



**HOLY BOOKS OF  
THELEMA**

# Liber I: Liber B Vel Magi



00. One is the Magus: twain His forces: four His weapons. These are the Seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through Love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By His Wisdom made He the Worlds; the Word that is God is none other than He.

3. How then shall He end His speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is Of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him.  
Before He attain to That which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation—how much less then by reason!— but by the method which shall have been given unto Him in His initiation to the Grade.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three Forms."

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.

19. And woe, woe, woe, yea woe, and again woe, woe, woe unto seven times be His that preacheth not His law to men!

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.

21. And in the word CHAOS let the Book be sealed; yea, let the Book be sealed.

# Liber VII: Liber Liberi Vel Lapidis Lazuli, Adumbratio Kabbalæ Ægyptiorum



## PROLOGUE OF THE UNBORN

1. Into my loneliness comes —
2. The sound of a flute in dim groves that haunt the uttermost hills.
3. Even from the brave river they reach to the edge of the wilderness.
4. And I behold Pan.
5. The snows are eternal above, above —
6. And their perfume smokes upward into the nostrils of the stars.
7. But what have I to do with these?
8. To me only the distant flute, the abiding vision of Pan.
9. On all sides Pan to the eye, to the ear;
10. The perfume of Pan pervading, the taste of him utterly filling my mouth, so that the tongue breaks forth into a weird and monstrous speech.

11. The embrace of him intense on every centre of pain and pleasure.

12. The sixth interior sense aflame with the inmost self of Him,

13. Myself flung down the precipice of being

14. Even to the abyss, annihilation.

15. An end to loneliness, as to all.

16. Pan! Pan! Io Pan! Io Pan!

I

1. My God, how I love Thee!

2. With the vehement appetite of a beast I hunt Thee through the Universe.

3. Thou art standing as it were upon a pinnacle at the edge of some fortified city. I am a white bird, and perch upon Thee.

4. Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.

5. She lies upon the moss; there is none other but she:

6. Art Thou not Pan?

7. I am He. Speak not, O my God! Let the work be accomplished in silence.

8. Let my cry of pain be crystallized into a little white fawn to run away into the forest!

9. Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse.

10. Thou art harder than tempered steel; there is no diamond beside Thee.

11. Did I not yield this body and soul?

12. I woo thee with a dagger drawn across my throat.

13. Let the spout of blood quench Thy blood-thirst, O my God!

14. Thou art a little white rabbit in the burrow Night.

15. I am greater than the fox and the hole.

16. Give me Thy kisses, O Lord God!

17. The lightning came and licked up the little flock of sheep.
18. There is a tongue and a flame; I see that trident walking over the sea.
19. A phoenix hath it for its head; below are two prongs. They spear the wicked.
20. I will spear Thee, O Thou little grey god, unless Thou beware!
21. From the grey to the gold; from the gold to that which is beyond the gold of Ophir.
22. My God! but I love Thee!
23. Why hast Thou whispered so ambiguous things? Wast Thou afraid, O goat-hoofed One, O horned One, O pillar of lightning?
24. From the lightning fall pearls; from the pearls black specks of nothing.
25. I based all on one, one on naught.
26. Afloat in the æther, O my God, my God!
27. O Thou great hooded sun of glory, cut off these eyelids!
28. Nature shall die out; she hideth me, closing mine eyelids with fear, she hideth me from My destruction, O Thou open eye.
29. O ever-weeping One!
30. Not Isis my mother, nor Osiris my self; but the incestuous Horus given over to Typhon, so may I be!
31. There thought; and thought is evil.
32. Pan! Pan! lo Pan! it is enough.
33. Fall not into death, O my soul! Think that death is the bed into which you are falling!
34. O how I love Thee, O my God! Especially is there a vehement parallel light from infinity, vilely diffracted in the haze of this mind.
35. I love Thee.
- I love Thee.
- I love Thee.
36. Thou art a beautiful thing whiter than a woman in the column of this vibration.

37. I shoot up vertically like an arrow, and become that Above.

38. But it is death, and the flame of the pyre.

39. Ascend in the flame of the pyre, O my soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.

40. When Thou shall know me, O empty God, my flame shall utterly expire in Thy great N. O. X.

41. What shalt Thou be, my God, when I have ceased to love Thee?

42. A worm, a nothing, a nidding knave!

43. But Oh! I love Thee.

44. I have thrown a million flowers from the basket of the Beyond at Thy feet, I have anointed Thee and Thy Staff with oil and blood and kisses.

45. I have kindled Thy marble into life — ay! into death.

46. I have been smitten with the reek of Thy mouth, that drinketh never wine but life.

47. How the dew of the Universe whitens the lips!

48. Ah! trickling flow of the stars of the mother Supernal, begone!

49. I Am She that should come, the Virgin of all men.

50. I am a boy before Thee, O Thou satyr God.

51. Thou wilt inflict the punishment of pleasure — Now! Now! Now!

52. Io Pan! Io Pan! I love Thee. I love Thee.

53. O my God, spare me!

54. Now!

It is done! Death.

55. I cried aloud the word — and it was a mighty spell to bind the Invisible, an enchantment to unbind the bound; yea, to unbind the bound.

II

1. O my God! use Thou me again, always. For ever! For ever!





A circuit of pines, and of tall yews beyond. Thou in the midst!

20. O all ye toads and cats, rejoice! Ye slimy things, come hither!

21. Dance, dance to the Lord our God!

22. He is he! He is he! He is he!

23. Why should I go on?

24. Why? Why? comes the sudden cackle of a million imps of hell.

25. And the laughter runs.

26. But sickens not the Universe; but shakes not the stars.

27. God! how I love Thee!

28. I am walking in an asylum; all the men and women about me are insane.

29. Oh madness! madness! madness! desirable art thou!

30. But I love Thee, O God!

31. These men and women rave and howl; they froth out folly.

32. I begin to be afraid. I have no check; I am alone. Alone. Alone.

33. Think, O God, how I am happy in Thy love.

34. O marble Pan! O false leering face! I love Thy dark kisses, bloody and stinking! O marble Pan! Thy kisses are like sunlight on the blue Ægean; their blood is the blood of the sunset over Athens; their stink is like a garden of Roses of Macedonia.

35. I dreamt of sunset and roses and vines; Thou wast there, O my God, Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.

36. Thou art no dream, O Thou too beautiful alike for sleep and waking!

37. I disperse the insane folk of the earth; I walk alone with my little puppets in the garden.

38. I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.

39. Burn Thou strange herbs, O God!

40. Brew me a magic liquor, boys, with your glances!

41. The very soul is drunken.

42. Thou art drunken, O my God, upon my kisses.

43. The Universe reels; Thou hast looked upon it.

44. Twice, and all is done.

45. Come, O my God, and let us embrace!

46. Lazily, hungrily, ardently, patiently; so will I work.

47. There shall be an End.

48. O God! O God!

49. I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.

50. Come to me now! I love Thee! I love Thee!

51. O my darling, my darling — Kiss me! Kiss me! Ah! but again.

52. Sleep, take me! Death, take me! This life is too full; it pains, it slays, it suffices.

53. Let me go back into the world; yea, back into the world.



1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.

2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!

3. God! how I ran out in my rage and scattered the chorus!

4. But in my temple stood Bacchus as the priest of Ammon-Ra.

5. Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.

6. Exceedingly; yea, in good sooth!

7. I will eat the ripe and the unripe fruit for the glory of Bacchus.

8. Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.

9. Within is a crystal shell, shaped like an oyster — O glory of Priapus! O beatitude of the Great Goddess!

10. Therein is a pearl.
11. O Pearl! thou hast come from the majesty of dread Ammon-Ra.
12. Then I the priest beheld a steady glitter in the heart of the pearl.
13. So bright we could not look! But behold! a blood-red rose upon a rood of glowing gold!
14. So I adored the God. Bacchus! thou art the lover of my God!
15. I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.
16. I will set up my dance in your conventicles, and my secret loves shall be sweet among you.
17. Thou shalt have a lover among the lords of the grey land.
18. This shall he bring unto thee, without which all is in vain; a man's life spilt for thy love upon  
My Altars.
19. Amen.
20. Let it be soon, O God, my God! I ache for Thee, I wander very lonely among the mad folk, in  
the grey land of desolation.
21. Thou shalt set up the abominable lonely Thing of wickedness. Oh joy! to lay that  
corner-stone!
22. It shall stand erect upon the high mountain; only my God shall commune with it.
23. I will build it of a single ruby; it shall be seen from afar off.
24. Come! let us irritate the vessels of the earth: they shall distil strange wine.
25. It grows under my hand: it shall cover the whole heaven.
26. Thou art behind me: I scream with a mad joy.
27. Then said Ithuriel the strong; let Us also worship this invisible marvel!
28. So did they, and the archangels swept over the heaven.
29. Strange and mystic, like a yellow priest invoking mighty flights of great grey birds from the  
North, so do I stand and invoke Thee!
30. Let them obscure not the sun with their wings and their clamour!
31. Take away form and its following!

32. I am still.

33. Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.

34. I am like a black eunuch; and Thou art the scimitar. I smite off the head of the light one, the breaker of bread and salt.

35. Yea! I smite — and the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.

36. I smite! The whole world is broken up into a mighty wind, and a voice cries aloud in a tongue that men cannot speak.

37. I know that awful sound of primal joy; let us follow on the wings of the gale even unto the holy house of Hathor; let us offer the five jewels of the cow upon her altar!

38. Again the inhuman voice!

39. I rear my Titan bulk into the teeth of the gale, and I smite and prevail, and swing me out over the sea.

40. There is a strange pale God, a god of pain and deadly wickedness.

41. My own soul bites into itself, like a scorpion ringed with fire.

42. That pallid God with face averted, that God of subtlety and laughter, that young Doric God, him will I serve.

43. For the end thereof is torment unspeakable.

44. Better the loneliness of the great grey sea!

45. But ill befall the folk of the grey land, my God!

46. Let me smother them with my roses!

47. Oh Thou delicious God, smile sinister!

48. I pluck Thee, O my God, like a purple plum upon a sunny tree. How Thou dost melt in my mouth, Thou consecrated sugar of the Stars!

49. The world is all grey before mine eyes; it is like an old worn wine-skin.

50. All the wine of it is on these lips.

51. Thou hast begotten me upon a marble Statue, O my God!

52. The body is icy cold with the coldness of a million moons; it is harder than the adamant of eternity. How shall I come forth into the light?

53. Thou art He, O God! O my darling! my child! my plaything! Thou art like a cluster of maidens, like a multitude of swans upon the lake.

54. I feel the essence of softness.

55. I am hard and strong and male; but come Thou! I shall be soft and weak and feminine.

56. Thou shalt crush me in the wine-press of Thy love. My blood shall stain Thy fiery feet with litanies of Love in Anguish.

57. There shall be a new flower in the fields, a new vintage in the vineyards.

58. The bees shall gather a new honey; the poets shall sing a new song.

59. I shall gain the Pain of the Goat for my prize; and the God that sitteth upon the shoulders of Time shall drowse.

60. Then shall all this which is written be accomplished: yea, it shall be accomplished.

## IV

1. I am like a maiden bathing in a clear pool of fresh water.

2. O my God! I see Thee dark and desirable, rising through the water as a golden smoke.

3. Thou art altogether golden, the hair and the eyebrows and the brilliant face; even into the finger-tips and toe-tips Thou art one rosy dream of gold.

4. Deep into Thine eyes that are golden my soul leaps, like an archangel menacing the sun.

5. My sword passes through and through Thee; crystalline moons ooze out of Thy beautiful body that is hidden behind the ovals of Thine eyes.

6. Deeper, ever deeper. I fall, even as the whole Universe falls down the abyss of Years.

7. For Eternity calls; the Overworld calls; the world of the Word is awaiting us.

8. Be done with speech, O God! Fasten the fangs of the hound Eternity in this my throat!

9. I am like a wounded bird flapping in circles.

10. Who knows where I shall fall?

11. O blesséd One! O God! O my devourer!

12. Let me fall, fall down, fall away, afar, alone!

13. Let me fall!

14. Nor is there any rest, Sweet Heart, save in the cradle of royal Bacchus, the thigh of the most Holy One.

15. There rest, under the canopy of night.

16. Uranus chid Eros; Marsyas chid Olympas; I chid my beautiful lover with his sunray mane; shall I not sing?

17. Shall not mine incantations bring around me the wonderful company of the wood-gods, their bodies glistening with the ointment of moonlight and honey and myrrh?

18. Worshipful are ye, O my lovers; let us forward to the dimmest hollow!

19. There we will feast upon mandrake and upon moly!

20. There the lovely One shall spread us His holy banquet. In the brown cakes of corn we shall taste the food of the world, and be strong.

21. In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!

22. Ohe! the song to lao, the song to lao!

23. Come, let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indidible!

24. Iacchus, O Iacchus, O Iacchus, be near us!

25. Then was the countenance of all time darkened, and the true light shone forth.

26. There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul, so that my mind and my body were healed of their disease, self-knowledge.

27. Yea, an angel troubled the waters.

28. This was the cry of Him: IIIIOOShBTh-IO-IIIAMAMThIBI-II.

29. Nor did I sing this for a thousand times a night for a thousand nights before Thou camest, O my flaming God, and pierced me with Thy spear. Thy scarlet robe unfolded the whole heavens, so that the Gods said: All is burning: it is the end.

