abyss.

2. The unveiling of the company of heaven.

Could mean the gods know too much.

3. Every man and every woman is a star.

Come from stars / return to stars / inherit divinity.

4. Every number is infinite; there is no difference.

Every number includes all numbers, which are infinite if no difference is made between them.

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

Lord of B Column / "just be" / a person named B's.

Children is emphasized:
- young in comparison to how long they eventually exist
- born from men and women
- in some ways immature

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

Tiphareth, b/c the heart is that which imparts the past tense of “knew” - know no longer. To have had it means to no longer certainly possess it.

The heart is the tongue when love, not pride, guides reason.

Pride finds security in knowing, only love security (fearlessness) in not knowing.

7. Behold! It is revealed by Aiwass the minister of Hoor-paar-kraat.

B-Column hold / has $.
Aiwass - this is the third time a past tense context to a poetic word comes up. A, I was. Had it, Knew it.

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

KB as a joke (K ha B’s) is in the K who? Ku, but the K who? Ku is not in the KB as a joke. To take KB as a joke, and obscurely ask, who? Is to ku, but the meaning of the joke defuses kuing.

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

Worship then the joke, to find enlightenment.

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

The few are the smallest number, zero. The secret is nothing, silence, oblivion. Abyss. The verse #10 can mean one with silence.

Understanding, Space / Binah, emptiness, rules (eventually) those divided into a multitude of knowledge by pride.

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

Something wrong with men. The Gods and men of men.

Or; silence, even Understanding in silence, is foolishness without Wisdom.

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

The solution to foolishness: reason guided by pride knows things not certain, and even pride without love can understand Nothing, but only wisdom guided by love can accurately comprehend without falsely knowing.

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

Above self and in self, above other and in other. Ecstasy in pleasing others, a joy to see the joy of others - but not feeding on the joy of others.

The misinterpretation of this brings bad luck (Verse 13), but so could an accurate interpretation amongst amoral post animal immortals.

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!

Above the head is Space, Understanding, firstly, Nothing. This Space “bends” (b/c encompassing high and low places) in ecstasy to kiss Hadit.

Love, Tiphareth, simple state love as a fuel source, imparting the transcendence of the necessity of knowing concerning entering a flow state of Understanding information without erring.

The winged globe - the flying planet earth (or the flying moon, or any other flying planet). The starry blue - the distant heavens, space & the distant stars. Are mine - Aiwass, by virtue of Understanding Nothing and dwelling in Love Control, obtains the Wisdom of All Things - the akashic record.

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.

“Now ye shall know” syncs with a theme of false knowledge. After, it is written…

17. But ye are not so chosen.

The Beast himself reads this when he writes it.

18. Burn upon their brows, o splendrous serpent!

18 symbolizes an awakening to adulthood, when the kundalini serpent “opens the third eye.” Not mere chakra activity. The third eye is symbolically opened when love control and samadhi (perfect understanding of and focus on the present moment) unlocks an ability and tendency to explore all information, the akashic record.

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.

Nothing unlocks understanding of the rituals (and everything).

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.

21, the "drinking age," may symbolize a second stage of maturity after 18. I is nothing, there is no me. They are as upon the earth because grounded.

"I am Heaven" may symbolize "final Nirvana," prideless ecstasy in indiscriminate love's expanse. There is no other God than indiscriminate love, and the control it imparts.

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.

Know… knoweth. Symbolically, since knowledge is crossed twice, it double crosses. And in the middle is "Nuit," pronounced "knew it," so that knowledge strikes three times, and therefore has three strikes.

Bind nothing! No atom of consciousness should be held from freedom, anywhere. The whole should work together without friction, generating only heaven.

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

Whoso doesn't control, nor possess a self separate from the whole.

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

25. Divide, add, multiply, and understand.

My first impression is Tiphareth and Geburah, 6 and 5 in the zero/sphere of 50. Nuit's (Understanding's) word or Wisdom is a wargame for the heart that provides the control necessary to accurately contemplate all mysteries.

26. Then saith the prophet and the 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.

Who am I? There is no one to answer. Thou knowest because the self or ego cannot help but know. And the sign is the ecstasy (Tiphareth / simple love), consciousness of the continuity of existence (Wisdom of all things), and the omnipresence of (Nothing/ Understanding). The sign shall be when the heart and mind awaken to understand cosmic want.

Her feet hurt not the little flowers because space is weightless.

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!

The Adorer speaks of silence.

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.

I/pride is divided from the whole solely so that it finds love. It has no higher purpose. Yet division persists in places.

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

Suffering persists until "Nirvana," but the bliss unlocked is infinitely better than the triviality that suffering is then revealed to have been.

