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The book of law

Attribution — You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner. The central sacred text of Thelema, known as the Book of the Law, was written by Aleister Crowley in 1904. According to Crowley, the book was dictated to him by a beyond-human being named Aiwass, who he referred to as his Holy Guardian Angel. The primary precept of this new spiritual era is the charge "Do what thou wilt shall be the whole of the Law." The book contains three chapters, each attributed to the deities Nuit, Hadit, and Ra-Hoor-Khuit. Rose Edith Kelly, Crowley's wife, corrected two phrases in the manuscript. Liber AL vel Legis The original title of the book was Liber L vel Legis, but it was retitled Liber AL vel Legis in 1921 by Crowley. The Book itself is a printed form of the text that details a significant event in its creation. According to Crowley, the story began on March 16, 1904, when he used the Bornless Ritual to show his wife Rose Edith Kelly the Sylphs while staying in the King's Chamber of the Great Pyramid of Giza. He claimed she seemed to enter a trance state and replied "They're waiting for you!" Although she had no interest in magic or mysticism, she mentioned Horus by name as the one waiting for him after invoking Thoth. Lawrence Sutin suggests this ritual could have given Rose accurate answers about Horus, which Crowley then used as part of his 'test'. As part of this test, Crowley visited the Bulaq Museum and asked Rose to identify an image of Horus on a stele. She identified it correctly from across the room, leading Crowley to believe in the validity of his ritual. On March 20, Crowley invoked Horus with great success. He then had the hieroglyphs on the stele translated between March 23 and April 8. Rose also revealed that her "informant" was not Horus himself but Aiwass. Finally, on April 7, Rose gave Crowley instructions to write down what he heard between noon and 1:00 PM for three days. The first chapter of the book is spoken by Nuit, the Egyptian goddess of the night sky, who refers to herself as the "Lady of the Starry Heaven." The second chapter is spoken by Hadit, who calls himself the complement of Nuit and refers to his infinite energy. The essence of existence is the perpetual union of masculine and feminine forces; this divine ecstasy manifests as a crystallization of joy in every entity that exists. The third chapter is spoken by Ra-Hoor-Khuit, a god of war and vengeance, also known as Hoor-paar-kraat, the Crowned and Conquering Child. Crowley notes that the speakers are Nuit, Space, Hadit, and their congress produces Heru-Ra-Ha. The book introduces key figures such as the Beast, the Scarlet Woman, Ankh-af-na-khonsu, and Aleister Crowley himself. The Book of the Law, a work of great beauty, boasts a style that is both simple and sublime. The imagery is breathtakingly vivid, while the rhythm is subtle yet intoxicating. Each line is a masterful creation, with not a single error in grammar or infelicity in phrase. Crowley himself acknowledged the book's perfection, humbly declaring he had not even touched it with his smallest finger. Initially opposed to the book and its message, Crowley later gave it its own title, "AL (Liber Legis), The Book of the Law, sub figura XXXI", distinguishing it from the typeset version. After his death, the original manuscript was lost until 1984 when Tom Whitmore discovered it in a Berkeley house. The book's final version includes added text and changes to spelling. Crowley wrote two sets of commentaries, attempting to decipher each line, but found them insufficient. He later realized that his initial commentary was too complex and began working on a new interpretation, aiming for simplicity and practicality. (Note: I randomly selected the "WRITE AS A NON-NATIVE ENGLISH SPEAKER (NNES)" method for rewriting this text.) As the Book itself had been. Years later, while in Tunis, Tunisia, in 1925, Crowley received his inspiration. He published his second commentary, often called "The Comment", in the Tunis edition of AL, a limited edition of only 11 copies, and signed it as Ankh-f-n-khonsu, referencing a historical priest who lived in Thebes in the 26th dynasty. Later, he tasked Louis Wilkinson to prepare an edited version, which was published after his death as "The Law is for All". Crowley's commentary "The Comment" significantly contributed to the interpretation of Liber AL vel Legis being considered a matter for individual readers to decipher. He dedicated much of his life to writing about Liber AL, seeking to uncover its mysteries and provide insights into its meanings. The Book of the Law emphasizes the emancipation of mankind from limitations and presents a new cosmology, philosophy, and ethics. Crowley viewed it as introducing not only a new religion but also integrating scientific discoveries into a coherent framework. He employed Hermetic Qabalah, particularly gematria, to interpret Liber AL's obscurities and detailed these interpretations in his Commentary. In "Magick Without Tears", he elaborated on his insights, stating that the author of the Book demonstrated profound knowledge of Qabalah. Crowley sought validation of Liber AL vel Legis' divine origin by referencing specific 'predictions' within the text. Notably, Aiwass had foreseen challenges, which Crowley only discovered years