30. Also Thou didst set Thy lips to the wound and suck out a million eggs. And Thy mother sat upon them, and lo! stars and stars and ultimate Things whereof stars are the atoms.

31. Then I perceived Thee, O my God, sitting like a white cat upon the trellis-work of the arbour; and the hum of the spinning worlds was but Thy pleasure.

32. O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.

33. I have seen more of Thee in the white cat than I saw in the Vision of Æons.

34. In the boat of Ra did I travel, but I never found upon the visible Universe any being like unto Thee!

35. Thou wast like a winged white horse, and I raced Thee through eternity against the Lord of the Gods.

36. So still we race!

37. Thou wast like a flake of snow falling in the pine-clad woods.

38. In a moment Thou wast lost in a wilderness of the like and the unlike.

39. But I beheld the beautiful God at the back of the blizzard — and Thou wast He!

40. Also I read in a great Book.

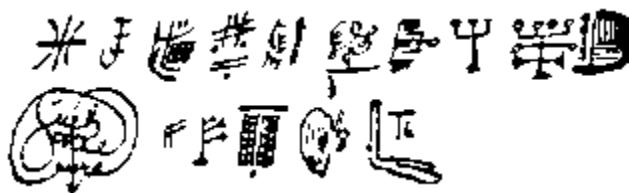
41. On ancient skin was written in letters of gold: Verbum fit Verbum.

42. Also Vitriol and the hierophant's name

V.V.V.V.V.

43. All this wheeled in fire, in star-fire, rare and far and utterly lonely — even as Thou and I, O desolate soul my God!

44. Yea, and the writing



It is well.

This is the voice which shook the earth.

45. Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou Elevenfold God 418!

46. Yea, and by many more; by the ten in the twenty-two directions; even as the perpendicular of the Pyramid — so shall Thy favours be.

47. If I number them, they are One.
48. Excellent is Thy love, Oh Lord! Thou art revealed by the darkness, and he who gropeth in the horror of the groves shall haply catch Thee, even as a snake that seizeth on a little singing-bird.
49. I have caught Thee, O my soft thrush; I am like a hawk of mother-of-emerald; I catch Thee by instinct, though my eyes fail from Thy glory.
50. Yet they are but foolish folk yonder. I see them on the yellow sand, all clad in Tyrian purple.
51. They draw their shining God unto the land in nets; they build a fire to the Lord of Fire, and cry unhallowed words, even the dreadful curse Amri maratza, maratza, atman deona lastadza maratza maritza — marán!
52. Then do they cook the shining god, and gulp him whole.
53. These are evil folk, O beautiful boy! let us pass on to the Otherworld.
54. Let us make ourselves into a pleasant bait, into a seductive shape!
55. I will be like a splendid naked woman with ivory breasts and golden nipples; my whole body shall be like the milk of the stars. I will be lustrous and Greek, a courtesan of Delos, of the unstable Isle.
56. Thou shalt be like a little red worm on a hook.
57. But thou and I will catch our fish alike.
58. Then wilt thou be a shining fish with golden back and silver belly: I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.
59. And the fish shall be sacrificed to Thee and the strong man crucified for Me, and Thou and I will kiss, and atone for the wrong of the Beginning; yea, for the wrong of the beginning.

## V

1. O my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
2. I leap from pool to pool in my joy; I am goodly with brown and gold and silver.
3. Why, I am lovelier than the russet autumn woods at the first snowfall.
4. And the crystal cave of my thought is lovelier than I.



5. Only one fish-hook can draw me out; it is a woman kneeling by the bank of the stream. It is she that pours the bright dew over herself, and into the sand so that the river gushes forth.
6. There is a bird on yonder myrtle; only the song of that bird can draw me out of the pool of Thy heart, O my God!
7. Who is this Neapolitan boy that laughs in his happiness? His lover is the mighty crater of the Mountain of Fire. I saw his charred limbs borne down the slopes in a stealthy tongue of liquid stone.
8. And Oh! the chirp of the cicada!
9. I remember the days when I was cacique in Mexico.
10. O my God, wast Thou then as now my beautiful lover?
11. Was my boyhood then as now Thy toy, Thy joy?
12. Verily, I remember those iron days.
13. I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasurable image in the crater of Citlaltepēt̄l.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
15. Yea, Thou wast a strange scarlet bird with a bill of gold. I was Thy mate in the forests of the lowland; and ever we heard from afar the shrill chant of mutilated priests and the insane clamour of the Sacrifice of Maidens.
16. There was a weird winged God that told us of his wisdom.
17. We attained to be starry grains of gold dust in the sands of a slow river.
18. Yea, and that river was the river of space and time also.
19. We parted thence; ever to the smaller, ever to the greater, until now, O sweet God, we are ourselves, the same.
20. O God of mine, Thou art like a little white goat with lightning in his horns!
21. I love Thee, I love Thee.
22. Every breath, every word, every thought, every deed is an act of love with Thee.
23. The beat of my heart is the pendulum of love.
24. The songs of me are the soft sighs:

25. The thoughts of me are very rapture:
26. And my deeds are the myriads of Thy children, the stars and the atoms.
27. Let there be nothing!
28. Let all things drop into this ocean of love!
29. Be this devotion a potent spell to exorcise the demons of the Five!
30. Ah God, all is gone! Thou dost consummate Thy rapture. Falútlí! Falútlí!
31. There is a solemnity of the silence. There is no more voice at all.
32. So shall it be unto the end. We who were dust shall never fall away into the dust.
33. So shall it be.
34. Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
35. The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.
36. Farther and farther we float; yet we are still. It is the chain of systems that is falling away from us.
37. First falls the silly world; the world of the old grey land.
38. Falls it unthinkably far, with its sorrowful bearded face presiding over it; it fades to silence and woe.
39. We to silence and bliss, and the face is the laughing face of Eros.
40. Smiling we greet him with the secret signs.
41. He leads us into the Inverted Palace.
42. There is the Heart of Blood, a pyramid reaching its apex down beyond the Wrong of the Beginning.
43. Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!
44. It is done quickly; yea, the seal is set upon the vault.
45. There is one that shall avail to open it.
46. Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourging, nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.

47. He shall await the sword of the Beloved and bare his throat for the stroke.
48. Then shall his blood leap out and write me runes in the sky; yea, write me runes in the sky.

## VI

1. Thou wast a priestess, O my God, among the Druids; and we knew the powers of the oak.
2. We made us a temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed.
  3. There we performed many wonderful things by midnight.
    4. By the waning moon did we work.
    5. Over the plain came the atrocious cry of wolves.
    6. We answered; we hunted with the pack.
  7. We came even unto the new Chapel and Thou didst bear away the Holy Graal beneath Thy Druid vestments.
    8. Secretly and by stealth did we drink of the informing sacrament.
    9. Then a terrible disease seized upon the folk of the grey land; and we rejoiced.
      10. O my God, disguise Thy glory!
      11. Come as a thief, and let us steal away the Sacraments!
    12. In our groves, in our cloistral cells, in our honeycomb of happiness, let us drink, let us drink!
      13. It is the wine that tinges everything with the true tincture of infallible gold.
      14. There are deep secrets in these songs. It is not enough to hear the bird; to enjoy song he must be the bird.
        15. I am the bird, and Thou art my song, O my glorious galloping God!
      16. Thou reimest in the stars; thou drivest the constellations seven abreast through the circus of Nothingness.
        17. Thou Gladiator God!
          18. I play upon mine harp; Thou fightest the beasts and the flames.
          19. Thou takest Thy joy in the music, and I in the fighting.

20. Thou and I are beloved of the Emperor.

21. See! he has summoned us to the Imperial dais.

The night falls; it is a great orgy of worship and bliss.

22. The night falls like a spangled cloak from the shoulders of a prince upon a slave.

23. He rises a free man!

24. Cast thou, O prophet, the cloak upon these slaves!

25. A great night, and scarce fires therein; but freedom for the slave that its glory shall encompass.

26. So also I went down into the great sad city.

27. There dead Messalina bartered her crown for poison from the dead Locusta; there stood Caligula, and smote the seas of forgetfulness.

28. Who wast Thou, O Caesar, that Thou knewest God in an horse?

29. For lo! we beheld the White Horse of the Saxon engraven upon the earth; and we beheld the Horses of the Sea that flame about the old grey land, and the foam from their nostrils enlightens us!

30. Ah! but I love thee, God!

31. Thou art like a moon upon the ice-world.

32. Thou art like the dawn of the utmost snows upon the burnt-up flats of the tiger's land.

33. By silence and by speech do I worship Thee.

34. But all is in vain.

35. Only Thy silence and Thy speech that worship me avail.

36. Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs.

37. Yet from these we will distil ye a liquor beyond the nectar of the Gods.

38. There is value in our tincture for a world of Spice and gold.

39. For our red powder of projection is beyond all possibilities.

40. There are few men; there are enough.

41. We shall be full of cup-bearers, and the wine is not stinted.
42. O dear my God! what a feast Thou hast provided.
43. Behold the lights and the flowers and the maidens!
44. Taste of the wines and the cates and the splendid meats!
45. Breathe in the perfumes and the clouds of little gods like wood-nymphs that inhabit the nostrils!
46. Feel with your whole body the glorious smoothness of the marble coolth and the generous warmth of the sun and the slaves!
47. Let the Invisible inform all the devouring Light of its disruptive vigour!
48. Yea! all the world is split apart, as an old grey tree by the lightning! 49. Come, O ye gods, and let us feast.
50. Thou, O my darling, O my ceaseless Sparrow-God, my delight, my desire, my deceiver, come Thou and chirp at my right hand!
51. This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.

## VII

1. By the burning of the incense was the Word revealed, and by the distant drug.
2. O meal and honey and oil! O beautiful flag of the moon, that she hangs out in the centre of bliss!
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God may rage through the firmament with his fantastic spear.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalám! Imál! Tutúlu! as it is written in the ancient book.
7. Three words of that book are as life to a new aeon; no god has read the whole.
8. But thou and I, O God, have written it page by page.

9. Ours is the elevenfold reading of the Elevenfold word.
10. These seven letters together make seven diverse words; each word is divine, and seven sentences are hidden therein.
11. Thou art the Word, O my darling, my lord, my master!
12. O come to me, mix the fire and the water, all shall dissolve.
13. I await Thee in sleeping, in waking. I invoke Thee no more; for Thou art in me, O Thou who hast made me a beautiful instrument tuned to Thy rapture.
14. Yet art Thou ever apart, even as I.
15. I remember a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife.
16. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide.
17. There is none other beside Thee in the whole Universe of Love.
18. My God, I love Thee, O Thou goat with gilded horns!
19. Thou beautiful bull of Apis! Thou beautiful serpent of Apep! Thou beautiful child of the Pregnant Goddess!
20. Thou hast stirred in Thy sleep, O ancient sorrow of years! Thou hast raised Thine head to strike, and all is dissolved into the Abyss of Glory.
21. An end to the letters of the words! An end to the sevenfold speech.
22. Resolve me the wonder of it all into the figure of a gaunt swift camel striding over the sand.
23. Lonely is he, and abominable; yet hath he gained the crown.
24. Oh rejoice! rejoice!
25. My God! O my God! I am but a speck in the star-dust of ages; I am the Master of the Secret of Things.
26. I am the Revealer and the Preparer. Mine is the Sword — and the Mitre and the Wingèd Wand!
27. I am the Initiator and the Destroyer. Mine is the Globe — and the Bennu bird and the Lotus of Isis my daughter!

28. I am the One beyond these all; and I bear the symbols of the mighty darkness.
29. There shall be a sigil as of a vast black brooding ocean of death and the central blaze of darkness, radiating its night upon all.
30. It shall swallow up that lesser darkness.
31. But in that profound who shall answer: What is?
32. Not I.
33. Not Thou, O God!
34. Come, let us no more reason together; let us enjoy! Let us be ourselves, silent, unique, apart.
35. O lonely woods of the world! In what recesses will ye hide our love?
36. The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup.
37. Fear me not with my spearmen! They shall slay the demons with their petty prongs. Ye shall be free.
38. Ah, slaves! ye will not — ye know not how to will.
39. Yet the music of my spears shall be a song of freedom.
40. A great bird shall sweep from the abyss of Joy, and bear ye away to be my cup-bearers.
41. Come, O my God, in one last rapture let us attain to the Union with the Many!
42. In the silence of Things, in the Night of Forces, beyond the accursèd domain of the Three, let us enjoy our love!
43. My darling! My darling! away, away beyond the Assembly and the Law and the Enlightenment unto an Anarchy of solitude and Darkness!
44. For even thus must we veil the brilliance of our Self.
45. My darling! My darling!
46. O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love.
47. My wine is poured out for them that never tasted wine.

48. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.