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.

Ye whom are not so chosen.

Indiscriminate love motivates unconditional compassion toward the whole, but does not "care" in the sense of any kind of attachment. It is compassionate motivation without penalty for the existence of an uncompassionate universe.

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.

Love liberates from all pain, and required is the kind of love that does not "feel sorry for".

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!

The Adorer seeks greater wisdom to comprehend.

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

The ordeals are the experiences of life on the way to enlightenment. The rituals are to unfold within the comprehension of the initiate as initiated.

The Law,
Do what thou wilt (as not separate) is intended to govern existence.

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.

Obeah is the primary Discipline of the fictional vampire clan, the modern day Salubri bloodline.

It is also a real world practice, but I find the fictional symbolism more interesting. In Vampire: the Masquerade, the Discipline of Obeah is the Discipline of healing.

39. The word of the Law is THELEMA.

The Lem A
The Lame
The Lam E
The L, M Ea
The Male
The, ma el (may, of God)
A helmet
Heat, me L
Melt, I Ea (I = H overturned)
Hel = Mate
He late, M
A, met Hel.
(& various others)

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 perceive a backwards rendering of the Three Grades: the man of Earth lives by material concern and simple desire, the Lover by romantic passion, and the Hermit ever alone - because without a separate self from what is.

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.

There is seeming contradiction to what is stated: refuse not thy wife, if she will. Refuse thy wife, if thou wilt. And only love can unite the divided.

A love which embraces everything equally, making no distinction between self and other, so that what the whole of sentience wants is what the local self wants. Everything but love, including especially emotions which complicate love, is a curse.

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

The absence of love, or the intermingling of love and pride, fear, hatred, and sorrow, is divided into many things and instinctive little wants that distract the individual from “will” in the sense not divided.

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

Because if you do, there is no other.

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

The zero x, the absence of ordeal.

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!

Love not one or many, love “nothing” - simply love, and there is neither one nor many.

Like Ra, the heart when shaped thusly is as the sun, emanating in every direction, sustaining its own longevity apart from an external fuel source such as emotional triggers.

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 [Tzaddi] is not the Star. This also is secret: my prophet shall reveal it to the wise.

Path of Tzaddi - an online resource to establish a definition.

Tzaddi can be defined as fish-hook. To my mind this means that the tempter is not the intended celebrity. Temptation is not the point of the Aiwass prophesy.

The dove flies high, and the serpent crawls low upon its belly.

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!

To love Nuit is to love nothing. This does not mean literally loving nothing, as in attaching to nothingness. It means loving without attaching to anything.

To give one particle of dust means clinging to a kind of separation, wherein the local self possesses property apart from the nonlocal self. Nothing can be given to the whole, because everything belongs to the whole.

“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.” This does not proclaim pride to be a virtue. This proclaims love to be salvation from the separateness of pride.

66. The Manifestation of Nuit is at an end.

Chapter II

1. Nu! the hiding of Hadit.

Nothing should obscure the nature of the heart, in and of itself.

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.

KB has the joke.

Hadit is not extended because not infinite, unlike Nuit.

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

Tiphareth, the sun, is the center of the universe. The heart apart from complication is the symbolic sentience of what is.

4. Yet she shall be known & I never.

She shall be known because she is Nothing, and eventually the initiate knows nothing. Hadit never, because simple love is that which does not have to know to understand.

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.

I suspect that because the rituals of the old time were by and large written with pride, they were tainted with Knowledge - and the good ones have enough purity of heart to be purged of this false Knowledge.

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.

The verse number is Tiphareth. Every heart is composed of simple love, usually modified by other emotions. Knowledge of this flame is the death of wisdom, and separation from its direct experience and insights.

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.

The Magician because the energy and motive to create. Love is the source of creativity. The Exorcist because that which can replace demonic pride. The axle of the wheel because the reason the wheels of the mind can turn instead of instinctively responding to stimulus. The cube in the circle because the reason a square peg can fit in a round hole.

“Come unto me” suggests a stipulation to approach, to attach, to love, when actually love must emanate from one’s center.

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.

The heart survives past the existence of negative emotion.

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.

If I = Not, there is no self. No pride, no distinction between locality and nonlocality. Nine by the fools may mean a dead satellite, something which orbits, or attaches to, other. The just are sometimes fools. Eight means contemplation yet to have evolved past Daath, the abyss of knowledge, and if one is added it becomes nine again (the wisdom of fools). Contemplation entrapped by the instinct to know is the contemplation of a satellite.

The Empress and the King, Space and lack of distinction, are without a self (the further secret - not of me, without a self).