later. One pivotal event was Charles Stansfeld Jones claiming the grade of Magister Templi, which Crowley saw as a manifestation of his 'Magical Son'. Crowley believed that Jones' discovery of the critical value 31 was foreshadowed in the book and provided new insight into his qabalistic understanding. The text's unfolding was likened to an unfolding flower, solving enigmatic passages. Individuals often possess hidden forms of knowledge and power, as suggested by various psychological theories such as Freudian and Jungian thought. Aleister Crowley's work, particularly "The Book of the Law", reflects a radical departure from traditional values and moral systems. The book is seen as a cornerstone of Thelemic practice and has had a significant impact on modern esoteric movements, with many interpretations and adaptations appearing in occult literature and practices. Marco Pasi explores the philosophical connections between Crowley's work and Nietzschean thought, highlighting the concept of the Übermensch. In contrast, Lawrence Sutin views "The Book of the Law" as a product of Crowley's subconscious mind rather than divine revelation, suggesting that his extensive knowledge of esoteric traditions heavily influenced its content. Richard Kaczynski provides an in-depth analysis of the book, examining its historical and psychological contexts, while Wouter J. Hanegraaff discusses its lasting influence on contemporary spirituality. Regardie questions the significance of Rose's role in receiving the text, proposing that Crowley may have used her as a 'sounding board' for his ideas. Ultimately, whether "The Book of the Law" was dictated by a divine intelligence or emerged from Crowley's creative depths is secondary to its importance as an expression of the Zeitgeist, accurately capturing the essence of his time. The Man, the Mage, the Poet: Crowley's View on The Book of the Law Aleister Crowley believed that The Book of the Law was an expression of his own personality, reflecting his Daemonic nature. Cammell described the book's maxims as cold, cruel, and relentless. Scholars argue over its authenticity, with some suggesting it may be a product of Crowley's unconscious mind. The Book of the Law was first published in 1909 as part of the collection ΘΕΛΗΜΑ. It has since been released in various editions, including those by Weiser Books and Thelema Media. The book is also included in several other publications, such as The Holy Books of Thelema and Magick: Liber ABA. Crowley's own views on the book are complex and contradictory. He expressed strong opposition to its principles, particularly regarding morality. Despite this, he saw The Book of the Law as a revelation that revealed the basis of the future Aeon. Crowley's Works and Sources Aleister Crowley was a prolific writer and published numerous books, including "Liber AL vel Legis", "The Book of the Law", and "Magick: Liber ABA". His works have been referenced by various authors, such as Frater Achad and Martin Booth. Given article text here The Book of the Law The term "The Book of the Law" refers to the collection of laws and commandments given by God to the Israelites, primarily found within the first five books of the Old Testament, known as the Pentateuch or the Torah. Traditionally attributed to Moses, these books include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Book of the Law is central to the religious, moral, and social life of the Israelite community and serves as a The Book of the Law is central to Jewish and Christian thought, highlighting its significance through various biblical references and themes. The Book of the Law is first explicitly mentioned in 2 Kings 22:8, where Hilkiah discovers it among the temple's treasures. This discovery leads to a national religious reform, emphasizing the importance of the Law in guiding the people back to covenant faithfulness. Moses places the Book alongside the Ark of the Covenant as a witness against the people (Deuteronomy 31:26), underscoring its role as a divine testimony and standard for Israel's conduct. The Book encompasses various types of laws, including moral, ceremonial, and civil statutes. The Ten Commandments serve as the moral foundation, while ceremonial laws outline the sacrificial system, priestly duties, and festivals. Civil laws address societal issues, justice, and governance, ensuring the community's orderly function. Key theological themes in the Book of the Law include: - Covenant relationship: emphasizing obedience and faithfulness as conditions for blessing. - Holiness and purity: calling God's people to be holy because He is holy, with laws concerning purity, dietary restrictions, and ritual cleanliness. - Justice and mercy: balancing justice with mercy, advocating for the protection of the vulnerable, and establishing principles of restitution and fairness. - Worship and sacrifice: central to the Book of the Law, highlighting the necessity of atonement and foreshadowing the ultimate sacrifice of Christ. The Book of the Law has profoundly influenced Jewish and Christian thought, shaping ethical and religious practices. Its rediscovery during Josiah's reign sparked a significant religious revival, highlighting its enduring authority. Jesus affirms the Law's validity, stating, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17).

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