49. Yea! without draught, without embrace: — and the Voice answered Yea! these things shall be.

50. Then I sought a Word for Myself; nay, for myself.

51. And the Word came: O Thou! it is well. Heed naught! I love Thee! I love Thee!

52. Therefore had I faith unto the end of all; yea, unto the end of all.



# Liber X: Liber Porta Lucis



1. I behold a small dark orb, wheeling in an abyss of infinite space. It is minute among a myriad vast ones, dark amid a myriad bright ones.
2. I who comprehend in myself all the vast and the minute, all the bright and the dark, have mitigated the brilliance of mine unutterable splendour, sending forth V.V.V.V.V. as a ray of my light, as a messenger unto that small dark orb.
3. Then V.V.V.V.V. taketh up the word, and sayeth:
4. Men and women of the Earth, to you am I come from the Ages beyond the Ages, from the Space beyond your vision; and I bring to you these words.
5. But they heard him not, for they were not ready to receive them.
6. But certain men heard and understood, and through them shall this Knowledge be made known.
7. The least therefore of them, the servant of them all, writeth this book.
8. He writeth for them that are ready. Thus is it known if one be ready, if he be endowed with certain gifts, if he be fitted by birth, or by wealth, or by intelligence, or by some other manifest sign. And the servants of the master by his insight shall judge of these.
9. This Knowledge is not for all men; few indeed are called, but of these few many are chosen.
10. This is the nature of the Work.
11. First, there are many and diverse conditions of life upon this earth. In all of these is some seed of sorrow. Who can escape from sickness and from old age and from death?
12. We are come to save our fellows from these things. For there is a life intense with knowledge and extreme bliss which is untouched by any of them.
13. To this life we attain even here and now. The adepts, the servants of V.V.V.V.V., have attained thereunto.

14. It is impossible to tell you of the splendours of that to which they have attained.  
Little by little, as your eyes grow stronger, will we unveil to you the ineffable glory of the Path of the Adepts, and its nameless goal.
15. Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows.
16. Or as a scholar may learn some secret language of the ancients, his friends shall say: «Look! he pretends to read this book. But it is unintelligible—it is nonsense.» Yet he delights in the Odyssey, while they read vain and vulgar things.
17. We shall bring you to Absolute Truth, Absolute Light, Absolute Bliss.
18. Many adepts throughout the ages have sought to do this; but their words have been perverted by their successors, and again and again the Veil has fallen upon the Holy of Holies.
19. To you who yet wander in the Court of the Profane we cannot yet reveal all; but you will easily understand that the religions of the world are but symbols and veils of the Absolute Truth. So also are the philosophies. To the adept, seeing all these things from above, there seems nothing to choose between Buddha and Mohammed, between Atheism and Theism.
20. The many change and pass; the one remains. Even as wood and coal and iron burn up together in one great flame, if only that furnace be of transcendent heat; so in the alembic of this spiritual alchemy, if only the zelator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge.
21. Nevertheless, as a fire cannot be started with iron alone, in the beginning one system may be suited for one seeker, another for another.
22. We therefore who are without the chains of ignorance, look closely into the heart of the seeker and lead him by the path which is best suited to his nature unto the ultimate end of all things, the supreme realization, the Life which abideth in Light, yea, the Life which abideth in Light.

# Liber XXVII: Liber Trigrammaton



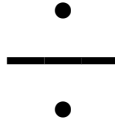
Here is Nothing under its three forms. It is not, yet informeth all things.



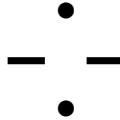
Now cometh the glory of the Single One, as an imperfection and stain.



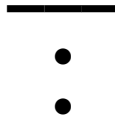
But by the Weak One the Mother was it equilibrated.



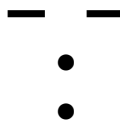
Also the purity was divided by Strength, the force of the Demiurge.



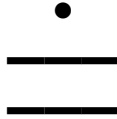
And the Cross was formulated in the Universe that as yet was not.



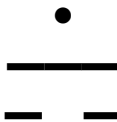
But now the Imperfection became manifest, presiding over the fading of perfection.



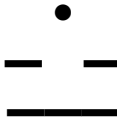
Also the Woman arose, and veiled the Upper Heaven with her body of stars.



Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.



And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.

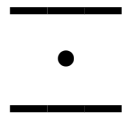


Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were

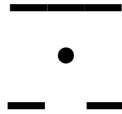




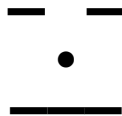
The master flamed forth as a star and set a guard of Water in every Abyss.



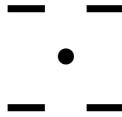
Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.



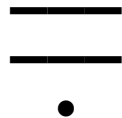
Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly



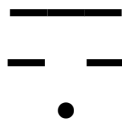
But the Enemy confused them. They pretended to conceal that Light, that they might betray it, and profane it.



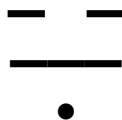
Yet certain holy nuns concealed the secret in songs upon the lyre.



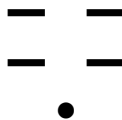
Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.



Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.



And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.



Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.



Then only was Heaven established to bear sway; for only in the lowest corruption is form manifest.



Also did Heaven manifest in violent light,



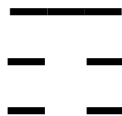




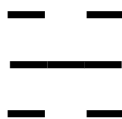
And in soft light.



Then were the waters gathered together from the heaven,



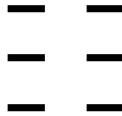
And a crust of earth concealed the core of flame.



Around the globe gathered the wide air,



And men began to light fires upon the earth.



Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.

# Liber LXV: Liber Cordis Cincti Serpente



## I

1. I am the Heart; and the Snake is entwined  
About the invisible core of the mind.  
Rise, O my snake! It is now is the hour  
Of the hooded and holy ineffable flower.  
Rise, O my snake, into brilliance of bloom  
On the corpse of Osiris afloat in the tomb!  
O heart of my mother, my sister, mine own,  
Thou art given to Nile, to the terror Typhon!  
Ah me! but the glory of ravening storm  
Enswathes thee and wraps thee in frenzy of form.  
Be still, O my soul! that the spell may dissolve  
As the wands are upraised, and the æons revolve.  
Behold! in my beauty how joyous Thou art,  
O Snake that caresses the crown of mine heart!  
Behold! we are one, and the tempest of years  
Goes down to the dusk, and the Beetle appears.  
O Beetle! the drone of Thy dolorous note  
Be ever the trance of this tremulous throat!  
I await the awaking! The summons on high  
From the Lord Adonai, from the Lord Adonai!

2. Adonai spake unto V.V.V.V., saying: There must ever be division in the word.
3. For the colours are many, but the light is one.
4. Therefore thou writest that which is of mother of emerald, and of lapis-lazuli, and of turquoise, and of alexandrite.
5. Another writeth the words of topaz, and of deep amethyst, and of gray sapphire, and of deep sapphire with a tinge as of blood.
6. Therefore do ye fret yourselves because of this.
7. Be not contented with the image.
8. I who am the Image of an Image say this.
9. Debate not of the image, saying Beyond! Beyond!

One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth.

10. Not otherwise may ye reach unto the Smooth Point.
11. Nor is it fitting for the cobbler to prate of the Royal matter. O cobbler! mend me this shoe, that I may walk. O king! if I be thy son, let us speak of the Embassy to the King thy Brother.
12. Then was there silence. Speech had done with us awhile.

There is a light so strenuous that it is not perceived as light.

13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.
14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.
15. I breathe, and there is infinite dis-ease in the spirit.
16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.
17. I shall not rest until I have dissolved it all.
18. So also the light that is absorbed. One absorbs little and is called white and glistening; one absorbs all and is called black.
19. Therefore, O my darling, art thou black.
20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.
21. O the filthy one! the dog! they cry against thee.

Because thou art my beloved.

22. Happy are they that praise thee; for they see thee with Mine eyes.
23. Not aloud shall they praise thee; but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.
24. Yea! the night shall cover all, the night shall cover all.
25. Thou wast long seeking Me; thou didst run forward so fast that I was unable to come up with thee.

O thou darling fool! what bitterness thou didst crown thy days withal.

26. Now I am with thee; I will never leave thy being.
27. For I am the soft sinuous one entwined about thee, heart of gold!
28. My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible.
29. I have found that which could not be found; I have found a vessel of quicksilver.
30. Thou shalt instruct thy servant in his ways, thou shalt speak often with him.
31. (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
32. Further Adonai spake unto V.V.V.V.V. and said:
33. Let us take our delight in the multitude of men!

Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!

34. Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?
35. (The Magister saw it and rejoiced in the beauty of it.) Listen!
36. (From a certain world came an infinite wail.)

That falling petal seemed to the little ones a wave to engulf their continent.

37. So they will reproach thy servant, saying: Who hath set thee to save us?
38. He will be sore distressed.
39. All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.
40. The joy of men shall be our silver gleam, their woe our blue gleam—all in the mother-of-pearl.
41. (The scribe was wroth thereat. He spake:

O Adonai and my master, I have borne the inkhorn and the pen without pay, in order that I might search this river of Amrit, and sail thereon as one of ye. This I demand for my fee, that I partake of the echo of your kisses.

42. (And immediately it was granted unto him.)
43. (Nay; but not therewith was he content. By an infinite abasement unto shame did he strive. Then a voice:)
44. Thou strivest ever; even in thy yielding thou strivest to yield—and lo! thou yieldest not.
45. Go thou unto the outermost places and subdue all things.
46. Subdue thy fear and thy disgust. Then—yield!
47. There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness.
48. Even instantly rode Hades heavily upon her, and ravished her away.

49. (Then the scribe knew the narcissus in his heart; but because it came not to his lips, therefore was he shamed and spake no more.  
50. Adonai spake yet again with V.V.V.V.V. and said:

The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon.

51. And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men?  
52. And He answered him: Not as thou canst see.

It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it.

53. And He answered Him: Have I not the key thereof?

I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.

54. Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?  
55. And he said: That my Work may be right.  
56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad.

Reap thou, and rejoice!

57. Then was the Adept glad, and lifted his arm.

Lo! an earthquake, and plague, and terror on the earth!

A casting down of them that sate in high places; a famine upon the multitude!

58. And the grape fell ripe and rich into his mouth.  
59. Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai.  
60. The foam of the grape is like the storm upon the sea; the ships tremble and shudder; the shipmaster is afraid.  
61. That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven.  
62. O Lord God! let the haven be cast down by the fury of the storm! Let the foam of the grape tincture my soul with Thy light!  
63. Bacchus grew old, and was Silenus; Pan was ever Pan for ever and ever more throughout the æons.  
64. Intoxicate the inmost, O my lover, not the outermost!

65. So was it—ever the same! I have aimed at the peeled wand of my God, and I have hit; yea, I have hit.

## II

1. I passed into the mountain of lapis-lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.
2. So came I to Duant, the starry abode, and I heard voices crying aloud.
3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal!

Thou art the Lord of Glory, and the unclean dog.

4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.
5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.
6. Therein was this virtue, that the One became the all.
7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.
8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.
9. Yea! I gave her of the flower of my youth.
10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.
11. Yet I worshipped her, and gave her of the flower of my youth.
12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.
13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.
14. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.
15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me.
16. O serpent woman of the stars! I, even I, have fashioned Thee from a pale image of fine gold.
17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.
18. Between its wings I sate, and the æons fled away.
19. Then the swan flew and dived and soared, yet no whither we went.
20. A little crazy boy that rode with me spake unto the swan, and said:
21. Who art thou that dost float and fly and dive and soar in the inane? Behold, these many æons have passed; whence camest thou? Whither wilt thou go?

22. And laughing I chid him, saying: No whence! No whither!
23. The swan being silent, he answered: Then, if with no goal, why this eternal journey?
24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?
25. And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!

White swan, bear thou ever me up between thy wings!

26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.
27. Radiant God! Let me fashion an image of gems and gold for Thee! that the people may cast it down and trample it to dust! That Thy glory may be seen of them.
28. Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.
29. Thou shalt manifest Thyself in the unmanifest; in the secret places men shall meet with thee, and Thou shalt overcome them.
30. I saw a pale sad boy that lay upon the marble in the sunlight, and wept. By his side was the forgotten lute. Ah! but he wept.
31. Then came an eagle from the abyss of glory and overshadowed him. So black was the shadow that he was no more visible.
32. But I heard the lute lively discoursing through the blue still air.
33. Ah! messenger of the beloved One, let Thy shadow be over me!
34. Thy name is Death, it may be, or Shame, or Love.

So thou bringest me tidings of the Beloved One, I shall not ask thy name.

35. Where is now the Master? cry the little crazy boys.

He is dead! He is shamed! He is wedded! and their mockery shall ring round the world.

36. But the Master shall have had his reward.

The laughter of the mockers shall be a ripple in the hair of the Beloved One.

37. Behold! the Abyss of the Great Deep. Therein is a mighty dolphin, lashing his sides with the force of the waves.
38. There is also an harper of gold, playing infinite tunes.
39. Then the dolphin delighted therein, and put off his body, and became a bird.
40. The harper also laid aside his harp, and played infinite tunes upon the Pan-pipe.
41. Then the bird desired exceedingly this bliss, and laying down its wings became a faun of the forest.
42. The harper also laid down his Pan-pipe, and with the human voice sang his infinite tunes.



43. Then the faun was enraptured, and followed far; at last the harper was silent, and the faun became Pan in the midst of the primal forest of Eternity.
44. Thou canst not charm the dolphin with silence, O my prophet!
45. Then the adept was rapt away in bliss, and the beyond of bliss, and exceeded the excess of excess.
46. Also his body shook and staggered with the burden of that bliss and that excess and that ultimate nameless.
47. They cried He is drunk or He is mad or He is in pain or He is about to die; and he heard them not.
48. O my Lord, my beloved! How shall I indite songs, when even the memory of the shadow of thy glory is a thing beyond all music of speech or of silence?
49. Behold! I am a man. Even a little child might not endure Thee. And lo!
50. I was alone in a great park, and by a certain hillock was a ring of deep enamelled grass wherein green-clad ones, most beautiful, played.
51. In their play I came even unto the land of Fairy Sleep.