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

Space and initiation. The essence of the great teaching.

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.

Dead satellites. Distinct beings from the whole. “We” are not for the poor and the sad, “we” are for the sake of union.

The lords of the earth have achieved maturity, and no longer exist apart from the whole.

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.

A God is intentionally used instead of “the God,” which might have offended Godhead Set. After all, Set looks like a Saluki.

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.

Verse 21, again symbolizing evolution into a new state of maturity. Compassion is the vice of kings because to experience compassion requires separating one’s self from the whole. If you are not separate from the whole, only you can benefit. There is no altruism because there are no separate selves.

Stamp down the wretched & the weak - there shouldn’t be division anywhere. Wretchedness and weakness should be eliminated, in the sense that its existence requires the continuation of separateness.

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

One way of taking this is that God does not exist in the self. “There is no I.”

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.

The hermit is alone, yet semantically it is possible to isolate multiple hermits. Women with large limbs may symbolize a plurality of Nuits, because her limbs are endless. Masses of flaming hair, because theirs is the nature of the awakened sun.

25. Ye are against the people, O my chosen!

Against plurality.

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.

Commenting upon nothingness in many ways distracts from understanding it.

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

Nothing, not even nothing, is certain. Unknown variable is infinite because it amounts to the necessity of simultaneously retaining all information before it is possible to eliminate the possibility of missing evidence which debunks that which one suspects. How would you know you were missing the evidence, if you did not have the slightest idea about its existence?

33. Enough of Because! Be he damned for a dog!

Reason cannot be defeated with reason. A logical case for the fallacy of logic cannot be made.

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.

If time is perceived as a whole, nothing changes, because when time is perceived in a linear manner - it is deterministic.

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.

It is possible the verses on the Beggar versus the King are about an actual beggar test, and the text baits whatever male domineering instinctive reaction was already most likely to occur to the devotees of the poem: strike down the beggar!

Possibly some tactical benefit occurs because the beggar has been struck, and possibly if he is not struck.

There is only a King if there is no separate self.

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

Verse 60. Six in zero is Tiphareth, so that symbolized is the heart striking the hard and the low, and to hell with “them” in the sense of a perceived plurality. The master is the heart apart from objects and attachments.

68. Harder! Hold up thyself! Lift thine head! breathe not so deep -- die!

The Beast, and all Adorers of the poem, have been struck dead. Hopefully this is just ego death.

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!

Be not animal, nor Beast.

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 chose none, 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.

There is the ink blot interpretation: random letters and numbers intended to enlighten the reader as to contemplation and understanding of Nothing.

4/for 666 (the Beast), 8 circuits mapped by Ka B, two hemispheres of four circuits each. Glamor has three strikes. Why X (why hit). 24 / the day foretold, composed of 24 hours. 89, ate nein or the no. Role Play Saint o’ Valhalla. A role play saint of Ragnarok.

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

Chapter III

1. Abrahadabra; the reward of Ra Hoor Khut.

A/B, Ra Had A/B = Ra.

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!

One way to take the poem is that the whole thing literally means nothing.

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

Possibly, deal hardly with those that think hir is a god of War and of Vengeance. Hardly at all. Hardly with division. Or hardly with those attracting a spirit of vengeance.

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.

KB as the key to the blah / ink blot.

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

The cow is famous for being the false idol. The golden calf. False idols little and big, the projection of anything untrue.

The false idols are sacrificed after a child already has been by mistake because of projection. For example, every child raised to believe that which is not true.

13. But not now.

Do not sacrifice presentness, perfected awareness and understanding of the present.

Also, actual cows are not sacrificed, so since it will always be now from the perspective of how this line of the poem reads any time of day, the sacrifice is never supposed to happen.

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

15. Ye shall be sad thereof.

Perhaps symbolizing the regret of misinterpretation.

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

No mercy, no pity, no self. No thing.

19. That stele 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.

Because of the fall of certainty. Because unmodified implies certainty. For example, unless you say “This may be because,” you are saying “this is because…” you are saying you are certain of the cause.

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.

The Ordeal X may have been previously mentioned in the Ox. The absence of struggle.

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

Another place to insert my lifelong nickname, “KB”.

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

Pity and compassion and tenderness all require perceiving a separate self.

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!

To allow isn’t to condone.

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.

If this book is a prophesy, these verses may simply reveal the order in which the Scarlet Woman awakens.

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

Interpretation: Meant Com.edy. An enlightenment joke to make of the Book of the Law forbidden fruit, and obsess interest. Also an enlightenment joke about that discussing the nature of nothing (poetically expressed by the BotL throughout) damns the person doing the discussing to fall short of Understanding.