All my thoughts were clad in green; most beautiful were they.

52. All night they danced and sang; but Thou art the morning, O my darling, my serpent that twinest Thee about this heart.
53. I am the heart, and Thou the serpent. Wind Thy coils closer about me, so that no light nor bliss may penetrate.
54. Crush out the blood of me, as a grape upon the tongue of a white Doric girl that languishes with her lover in the moonlight.
55. Then let the End awake. Long hast thou slept, O great God Terminus! Long ages hast thou waited at the end of the city and the roads thereof.

Awake Thou! wait no more!

56. Nay, Lord! but I am come to Thee. It is I that wait at last.
57. The prophet cried against the mountain; come thou hither, that I may speak with thee!
58. The mountain stirred not. Therefore went the prophet unto the mountain, and spake unto it. But the feet of the prophet were weary, and the mountain heard not his voice.
59. But I have called unto Thee, and I have journeyed unto Thee, and it availed me not.
60. I waited patiently, and Thou wast with me from the beginning.
61. This now I know, O my beloved, and we are stretched at our ease among the vines.
62. But these thy prophets; they must cry aloud and scourge themselves; they must cross trackless wastes and unfathomed oceans; to await Thee is the end, not the beginning.
63. Let darkness cover up the writing! Let the scribe depart among his ways.
64. But thou and I are stretched at our ease among the vines; what is he?
65. O Thou beloved One! is there not an end? Nay, but there is an end. Awake! arise! gird up thy limbs, O thou runner; bear thou the Word unto the mighty cities, yea, unto the mighty cities.

### III

1. Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.
2. Wherein was a white unicorn with a silver collar, whereon was graven the aphorism *Linea viridis gyrat universa*.
3. Then the word of Adonai came unto me by the mouth of the Magister mine, saying: O heart that art girt about with the coils of the old serpent, lift up thyself unto the mountain of initiation!
4. But I remembered. Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.
5. Beautiful wast thou, O Lilith, thou serpent-woman!
6. Thou wast lithe and delicious to the taste, and thy perfume was of musk mingled with ambergris.
7. Close didst thou cling with thy coils unto the heart, and it was as the joy of all the spring.
8. But I beheld in thee a certain taint, even in that wherein I delighted.
9. I beheld in thee the taint of thy father the ape, of thy grandsire the Blind Worm of Slime.
10. I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
11. Further, I destroyed the time Past, and the time to Come—had I not the Power of the Sand-glass?
12. But in the very hour I beheld corruption.
13. Then I said: O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!
14. But she was closed fast upon me, so that my Force was stayed in its inception.
15. Also I prayed unto the Elephant God, the Lord of Beginnings, who breaketh down obstruction.
16. These gods came right quickly to mine aid. I beheld them; I joined myself unto them; I was lost in their vastness.
17. Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe.
18. O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not.
19. Thou art delicious beyond all taste and touch, Thou art not-to-be-beheld for glory, Thy voice is beyond the Speech and the Silence and the Speech therein, and Thy perfume is of pure ambergris, that is not weighed against the finest gold of the fine gold.
20. Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.
21. I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses.
22. The night fell, and the music of the lutes was stilled.
23. The tempest arose, and the music of the lutes was stilled.
24. The hour passed, and the music of the lutes was stilled.
25. But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things.
26. For there is no Symbol of Thee.

27. If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.
28. The red three-angled heart hath been set up in Thy shrine; for the priests despised equally the shrine and the god.
29. Yet all the while Thou wast hidden therein, as the Lord of Silence is hidden in the buds of the lotus.
30. Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in their Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!
31. I turned me about thrice in every way; and always I came at the last unto Thee.
32. Many things I beheld mediate and immediate; but, beholding them no more, I beheld Thee.
33. Come thou, O beloved One, O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.
34. All day I sing of Thy delight; all night I delight in Thy song.
35. There is no other day or night than this.
36. Thou art beyond the day and the night; I am Thyself, O my Maker, my Master, my Mate!
37. I am like the little red dog that sitteth upon the knees of the Unknown.
38. Thou hast brought me into great delight. Thou hast given me of Thy flesh to eat and of Thy blood for an offering of intoxication.
39. Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.
40. I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.
41. She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.
42. She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.
43. The fountains of water have been loosed upon her; she hath struggled with exceeding torment.
44. She hath burst in sunder with the weight of the waters; she hath sunk into the awful Sea.
45. So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.
46. So am I, O Adonai, my beloved, and Thou hast burst me utterly in sunder.
47. I am shed out like spilt blood upon the mountains; the Ravens of Dispersion have borne me utterly away.
48. Therefore is the seal unloosed, that guarded the Eighth abyss; therefore is the vast sea as a veil; therefore is there a rending asunder of all things.
49. Yea, also verily Thou art the cool still water of the wizard fount. I have bathed in Thee, and lost me in Thy stillness.
50. That which went in as a brave boy of beautiful limbs cometh forth as a maiden, as a little child for perfection.
51. O Thou light and delight, ravish me away into the milky ocean of the stars!

52. O Thou Son of a light-transcending mother, blessed be Thy name, and the Name of Thy Name, throughout the ages!
53. Behold! I am a butterfly at the Source of Creation; let me die before the hour, falling dead into Thine infinite stream!
54. Also the stream of the stars floweth ever majestic unto the Abode; bear me away upon the Bosom of Nuit!
55. This is the world of the waters of Maim; this is the bitter water that becometh sweet. Thou art beautiful and bitter, O golden one, O my Lord Adonai, O thou Abyss of Sapphire!
56. I follow Thee, and the waters of Death fight strenuously against me. I pass unto the Waters beyond Death and beyond Life.
57. How shall I answer the foolish man? In no way shall he come to the Identity of Thee!
58. But I am the Fool that heedeth not the Play of the Magician. Me doth the Woman of the Mysteries instruct in vain; I have burst the bonds of Love and of Power and of Worship.
59. Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.
60. I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.
61. I have gone down, O my God, into the abyss of the all, and I have found Thee in the midst under the guise of No Thing.
62. But as Thou art the Last, Thou art also the Next, and as the Next do I reveal Thee to the multitude.
63. They that ever desired Thee shall obtain Thee, even at the End of their Desire.
64. Glorious, glorious, glorious art Thou, O my lover supernal, O Self of myself.
65. For I have found Thee alike in the Me and the Thee; there is no difference, O my beautiful, my desirable One! In the One and the Many have I found Thee; yea, I have found Thee.

## IV

1. O crystal heart! I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God my beloved.
2. Even as on the resounding wind-swept heights of Mitylene some god-like woman casts aside the lyre, and with her locks aflame as an aureole, plunges into the wet heart of the creation, so I, O Lord my God!
3. There is a beauty unspeakable in this heart of corruption, where the flowers are aflame.
4. Ah me! but the thirst of Thy joy parches up this throat, so that I cannot sing.
5. I will make me a little boat of my tongue, and explore the unknown rivers. It may be that the everlasting salt may turn to sweetness, and that my life may be no longer athirst.
6. O ye that drink of the brine of your desire, ye are nigh to madness! Your torture increaseth as ye drink, yet still ye drink. Come up through the creeks to the fresh water; I shall be waiting for you with my kisses.
7. As the bezoar-stone that is found in the belly of the cow, so is my lover among lovers.

8. O honey boy! Bring me Thy cool limbs hither! Let us sit awhile in the orchard, until the sun go down! Let us feast on the cool grass! Bring wine, ye slaves, that the cheeks of my boy may flush red.
9. In the garden of immortal kisses, O thou brilliant One, shine forth! Make Thy mouth an opium-poppy, that one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am.
10. In my sleep I beheld the Universe like a clear crystal without one speck.
11. There are purse-proud penniless ones that stand at the door of the tavern and prate of their feats of wine-bibbing.
12. There are purse-proud penniless ones that stand at the door of the tavern and revile the guests.
13. The guests dally upon couches of mother-of-pearl in the garden; the noise of the foolish men is hidden from them.
14. Only the inn-keeper feareth lest the favour of the king be withdrawn from him.
15. Thus spake the Magister V.V.V.V. unto Adonai his God, as they played together in the starlight over against the deep black pool that is in the Holy Place of the Holy House beneath the Altar of the Holiest One.
16. But Adonai laughed, and played more languidly.
17. Then the scribe took note, and was glad. But Adonai had no fear of the Magician and his play.

For it was Adonai who had taught all his tricks to the Magician.

18. And the Magister entered into the play of the Magician. When the Magician laughed he laughed; all as a man should do.
19. And Adonai said: Thou art enmeshed in the web of the Magician. This He said subtly, to try him.
20. But the Magister gave the sign of the Magistracy, and laughed back on Him: O Lord, O beloved, did these fingers relax on Thy curls, or these eyes turn away from Thine eye?
21. And Adonai delighted in him exceedingly.
22. Yea, O my master, thou art the beloved of the Beloved One; the Bennu Bird is set up in Philæ not in vain.
23. I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow of Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!
24. Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!
25. For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!
26. My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of Vengeance of Hoor-Ra. Let Kheph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the

Universe totter, and the guardians hasten away! For my Lord hath revealed Himself as a mighty serpent, and my heart is the blood of His body.

27. I am like a love-sick courtesan of Corinth. I have toyed with kings and captains, and made them my slaves. To-day I am the slave of the little asp of death; and who shall loosen our love?
28. Weary, weary! saith the scribe, who shall lead me to the sight of the Rapture of my master?
29. The body is weary and the soul is sore weary and sleep weighs down their eyelids; yet ever abides the sure consciousness of ecstasy, unknown, yet known in that its being is certain. O Lord, be my helper, and bring me to the bliss of the Beloved!
30. I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.
31. I felt the red lips of nature and the black lips of perfection. Like sisters they fondled me their little brother; they decked me out as a bride; they mounted me for Thy bridal chamber.
32. They fled away at Thy coming; I was alone before Thee.
33. I trembled at Thy coming, O my God, for Thy messenger was more terrible than the Death-star.
34. On the threshold stood the fulminant figure of Evil, the Horror of emptiness, with his ghastly eyes like poisonous wells. He stood, and the chamber was corrupt; the air stank. He was an old and gnarled fish more hideous than the shells of Abaddon.
35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.
36. But I was anointed with the right sweet oil of the Magister; I slipped from the embrace as a stone from the sling of a boy of the woodlands.
37. I was smooth and hard as ivory; the horror gat no hold. Then at the noise of the wind of Thy coming he was dissolved away, and the abyss of the great void was unfolded before me.
38. Across the waveless sea of eternity Thou didst ride with Thy captains and Thy hosts; with Thy chariots and horsemen and spearmen didst Thou travel through the blue.
39. Before I saw Thee Thou wast already with me; I was smitten through by Thy marvellous spear.
40. I was stricken as a bird by the bolt of the thunderer; I was pierced as the thief by the Lord of the Garden.
41. O my Lord, let us sail upon the sea of blood!
42. There is a deep taint beneath the ineffable bliss; it is the taint of generation.
43. Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.
44. Praise to thee, O beautiful dark earth, thou art the mother of a million myriads of myriads of flowers.
45. Also I beheld my God, and the countenance of Him was a thousandfold brighter than the lightning. Yet in his heart I beheld the slow and dark One, the ancient one, the devourer of His children.
46. In the height and the abyss, O my beautiful, there is no thing, verily, there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.

47. Light cleaveth unto Light, and filth to filth; with pride one contemneth another. But not Thou, who art all, and beyond it; who art absolved from the Division of the Shadows.
48. O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!
49. We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.
50. Let the palms of brilliance flower upon our island; we shall eat of their fruit, and be glad.
51. But for me the lustral water, the great ablution, the dissolving of the soul in that resounding abyss.
52. I have a little son like a wanton goat; my daughter is like an unfledged eaglet; they shall get them fins, that they may swim.
53. That they may swim, O my beloved, swim far in the warm honey of Thy being, O blessed one, O boy of beatitude!
54. This heart of mine is girt about with the serpent that devoureth his own coils.
55. When shall there be an end, O my darling, O when shall the Universe and the Lord thereof be utterly swallowed up?
56. Nay! who shall devour the Infinite? who shall undo the Wrong of the Beginning?
57. Thou criest like a white cat upon the roof of the Universe; there is none to answer Thee.
58. Thou art like a lonely pillar in the midst of the sea; there is none to behold Thee, O Thou who beholdest all!
59. Thou dost faint, thou dost fail, thou scribe; cried the desolate Voice; but I have filled thee with a wine whose savour thou knowest not.
60. It shall avail to make drunken the people of the old gray sphere that rolls in the infinite Far-off; they shall lap the wine as dogs that lap the blood of a beautiful courtesan pierced through by the Spear of a swift rider through the city.
61. I too am the Soul of the desert; thou shalt seek me yet again in the wilderness of sand.
62. At thy right hand a great lord and a comely; at thy left hand a woman clad in gossamer and gold and having the stars in her hair. Ye shall journey far into a land of pestilence and evil; ye shall encamp in the river of a foolish city forgotten; there shall ye meet with Me.
63. There will I make Mine habitation; as for bridal will I come bedecked and anointed; there shall the Consummation be accomplished.
64. O my darling, I also wait for the brilliance of the hour ineffable, when the universe shall be like a girdle for the midst of the ray of our love, extending beyond the permitted end of the endless One.
65. Then, O thou heart, will I the serpent eat thee wholly up; yea, I will eat thee wholly up.

## V

1. Ah! my Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls, let me listen to the echo of your kisses.
2. Is not the starry heaven shaken as a leaf at the tremulous rapture of your love? Am not I the flying spark of light whirled away by the great wind of your perfection?

3. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the great city in the old and desolate land; I will cleanse it from its great impurity.
4. And thou, O prophet, shalt see these things, and thou shalt heed them not.
5. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.
6. Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.
7. My prophet shall prophesy concerning thee; around thee the maidens shall dance, and bright babes be born unto them. Thou shalt inspire the proud ones with infinite pride, and the humble ones with an ecstasy of abasement; all this shall transcend the Known and the Unknown with somewhat that hath no name. For it is as the abyss of the Arcanum that is opened in the secret Place of Silence.
8. Thou hast come hither, O my prophet, through grave paths. Thou hast eaten of the dung of the Abominable Ones; thou hast prostrated thyself before the Goat and the Crocodile; the evil men have made thee a plaything; thou hast wandered as a painted harlot, ravishing with sweet scent and Chinese colouring, in the streets; thou hast darkened thine eyepits with Kohl; thou hast tinted thy lips with vermilion; thou hast plastered thy cheeks with ivory enamels. Thou hast played the wanton in every gate and by-way of the great city. The men of the city have lusted after thee to abuse thee and to beat thee. They have mouthed the golden spangles of fine dust wherewith thou didst bedeck thine hair; they have scourged the painted flesh of thee with their whips; thou hast suffered unspeakable things.
9. But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I inflamed, and dispelled the illusion.
10. Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity.
11. Therefore I love thee with surpassing love; therefore they that despise thee shall adore thee.
12. Thou shalt be lovely and pitiful toward them; thou shalt heal them of the unutterable evil.
13. They shall change in their destruction, even as two dark stars that crash together in the abyss, and blaze up in an infinite burning.
14. All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.
15. Also he taught me the holy unutterable word Ararita, so that I melted the sixfold gold into a single invisible point, whereof naught may be spoken.
16. For the Magistracy of this Opus is a secret magistracy; and the sign of the master thereof is a certain ring of lapis-lazuli with the name of my master, who am I, and the Eye in the Midst thereof.
17. Also He spake and said: This is a secret sign, and thou shalt not disclose it unto the profane, nor unto the neophyte, nor unto the zelator, nor unto the practicus, nor unto the philosophus, nor unto the lesser adept, nor unto the greater adept.



18. But unto the exempt adept thou shalt disclose thyself if thou have need of him for the lesser operations of thine art.
19. Accept the worship of the foolish people, whom thou hatest. The Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore the Queen of Night.
20. Thou shalt dwell among the people as a precious diamond among cloudy diamonds, and crystals, and pieces of glass. Only the eye of the just merchant shall behold thee, and plunging in his hand shall single thee out and glorify thee before men.
21. But thou shalt heed none of this. Thou shalt be ever the heart, and I the serpent will coil close about thee. My coil shall never relax throughout the æons. Neither change nor sorrow nor unsubstantiality shall have thee; for thou art passed beyond all these.
22. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.
23. I am thou, and the Pillar is 'stablished in the void.
24. Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.
25. Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.
26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.
27. Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools.
28. Also thou shalt convert the all-sweeping air into the winds of pale water, thou shalt transmute the earth into a blue abyss of wine.
29. Ruddy are the gleams of ruby and gold that sparkle therein; one drop shall intoxicate the Lord of the Gods my servant.
30. Also Adonai spake unto V.V.V.V.V. saying: O my little one, my tender one, my little amorous one, my gazelle, my beautiful, my boy, let us fill up the pillar of the Infinite with an infinite kiss!
31. So that the stable was shaken and the unstable became still.
32. They that beheld it cried with a formidable affright: The end of things is come upon us.
33. And it was even so.
34. Also I was in the spirit vision and beheld a parricidal pomp of atheists, coupled by two and by two in the supernal ecstasy of the stars. They did laugh and rejoice exceedingly, being clad in purple robes and drunken with purple wine, and their whole soul was one purple flower-flame of holiness.
35. They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.
36. Even as their rapture shore asunder the visible Hope, so also the Fear Invisible fled away and was no more.
37. O ye that are beyond Aormuzdi and Ahrimanes! blessèd are ye unto the ages.

38. They shaped Doubt as a sickle, and reaped the flowers of Faith for their garlands.
39. They shaped Ecstasy as a spear, and pierced the ancient dragon that sat upon the stagnant water.
40. Then the fresh springs were unloosed, that the folk athirst might be at ease.
41. And again I was caught up into the presence of my Lord Adonai, and the knowledge and Conversation of the Holy One, the Angel that Guardeth me.
42. O Holy Exalted One, O Self beyond self. O Self-Luminous Image of the Unimaginable Naught, O my darling, my beautiful, come Thou forth and follow me.
43. Adonai, divine Adonai, let Adonai initiate refulgent dalliance! Thus I concealed the name of Her name that inspireth my rapture, the scent of whose body bewildereth the soul, the light of whose soul abaseth this body unto the beasts.
44. I have sucked out the blood with my lips; I have drained Her beauty of its sustenance; I have abased Her before me, I have mastered Her, I have possessed Her, and Her life is within me. In Her blood I inscribe the secret riddles of the Sphinx of the Gods, that none shall understand,—save only the pure and voluptuous, obscene, the androgyne and the gynander that have passed beyond the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.
45. O my adorable, my delicious one, all night will I pour out the libation on Thine altars; all night will I burn the sacrifice of blood; all night will I swing the thurible of my delight before Thee, and the fervour of the orisons shall intoxicate Thy nostrils.
46. O Thou who camest from the land of the Elephant, girt about with the tiger's pell, and garlanded with the lotus of the spirit, do Thou inebriate my life with Thy madness, that She leap at my passing.
47. Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal, that we may take our pleasure thereupon. Bid Thy satyrs heap thorns among the flowers, that we may take our pain thereupon. Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!
48. Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.
49. Let not the dwellers in Thebai and the temples thereof prate ever of the Pillars of Hercules and the Ocean of the West. Is not the Nile a beautiful water?
50. Let not the priest of Isis uncover the nakedness of Nuit, for every step is a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he the priest of Nuit, and drank of the milk of the stars.
51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?
52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said:
53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be

that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of  
eld.

54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was  
as if naught had been spoken between them. Yet in a little while a serpent struck him  
that he died.
55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard.  
And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an  
hundred millions of millions of generations of my children, they shall attain to a drop of  
the poison of the fang of the Exalted One.
56. And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of  
the fang was established in him and his seed even for ever and for ever.
57. O thou Serpent Apep, my Lord Adonai, it is a speck of minutest time, this travelling  
through eternity, and in Thy sight the landmarks are of fair white marble untouched by  
the tool of the graver. Therefore Thou art mine, even now and for ever and for  
everlasting. Amen.
58. Moreover, I heard the voice of Adonai: Seal up the book of the Heart and the Serpent; in  
the number five and sixty seal thou the holy book.

As fine gold that is beaten into a diadem for the fair queen of Pharaoh, as great stones  
that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do  
thou bind together the words and the deeds, so that in all is one Thought of Me thy  
delight Adonai.

59. And I answered and said: It is done even according unto Thy word. And it was done.  
And they that read the book and debated thereon passed into the desolate land of  
Barren Words. And they that sealed up the book into their blood were the chosen of  
Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land  
that the far-off travellers call Naught.
60. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for  
ever.
61. And the Lord Adonai delighteth in me, and I bear the Cup of His gladness unto the weary  
ones of the old grey land.
62. They that drink thereof are smitten of disease; the abomination hath hold upon them,  
and their torment is like the thick black smoke of the evil abode.
63. But the chosen ones drank thereof, and became even as my Lord, my beautiful, my  
desirable one. There is no wine like unto this wine.
64. They are gathered together into a glowing heart, as Ra that gathereth his clouds about  
Him at eventide into a molten sea of Joy; and the snake that is the crown of Ra bindeth  
them about with the golden girdle of the death-kisses.
65. So also is the end of the book, and the Lord Adonai is about it on all sides like a  
Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like  
the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars  
from her paps.

# Liber LXVI: Liber Stellæ Rubeæ



1. Apep deifieth Asar.
2. Let excellent virgins evoke rejoicing, son of Night!
3. This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.
4. No man shall understand this writing—it is too subtle for the sons of men.
5. If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayest thou partake of this most secret sacrament.
6. One shall instruct another, with no care for the matters of men's thought.
7. There shall be a fair altar in the midst, extended upon a black stone.
8. At the head of the altar gold, and twin images in green of the Master.
9. In the midst a cup of green wine.
10. At the foot the Star of Ruby.
11. The altar shall be entirely bare.
12. First, the ritual of the Flaming Star.

13. Next, the ritual of the Seal.

14. Next, the infernal adorations of OAI.

Mu pa telai,

Tu wa melai

ā, ā, ā.

Tu fu tulu!

Tu fu tulu

Pa, Sa, Ga.

Qwi Mu telai

Ya Pu melai;

ū, ū, ū.

'Se gu malai;

Pe fu telai,

Fu tu lu.

O chi balae

Wa pa malae:—

Ūt! Ūt! Ūt!

Ge; fu latrai,

Le fu malai

Kūt! Hūt! Nūt!

AI ŌĀĪ

Rel moai

Ti—Ti—Ti!

Wa la pelai

Tu fu latai

Wi, Ni, Bi.

15. Also thou shalt excite the wheels with the five wounds and the five wounds.
16. Then thou shalt excite the wheels with the two and the third in the midst; even 𐌆 and 𐌒, ☉ and 𐌛, ♂ and ♀, and ♃.
17. Then the five—and the sixth.
18. Also the altar shall fume before the master with incense that hath no smoke.
19. That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.
20. These things shall be burnt in the outer fire.
21. Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.
22. Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.
23. Then shall the master appear as He should appear—in His glory.
24. He shall stretch himself upon the altar, and awake it into life, and into death.
25. (For so we conceal that life which is beyond.)
26. The temple shall be darkened, save for the fire and the lamp of the altar.
27. There shall he kindle a great fire and a devouring.
28. Also he shall smite the altar with his scourge, and blood shall flow therefrom.
29. Also he shall have made roses bloom thereon.
30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.
31. All these things shalt thou perform strictly, observing the time.
32. And the Beloved shall abide with Thee.
33. Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.

34. I who reveal the ritual am IAO and OAI; the Right and the Averse.

35. These are alike unto me.

36. Now the Veil of this operation is called Shame, and the Glory abideth within.

37. Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.

38. I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.

39. Also the Priestess shall seek another altar, and perform my ceremonies thereon.

40. There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.

41. Thou shalt assure thyself of the stability of the altar.

42. In this rite thou shalt be alone.

43. I will give thee another ceremony whereby many shall rejoice.

44. Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.

45. In the words that Thou knowest.

46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.

47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.

50. Thou shalt replenish thy veins from the chalice of heaven.

51. Thou shalt be secret, a fear to the world.

52. Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

54. I leap with joy within thee; my head is arisen to strike.

55. O the lust, the sheer rapture, of the life of the snake in the spine!

56. Mightier than God or man, I am in them, and pervade them.

57. Follow out these my words.

58. Fear nothing.

Fear nothing.

Fear nothing.

59. For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice.

60. Thou shalt fear with the fear of love: I will overcome thee.

61. Thou shalt be very nigh to death.

62. But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.

63. Thinkest thou? I, the force that have created all, am not to be despised.

64. And I will slay thee in my lust.

65. Thou shalt scream with the joy and the pain and the fear and the love—so that the ΛΟΓΟΣ of a new God leaps out among the Stars.

66. There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.



# Liber XC: Liber Tzaddi Vel Hamus Hermeticus



0. In the name of the Lord of Initiation, Amen.
1. I fly and I alight as an hawk: of mother-of-emerald are my mighty-sweeping wings.
2. I swoop down upon the black earth; and it gladdens into green at my coming.
3. Children of Earth! rejoice! rejoice exceedingly; for your salvation is at hand.
4. The end of sorrow is come; I will ravish you away into mine unutterable joy.
5. I will kiss you, and bring you to the bridal: I will spread a feast before you in the house of happiness.
6. I am not come to rebuke you, or to enslave you.
7. I bid you not turn from your voluptuous ways, from your idleness, from your follies.
8. But I bring you joy to your pleasure, peace to your languor, wisdom to your folly.
9. All that ye do is right, if so be that ye enjoy it.
10. I am come against sorrow, against weariness, against them that seek to enslave you.

11. I pour you lustral wine, that giveth you delight both at the sunset and the dawn.
12. Come with me, and I will give you all that is desirable upon the earth.
13. Because I give you that of which Earth and its joys are but as shadows.
14. They flee away, but my joy abideth even unto the end.
15. I have hidden myself beneath a mask: I am a black and terrible God.
16. With courage conquering fear shall ye approach me: ye shall lay down your heads upon mine altar, expecting the sweep of the sword.
17. But the first kiss of love shall be radiant on your lips; and all my darkness and terror shall turn to light and joy.
18. Only those who fear shall fail. Those who have bent their backs to the yoke of slavery until they can no longer stand upright; them will I despise.
19. But you who have defied the law; you who have conquered by subtlety or force; you will I take unto me, even I will take you unto me.
20. I ask you to sacrifice nothing at mine altar; I am the God who giveth all.
21. Light, Life, Love; Force, Fantasy, Fire; these do I bring you: mine hands are full of these.
22. There is joy in the setting-out; there is joy in the journey; there is joy in the goal.
23. Only if ye are sorrowful, or weary, or angry, or discomfited; then ye may know that ye have lost the golden thread, the thread wherewith I guide you to the heart of the groves of Eleusis.
24. My disciples are proud and beautiful; they are strong and swift; they rule their way like mighty conquerors.
25. The weak, the timid, the imperfect, the cowardly, the poor, the tearful—these are mine enemies, and I am come to destroy them.
26. This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: a watering of the flowers.
27. O my children, ye are more beautiful than the flowers: ye must not fade in your season.
28. I love you; I would sprinkle you with the divine dew of immortality.
29. This immortality is no vain hope beyond the grave: I offer you the certain consciousness of bliss.

30. I offer it at once, on earth; before an hour hath struck upon the bell, ye shall be with Me in the Abodes that are beyond Decay.
31. Also I give you power earthly and joy earthly; wealth, and health, and length of days. Adoration and love shall cling to your feet, and twine around your heart.
32. Only your mouths shall drink of a delicious wine—the wine of Iacchus; they shall reach ever to the heavenly kiss of the Beautiful God.
33. I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.
34. In either awaits you a Companion; and that Companion is Yourself.
35. Ye can have no other Companion.
36. Many have arisen, being wise. They have said «Seek out the glittering Image in the place ever golden, and unite yourselves with It.»
37. Many have arisen, being foolish. They have said, «Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.»
38. I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!
39. Beware, beware, I say, lest ye seek after the one and lose the other!
40. My adepts stand upright; their head above the heavens, their feet below the hells.
41. But since one is naturally attracted to the Angel, another to the Demon, let the first strengthen the lower link, the last attach more firmly to the higher.
42. Thus shall equilibrium become perfect. I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them.
43. They shall in their turn speak from this Invisible Throne; their words shall illumine the worlds.
44. They shall be masters of majesty and might; they shall be beautiful and joyous; they shall be clothed with victory and splendour; they shall stand upon the firm foundation; the kingdom shall be theirs; yea, the kingdom shall be theirs.

In the name of the Lord of Initiation. Amen.

# Liber CLVI: Liber Cheth Vel Vallum Abiegni



1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.
2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.
4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.
5. Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.
6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more.
7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.
8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.
9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the

Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursèd one.

10. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.
11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.
12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.
13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.
14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.
15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.
16. Nor shall the æon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.
17. And this is the wrath of God, that these things should be thus.
18. And this is the grace of God, that these things should be thus.
19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.
20. This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.
21. And the end thereof is known not even unto Our Lady or to the Beast whereon She rideth; nor unto the Virgin her daughter nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.
22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

# Liber CCXX: Liber AL Vel Legis



## Chapter I

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmèd azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The wingèd globe, the starry blue,

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

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, o splendrous serpent!
19. O azure-lidded woman, bend upon them!
20. The key of the rituals is in the secret word which I have given unto him.
21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.
23. But whoso availeth in this, let him be the chief of all!
24. I am Nuit, and my word is six and fifty.
25. Divide, add, multiply, and understand.
26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.
27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!
28. None, breathed the light, faint & færy, of the stars, and two.
29. For I am divided for love's sake, for the chance of union.
30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.
33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!
34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
35. This that thou writest is the threefold book of Law.
36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.
38. He must teach; but he may make severe the ordeals.
39. The word of the Law is *Θελημα*.
40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.
41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursèd! Accursèd be it to the æons! Hell.
42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.
43. Do that, and no other shall say nay.
44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.
45. The Perfect and the Perfect are one Perfect and not two; nay, are none!
46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.
47. But they have the half: unite by thine art so that all disappear.
48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?
49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.
50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!
51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines



and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!
53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!
54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.
55. The child of thy bowels, *he* shall behold them.
56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.
57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath 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  $\nu$  is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.
59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.
60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.
61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; 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!
62. At all my meetings with you shall the priestess say—and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple—To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!
64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.
65. To me! To me!
66. The Manifestation of Nuit is at an end.

## Chapter II

1. Nu! the hiding of Hadit.
2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.
3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.
4. Yet she shall be known & I never.
5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.
6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. «Come unto me» is a foolish word: for it is I that go.
8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
10. O prophet! thou hast ill will to learn this writing.
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
17. Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.
21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
23. I am alone: there is no God where I am.
24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now 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.
25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
28. Now a curse upon Because and his kin!
29. May Because be accursèd for ever!
30. If Will stops and cries Why, invoking Because, then Will stops & does nought.
31. If Power asks why, then is Power weakness.
32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!
36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet—secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
42. A feast every day in your hearts in the joy of my rapture!
43. A feast every night unto Nu, and the pleasure of uttermost delight!
44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
45. There is death for the dogs.
46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg. )
50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.
51. Purple beyond purple: it is the light higher than eyesight.
52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.
54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou 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!
55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.
56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.
57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.
59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.
60. Therefore strike hard & low, and to hell with them, master!
61. There is a light before thine eyes, o prophet, a light undesired, most desirable.
62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.
64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.
65. I am the Master: thou art the Holy Chosen One.
66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.
67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!
68. Harder! Hold up thyself! Lift thine head! breathe not so deep—die!
69. Ah! Ah! What do I feel? Is the word exhausted?
70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!
71. But exceed! exceed!
72. Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.
73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.
75. Aye! listen to the numbers & the words:
76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.
77. O be thou proud and mighty among men!
78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.
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.
2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.
4. Choose ye an island!
5. Fortify it!
6. Dung it about with enginery of war!

7. I will give you a war-engine.
8. With it ye shall smite the peoples; and none shall stand before you.
9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.
10. Get the stélé of revealing itself; set it in thy secret temple—and that temple is already aright disposed—and it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy 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!
12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!
19. That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
20. Why? Because of the fall of Because, that he is not there again.
21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.
24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.
25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.
26. These slay, naming your enemies; & they shall fall before you.
27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.
29. Moreover, be they long kept, it is better; for they swell with my force. All before me.
30. My altar is of open brass work: burn thereon in silver or gold!
31. There cometh a rich man from the West who shall pour his gold upon thee.
32. From gold forge steel!
33. Be ready to fly or to smite!
34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!
35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.
36. Then said the prophet unto the God:
37. I adore thee in the song—
- I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth. I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!  
Unity uttermost showed!
- I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:—
- I, I adore thee!  
Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!
38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu!  
By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O wingèd snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!
40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.
41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.
42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! 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!
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.
44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!
45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.
46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!
47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the 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 & that strangely. Let him not seek after this; for thereby alone can he fall from it.
48. Now this mystery of the letters is done, and I want to go on to the holier place.
  49. I am in a secret fourfold word, the blasphemy against all gods of men.
  50. Curse them! Curse them! Curse them!
  51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
  52. I flap my wings in the face of Mohammed & blind him.
  53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
  54. Bahlasti! Ompehda! I spit on your crapulous creeds.
  55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!
  56. Also for beauty's sake and love's!
  57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!
  58. But the keen and the proud, the royal and the lofty; ye are brothers!
  59. As brothers fight ye!
  60. There is no law beyond Do what thou wilt.
  61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.
  62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.
  63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.
  64. Let him come through the first ordeal, & it will be to him as silver.
  65. Through the second, gold.
  66. Through the third, stones of precious water.
  67. Through the fourth, ultimate sparks of the intimate fire.
  68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
  69. There is success.
  70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
  71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
  72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia—but my left hand is empty, for I have crushed an Universe; & nought remains.
  73. Paste the sheets from right to left and from top to bottom: then behold!
  74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.
  75. The ending of the words is the Word Abrahadabra.  
The Book of the Law is Written  
  
and Concealed.  
  
Aum. Ha.

## 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,

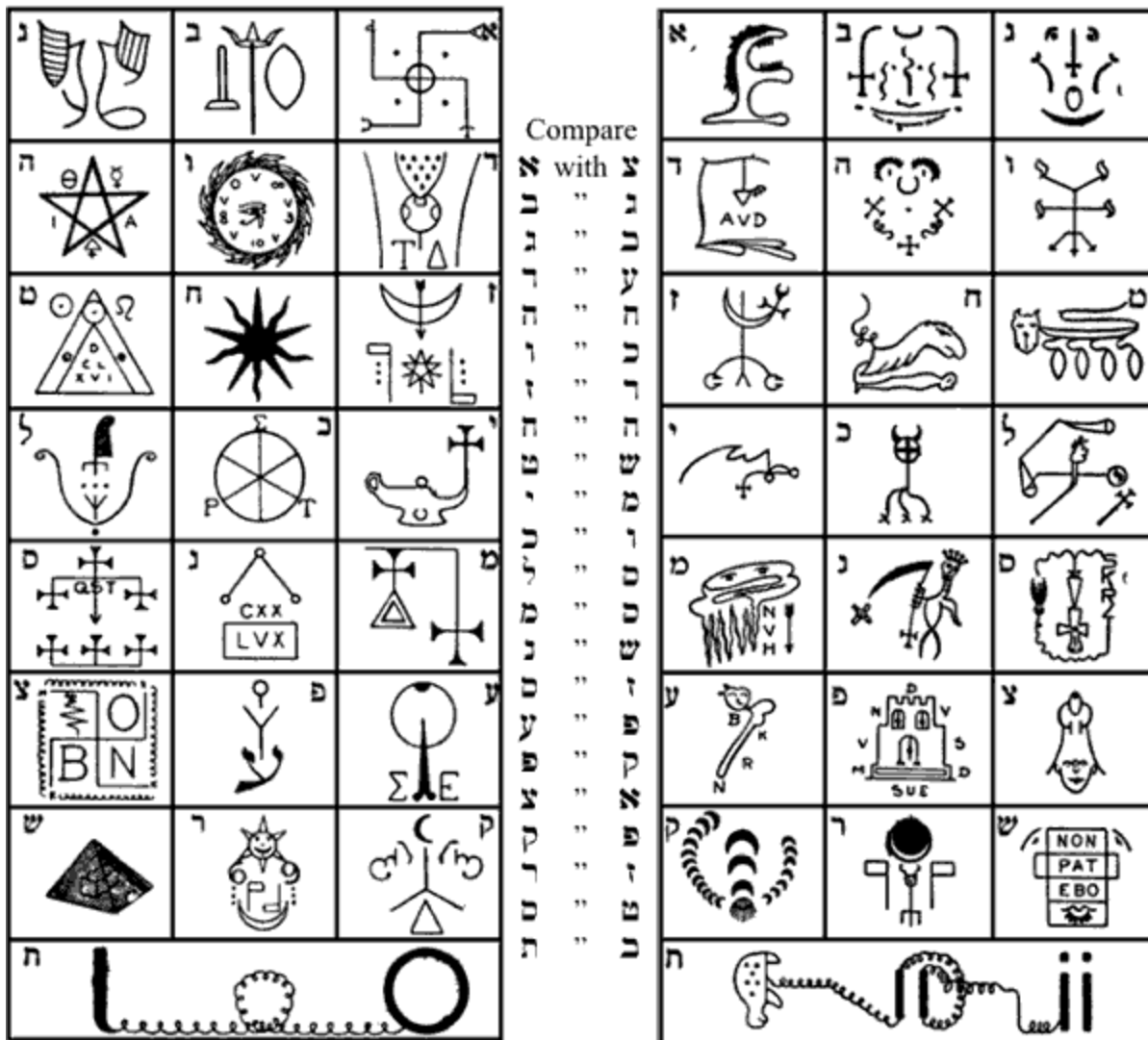
Ankh-f-n-khonsu  


**Liber CCXXXI: Liber Arcanorum  $\iota\omega\nu$  ATU  
v TAHUTI Quas Vidit Asar in Amenti**



LIBER XXII DOMARVM MERCVRII  
CVM SVIS GENIIS

LIBER XXII CARCERORVM  
QLIPHOTH CVM SVIS GENIIS



(This book is true up to the grade of Adeptus Exemptus.  
V.V.V.V.V. 8°=3°.)

0. A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders. Between Asar and Asi he abideth in joy.

1. The lightnings increased and the Lord Tahuti stood forth. The Voice came from the Silence. Then the One ran and returned.

2. Now hath Nuit veiled herself, that she may open the gate of her sister.

3. The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.

4. Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.

5. Also is the Star of the Flame exalted, bringing benediction to the universe.

6. Here then beneath the winged Eros is youth, delighting in the one and the other.

He is Asar between Asi and Nepthi; he cometh forth from the veil.

7. He rideth upon the chariot of eternity; the white and the black are harnessed to his car. Therefore he reflecteth the Fool, and the sevenfold veil is revealed.

8. Also came forth mother Earth with her lion, even Sekhet, the lady of Asi.

9. Also the Priest veiled himself, lest his glory be profaned, lest his word be lost in the multitude.

10. Now then the Father of all issued as a mighty wheel; the Sphinx, and the dog-headed god, and Typhon, were bound on his circumference.

11. Also the lady Maat with her feather and her sword abode to judge the righteous.

For Fate was already established.

12. Then the holy one appeared in the great water of the North; as a golden dawn did he appear, bringing benediction to the fallen universe.

13. Also Asar was hidden in Amennti; and the Lords of Time swept over him with the sickle of death.

14. And a mighty angel appeared as a woman, pouring vials of woe upon the flames, lighting the pure stream with her brand of cursing. And the iniquity was very great.

15. Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.

16. He smote the towers of wailing; he brake them in pieces in the fire of his anger, so that he alone did escape from the ruin thereof.

17. Transformed, the holy virgin appeared as a fluidic fire, making her beauty into a thunderbolt.

18. By her spells she invoked the Scarab, the Lord Kheph-Ra, so that the waters were cloven and the illusion of the towers was destroyed.

19. Then the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.

20. Then also the Pyramid was builded so that the Initiation might be complete.

21. And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things.

THE GENII OF THE 22 SCALES OF THE SERPENT AND OF THE QLIPHOTH [caption2](#)

⚡	Aξu-iao-uξa [ξ = γ]	Amprodias
⚗	Beξθαoooabitom	Baratchial
⚓	Gitwnosapφollois	Gargophias
⚔	Dhnaξartarωθ [ξ = st]	Dagadgiel
⚓	Hoo-oorω-iξ	Hemethterith
⚔	Vuaretza—[a secret name follows]	Uriens
⚔	Zooωasar	Zamradiel
⚓	Chiva-abrahadabra-cadaxviii	Characith
⚗	θαξξer-ā-dekerval	Temphioth
⚔	Iehuvahaξanξθatan	Yamatu
⚗	Kerugunaviel	Kurgasiax
⚔	Lusanaherandraton	Lafcursiax
⚗	Malai	Malkunofat
⚓	Nadimraphoroiozξθαlai	Niantiel
⚗	Salaθlala-amrodnaqξiξ	Saksaksalim
γ	Oaoaaaoooξ-iξ	A'ano'nin
⚗	Puraθmetai-apηmetail	Parfaxitas
⚗	Xanθαξeran€?-iξ [€? = sh, q]	Tzuflifu
⚔	QaniΔnayx-ipamai	Qulielfi
⚔	Ra-a-gioselahladnaimawa-iξ	Raflifu
⚗	Shabnax-odobor	Shalicu
⚔	Thath'th'thithξthuth-thiξ	Thantifaxath

In Equinox [Lvii](#), there is an additional note included with this book:

NOTE BY H. FRA. P. 4° = 7° (1899) ON THE R.O.T.A. BY THE QABALAH OF NINE CHAMBERS

Units are divine — The upright Triangle.

Tens reflected — The averse Triangle.

Hundreds equilibrated — The Hexagram their combination.

1. “Light.” — [Here can be no evil.] Aleph The hidden light—the “wisdom of God foolishness with men.

Yod The Adept bearing Light.

Qof The Light in darkness and illusion.

[Khephra about to rise.] 2. “Action.” — Bet Active and Passive — dual current, etc. — the Alternating Forces in Harmony.

Koph The Contending Forces — fluctuation of earth-life.

Resh The Twins embracing — eventual glory of harmonised

life under Sun. 3. “The Way.” — [Here also no evil.] Gemel The Higher Self.

Lamed The severe discipline of the Path.

Shin The judgment and resurrection

[0°=0° and 5°=6° rituals.] 4. “Life.” — Dalet The Mother of god. Aima.

Mem The Son Slain.

Taw The Bride. 5. “Force” (Purification). — Heh The Supernal Sulphur purifying by fire.

Nun The Infernal Water Scorpio purifying by putrefaction.

This work is not complete; therefore is

there no equilibration. 6. “Harmony.” — Vau The Reconciler [Vau of Yod-Heh-Vau-Heh] above.

Samekh The Reconciler below [lion and eagle, etc.].

This work also unfinished. 7. "Birth." — Zain The Powers of Spiritual Regeneration.

[The Z.A.M. as Osiris risen between Isis and Nephthys.

The path of Gemel, Diana, above his head.]

Ayin The gross powers of generation. 8. "Rule." — Chet The Orderly Ruling of diverse forces.

Peh The Ruin of the Unbalanced Forces. 9. "Stability." — Tet The Force that represses evil.

Tzaddi The Force that restores the world ruined by evil.

These captions are textual descriptions of the illustrations in this book.

Caption for [Figure 1](#)

{Illustration on facing page presents a considerable problem in representation. It is composed of 44 sigils in two parallel tables with a cross reference column between them. These sigils correspond to the letters of the Hebrew alphabet. In this attempt to describe, the layout and captions will be presented first, and this will be followed by somewhat inadequate descriptions and partial representations of the individual sigils.

Layout and captions:

LIBER XXII DOMARUM MERCURII      LIBER XXII CARCERORUM QLIPHOTH

CUM SUIS GENIIS                      CUM SUIS GENNIIS

.---.---.---.                      .---.---.---.

:G :B :A :    Compare    :A :B :G :

:---+---+---:    A with Tz    :---+---+---:

:H :V :D :    B " G    :D :H :V :

:---+---+---:    G " B    :---+---+---:

:T :Ch :Z :    D " A'a    :Z :Ch :T :

:---+---+---:    H " Ch    :---+---+---:

:L :K :Y :    V " K    :Y :K :L :

:---+---+---:    Z " D    :---+---+---:



:S :N :M : Ch " H :M :N :S :

:---+---+---: T " Sh :---+---+---:

:Tz :P :A'a: Y " M :A'a:P :Tz :

:---+---+---: K " V :---+---+---:

:Sh :R :Q : L " S :Q :R :Sh :

:---.---.---: M " S :---.---.---:

:Th : N " Sh :Th :

.----- S " Z .-----.

A'a " P

P " Q

Tz " A

Q " P

R " Z

Sh " T

Th " B

In the above, the Hebrew letters are in the upper left corner of each box, except those of the right column of ...MERCURII... which are in the upper right corner of each box.

Next, here is a description of the content of each box. This is necessarily incomplete in that some of the sigils are too obscure to admit a description.

The boxes of ...MERCURII..., mostly reflecting Tarot correspondences to the Hebrew letters with some astrological and Thelemic used as well:

HB: Aleph : This is a widdershins swastika (nazi shaped) of thin lines with all line elements parallel to the sides of the box. There is a small circle about the central intersection. There are four dots in symmetric array, one in the center of each space defined by an arm of the swastika. Greek letters in capitals appear at the ends of the arms of the swastika, oriented toward the outside. Counterclockwise from lower right: Tau, Alpha, Rho, Omega. (The suggestion is that Aleph is swastika shaped and spins out TARO).

HB:Bet : This is a composition of three separate forms. The central one is a vertical wand with a three pointed crown at top. To the right is a simple vesica. To the left is a Shiva-lingam consisting of a round top vertical shaft on a flat base. (Tools of the Magus).

HB:Gemel : This sigil cannot be fully described. It is composed of two shield forms in upper right and left with lines depending. The two forms are separate. The shield in upper left is hatched with nearly horizontal lines, descending slightly toward right. This shield has a slightly concave top with extension to the upper left and is completed by two convex sides which join in a downward point below. The line from the left shield issues from the upper right side as a short upward diagonal, curves down in a arch to the left, recurves down to the right with a curve issuing convexly upward toward the lower right base of the shield while the principle line continues as a lesser curve toward to bottom of the box — giving a “y” shape in the lower part of this line. The shield in upper right is hatched with nearly vertical lines, deviating slightly downward to left. It is defined by three curved sides, a concave at top slightly downward to the right, an elbow curve forming the left and bottom edges at slight angles in parallel and at right angles to the hatching and a curved line to form the right side nearly parallel to the left but extending below the shield. The line associated issues from the left side symmetrically to the line of the other shield, but ends below in horizontal elipsoidal spindle, point to left, below the shield instead of a fork as did the other. (Possibly male and female or female pregnant and barren).

HB:Dalet : This sigil is composed of five elements. There are two off vertical lines curving inward from the upper quarters of the box to frame the sides. In the upper center to center is a figure rather like a radish: The bulb has a small line extending below and has inner semicircles touching the right and left parts of the circular bulb, at the inner top of the bulb is a rectangle pierced by a point that flares up to right and left to form a sort of confine for what would be the foliage on the “radish”, this last portion contains an array of ten dots forming an inverted tetractys. The remaining two elements are a “T” to the left below of the “raddish” and an isosceles triangle with point up to the right. (Probably vulvicular symbolism).

HB:Vau : This figure is a circular ring, right eye of Horus in center, thirteen clockwise hooked flames about the outer rim. In a circular pattern concentric and inside the ring are following characters from top clockwise: V, infinity, V, 3, V, 10, V, 8, V, O. (Plays on unity of V.V.V.V.V. name and other Thelemic elements).

HB:Heh : This is a simple upright pentagram formed of solid lines. In the bays formed by the points with each other are the following symbols, clockwise from upper right: Mercury, A, Sulfur, I, Salt. (Out of alphabetic sequence with the preceeding, may be wrong letters. It appears to be an epitome of five with emphasis on alchemical aspects.).

HB:Zain : This sigil is composed of four elements. At top center is a crescent with horns upward crossed by a vertical arrow, point down and fledging at top. Beneath this is a lineal upright pentagram with five lines issuing radially out from the intersections of the points. To the left below is a Neter sign like a golf club with head to the left on a vertical shaft, three dots vertically

below the head. The last element is to the right, the same as the one just described but the head is to the bottom below the dots and points to the right. (Simple diagram of Lover's Trump).

HB:Chet : This sigil is a solid black pentagram of narrow points, one point to top and the intersections of the points have issuing wavy rays on outward radials. (Possibly the idea of contained force associated to Cancer and the Chariot in the Royal Arch).

HB:Tet : This sigil is chiefly a large equilateral triangle with point upward, inside it and sharing the same base and axis is a smaller equilateral triangle. Between the upper apexes of the two triangles is a circle with a dot in center (sun symbol). Midway on the excluded space between the sides of the two triangles on left and right are two small shapes that may be flowers. To the left of the larger top apex is a circle dot (sun) and to the right is a Leo symbol. Within the smaller triangle is a pattern of

Roman numerals giving the value 666:

D

C L

X V I

(Sun in Leo and 666)

HB:Yod : This sigil is a traditional "Aladin's lamp" occupying the bottom half of the box, handle to left and wick spout to right. A single vertical line emerges from the wick hole and terminates in a cross with serifs on its three end points. (Lamp of the Hermit).

HB:Koph : This is a circle with one vertical diameter and two others dividing the interior space into six equal parts. Greek capital letters appear at top: Sigma; at lower right, Tau; and at lower left, Rho. (Wheel of Fortune with letters for the three figures).

HB:Lamed : This sigil is based upon a scrolled "U" shape. This is slightly more open at the top than normal and has two tight spiral loops outward and down at the line ends. There is a dot below. Immediately above the lower dip and within is a lineal trident (a "Y" with continuation of the vertical. Above this are three horizontal dots. Above the dots is a simple figure of a horizontal line with two verticals down at its ends and a single vertical across its center. This last vertical element terminates above the upper part of the "U" in a feather of Maat with plume to the right. (Scales of Justice).

HB:Mem : This sigil is composed of a hollow, double walled, equilateral triangle with a cross issuing from its apex, the cross being terminated on the three open ends by serifs. The upper

arm of this cross touches a horizontal line. This horizontal line proceeds to the right, makes a right angle and drops in a vertical to terminate in another serifed cross at the lower right of the box. (Simply a Hanged Man on a gibbet with the inverted Sulfur symbol for the figure).

HB:Nun : This sigil has a rectangle below with the letters LVX inside. Above this are the Roman numerals CXX. Above this is an inverted "V" of two straight lines having small circles at the ends of the lines and at the junction. (Possibly refers to the R+C mystery of the tomb of Fr. C.R.).

HB:Samekh : This Sigil is composed of two shapes like a rectangle cut in half horizontally and separated vertically. The lower elongate "U" has a vertical rising a short distance from its base, and all three verticals terminate above in three-serif crosses. The portion above is the same inverted except that the vertical continues both above and below the figure, the lower portion ending in an arrow head and the upper in a 3- serif cross. The letters QST appear across the shaft of the arrow. (This is an allusion to Sagittarius and the rainbow paths on the Tree of Life).

HB:Ayin : This is a circle with ocular mark at top, pierced from below by a nail. The nail ends in two round bulbs below. There is a Sigma to the left of the base and an Eta to the right. (Possibly a goat in coitus).

HB:Peh : Below is a large letter Ayin. Immediately above this is a lineal letter "Y". Above this is a small circle with a short line dependent below, essentially the antique Greek letter Qopa. (Looks like a stick figure about to fall into a Hell-mouth).

HB:Tzaddi : The basic figure is a deosil swastika. This is contained by an open box shape formed by four coils at top, bottom and sides. Within the chambers so created are letters and a shape. Clockwise from upper left: The shape is the sword of ten points on the Tree of Life; O; N; B.

HB:Qof : The central motif is an inverted "Y" shape of equal angles. Below this is an upright equilateral triangle. Above is a crescent moon with horns pointing right. To either side and near center are two mirrored patterns. The one on the left looks like a Theban "k" with a Nun to its right, all on a slope toward the lower left. The pattern on the right is a mirror reversal. (Possibly a stylized Moon Trump).

HB:Resh : The sigil is compound. Above is a six-pointed star, one point up, the points slender and the center formed by a "happy face". Below is a crescent with horns upward. The numbers 6 and 9 are dependent from the lower left and right points of the star. Three vertical dots descend from these on either side to pass just beyond the horns of the crescent. There are two Netteru symbols just inside these columns of dots, the one on the left having its head at top and to the right, the one on the right having its head at bottom to the left, within the hollow of the horns of the crescent. (This is generally modeled on a type of the Sun Trump, with indications of mutual oral intercourse.)

HB:Shin : This is a perspective drawing of a four sided pyramid, sides shaded and opening to the lower right as a tiny white rectangle at the base. There is a horizontally transverse

rectangular chamber on the lower-left to upper right diagonal visible within the pyramid. (Clearly inspired by the tomb symbolism of the Judgment Trump).

HB:Taw : In the elongated box at the bottom of the table is a connected design. To the left is a thick numeral “1”, sans-serif. To the right is a thick ring or zero. These are connected across the bottom by a squiggle which forms a vertical loop in center before continuing on. (Possible the 1 and 0 Thelemic motif).

The boxes of ...CARCERORUM QLIPHOTH..., mostly reflecting Tarot correspondences to the Hebrew letters with some astrological and Thelemic used as well. Most of these are too irregular in shape to permit exact description:

HB:Aleph : This is an open interior form shaped like an “E” made of string with an extension of the common loop to the left below. The thing has hair up the back and part way along the upper arm. There are needle teeth below on the upper arm and above on the middle arm. The general effect is like a grotesque head, virtually all mouth.

HB:Bet : This is a complex and decorative device. It is delineated on left and right by two curved swords, they are straight and curve in only at the top, cross hilted with serifs at bottom. There is an “equals” sign immediately below each hilt. Between the points at top is a thin crescent, horns up. A large and flat dish-shaped crescent, points up is at bottom, the lower arc broken by two pairs of very short transverse lines to right and left. There is a dot asymmetrically below the lower crescent to the left (possibly a printing fault). There is a small wiggling crescent shaped line like a smiling mouth above this. Three wavy lines are vertical on and to either side of center. Two dots like eyes complete the sigil between the upper ends of these lines. The whole figure is like a face emerging from smoke out of a bowl and between the two “swords”.

HB:Gemel : This composite is a face. The eyes are two dots with small curved brows over them from the outside and not passing the center. The nose is a simple crosshilted sword, point to top. There is an oval with ocular ellipse inside at top for the mouth and a thin solid crescent for the chin. The cheeks are set forth by inward curving lines crowned at top by tiny outward tending, tiny curved clefts.

HB:Dalet : The basic figure is a vertical and flatly compressed “S” shape to left, a similar twig extending across that and past center at top. Below are three elongate drops with bulb to right forming a lower base with the end of the upright. Dependent on a short line from top is a water triangle with a fern-like stalk of three curls issuing at the top right base and drooping to the right.

HB:Heh : Two dot eyes beneath hairy eyebrows. A plump “U” shape below that for a nose. A dot below that for a mouth. A beard formed of three crosses, two at cheeks and one at bottom and two squiggles between them.

HB:Vau : One vertical line diverging in two angle lines like a “Y” at top. This is crossed by a horizontal line at center and terminates below in a small cross. Just above the termination is a short horizontal line which diverges in two short diagonals ending below in crosses. The upper four line ends have the letter Yod as their terminators.

HB:Zain : A vertical forked stick in center, fork small at bottom. A curved arc across the lower quarter, ends down and terminating in linear shapes like earphones with the openings to the right. At an angle over the top of the stick a little below the upper end is a deep, thin, hollow crescent, horns up, the left higher. This crescent terminates on the right in a very small crescent, horns up to right, and is crossed by a short line just a bit below that. The short line ends in diverging thin crescents.

HB:Chet : This is a complex doodle. There is a squiggle beginning in the upper left area, forming somewhat of a tail for the head and neck of a camel extending across the center of the box. A simple line curves down from the base of the neck and attaches to the feet of a horizontal face-down human form at bottom.

HB:Tet : This is an odd sort of thing rather reminiscent of one or two of the elongate Goetic sigils. It has a harry face like that of a dog at the left, ears with the eyes dots and the nose and mouth represented by a straight line with a button at top. A flat dish on its side issues from this to form the body. There are four feet below represented by upright vesicas in a line, these being connected to the body by curved lines like knees angled to the left. There is a tail in the form of a curved line that issues from the far right end, curves above the body in parallel, makes a tight bend and curves back above that to trail off slightly upward at the very end.

HB:Ayin : This is a shape like that of the sigils of the Archangels. It is lineal, starts on the left center in curved line that comes up toward the center above. This bends back and down from a cusp in a tight little curve, then up again in a cusp and a slightly wider down curve, up to a cusp and then straight down for a short distance, small circular loop and curve up to right in another small circular loop. Then horizontal back to the left just through the top edge of the first loop and drooping down to end in a serif cross.

HB:Koph : Top center, a circle with horns at top and a cross of vertical and horizontal diameters inside. Below this a radial extends downward for a short distance and then breaks up into three flat "S" curves ended in simple loose crosses.

HB:Lamed : Composite figure: Simple Libra type balances to left and above, no support. The lower pan hangs at an angle toward the center. The bar is diagonal in the upper left quarter of the box. The upper pan is blown horizontal. There is a form like a hockey stick angled from the lower left toward the center with the head vertical. A human head tops this, looking to the right. A horizontal line crosses the stick head below the human one, the right end terminating in a circle with a black and sinuous Yod inside. The left takes an angle down and touches the lower balance pan. In the lower right is a sword, angled up toward the serif-cross hilt to the right.

HB:Mem : This is a storm cloud with eyes and a sort of mouth. It is very flat and five shapes like icicles hang from it to the left of center. The letters N V H are vertical below the cloud and to the right of the icicle shapes. There is a downward pointed fledged arrow parallel and to the right of the letters.

HB:Nun : Left center is an “X” of two crossed sticks with a flower in center. Just above and to the right is the point of a scythe blade, arcing up to above top center and beyond before it curves down in a lineal handle ending below center in a serif-cross hilt. A stylized and crowned corpse to right holds this in right hand (shown as a short of brush). The head is a simplified death head canted to the right. The neck is narrow, The body and left arm look like a plucked chicken with a wishbone for a tail.

HB:Samekh : Difficult to describe. The lower center is misshapen cross of Malta ending in a blunt pestle below. A narrow isosceles triangle touches to top of this from above with its point. There is a pair of tiny golf-club shapes at the top base of the triangle, heads turned outward. This complex depends from a line that diverges symmetrically to either side at top. This line is wavy and reaches down on the left to touch the bristle end of a shape like a shaving brush. The line on the right forms a vertical word: SKRL, and continues down and below the bottom in crumpled waves to connect up the to handle of the “brush”.

HB:Ayin : Odd shapes. There is a figure like an apple with two tiny leaves to left and top. A face is on this with curves for shut eyes and a downward curve for a mouth (nose?). Below this is the letter “B”. Issuing to the right from the mouth point is a hollow lineal figure of curved lines, two lobes at top, a letter “K” below that, the lower lobe extended in a shaft toward the left center bottom and a rounded end at the bottom. The letter “R” is to the right, a little below midway of this shaft. The letter “N” is beneath the shaft end.

HB:Peh : This is a barten with letters. The top has four crennels, simply, with the letter “D” in air above. The upper walls drop from the end crennels, right angle outward and then drop to the base. The base continues the walls with another small angle outward and a drop to a horizontal line across the bottom and extending slightly beyond each wall. There is a flattened rectangle within this base. An inverted “U” with serifs forms the door above this rectangle, and there is an inverted Latin cross hanging from the top inside that. Two windows complete the structure, inverted “U” shaped with flats cutting off the bottoms and inverted Latin Crosses acting to divide them are situated in the upper section and just past the first outward bends. The upper walls are flanked to left by “N” and to right by “V”. The lower walls are flanked to left by “V” and to the right by “S”. The base is flanked on the left by “M” and the right by “D”. The word “SUE” is beneath the base.

HB:Tzaddi : This is one image. The lower part is a face, natural chin and sides smoothly going up until the ears appear as short laps to either side. Above this are two tapering lines, curved from below the ears and ascending in slight convergence to the top half of the image, about twice the height of the face above the chin. At this point there is a structure composed of two semicircles. The arcs are broken by vertical lines with a gap between in the lower part. In the upper part the arcs are interrupted by vertical elipsoid with a smaller horizontal elipsoid at top. The details of the face itself are a natural mouth, a little “U” shaped nose, two dots for eyes, brows meeting in a third arch.

HB:Qof : Three black crescents, horns down, are in vertical array in the center. They dwindle from the largest on top to a smaller near the bottom. Below the lowest of these is a vesica on its

side. There is a fan of lines extending down from the upper arc of the vesica, creating an image a bit like a shell. To the right of this shell a series of seven crescents arcs upward to the right and comes a bit back toward the center at top. These crescents have horns downward at various angles to accommodate the curve, and the size increases slightly as they rise. A similar curve of crescents proceeds upward and to the left from just beyond the left side of the shell. These are more strongly incurved at top and reach nearly to the upper border of the box. There are twelve in this curve, with the ones near the shell being about half the size of those ending the curve near the upper limit, waxing in overall size as they go up.

HB:Resh : There are four elements to the sigil. In the center above is a black disk, the lower edge of it has a slender white crescent. Below this is a small horned circle with a dot in center. A line descends vertically from this small circle. A short horizontal bar crosses this line near the bottom and the ends of this bar drop verticals just short of the termination level of the main vertical line. Neteru are on either side, the one on the left has the head at top left, that on the right has its head at top right.

HB:Shin : This is a face melded into an exploded drawing of a rectangular box. The top rectangle has "NON" inside. The next rectangle has small rectangular "ears" to either side and "PAT" inside. The next down rectangle has "EBO" inside. The bottom contiguous rectangle has a set of lips and a lower lip fringe beard. To the left and right of the upper rectangle are two angled dashes for eyes and beyond them two slight curved lines for brows.

HB:Taw : This is a strange sigil. From the right: Two large lower case letter "i"s, sansserf. From near the bottom of the left most is a horizontal squiggle of three vertical loops, then a curve to vertical and another horizontal squiggle of five downward loops, the last loop of this starts an arched squiggle up to the top of the next structure. The next structure is a vertical bar, from the bottom of which a curved squiggle arches right and about, crossing the second horizontal squiggle and reaching back over the left top to the upper end of a second parallel bar. From the bottom of this second bar a squiggle diagonals up about half the height of the bar to the left, continuing as a horizontal squiggle into the underside of the last element in the sigil. This element loops like a simplified drawing of a turtle, head downward and belly toward left. Back spotted in the pattern of Acquisitio and only two legs showing. This last could also be a sheep, such is the simplicity of the drawing.}

Aleph	Aa'au-iao-ua'aa [a'a=Ayin ]	Amprodias
Bet	Bea'a-theta-aoooabitom	Baratchial
Gemel	Git-omega-nosap-phi-omega-llois	Gargophias
Dalet	D-etanastartar-omega-theta	Dagdagiell
Heh	Hoo-oor-omega-ist	Hemethterith



Vau	Vuaretza—[a secret name follows]	Uriens
Zain	Zoo-omega-asar	Zamradiel
Chet	Chiva-abrahamadabra-cadaxviii	Characith
Tet	Theta-ala'aster-a-dekerval	Temphioth
Yod	lehuvahastana'a-theta-atan	Yamatu
Koph	Kerugunaviel	Kurgasiax
Lamed	Lusanaherandraton	Lafcursiax
Mem	Malai	Malkunofat
Nun	Nadimraphoroiza'a-theta-alai	Niantiel
Samek h	Sala-theta-lala-amrodna-theta-a'aist	Saksaksalim
Ayin	Oaoaaaooooa'a-ist	A'ano'nin
Peh	Pura-theta-metai-ap-eta-metai	Parfaxitas
Tzaddi	Xan-theta-asteransh-koppa-ist [sh koppa = sh, q]	Tzuflifu
Qof	Qani-Delta-nayx-ipamai	Qulielfi
Resh	Ra-a-gioselahladnaimawa-ist	Raflifu
Shin	Shabnax-odobor	Shalicu
Taw	Thath'th'thitha'athuth-thist	Thantifaxath

# Liber CCCLXX: Liber A'ash Vel Capricoroni Pneumatici



0. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
  1. Thou art blasted and black! Supremely solitary in that heath of scrub.
    2. Up! The Ruddy clouds hang over thee! It is the storm.
      3. There is a flaming gash in the sky.
        4. Up.
          5. Thou art tossed about in the grip of the storm for an æon and an æon and an æon. But thou givest not thy sap; thou fallest not.
            6. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-With-Us.
              7. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is

hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.°. A.°, whose name is Truth.

8. Now in this is the magical power known.

9. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.

10. Also it straineth like a hound in the leash.

11. It hath pride and great subtlety. Yea, and glee also!

12. Let the Magus act thus in his conjuration.

13. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat.

14. Then let him not fall exhausted, although the might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genitrix of the Universe, whereof he is the Vessel.

15. Nor do thou deceive thyself. It is easy to tell the live force from the dead matter. It is no easier to tell the live snake from the dead snake.

16. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

17. Now shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.

18. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

19. There is no act or passion that shall not be an hymn in mine honour.

20. All holy things and all symbolic things shall be my sacraments.

21. These animals are sacred unto me; the goat, and the duck, and the ass, and the gazelle, the man, the woman and the child.

22. All corpses are sacred unto me; they shall not be touched save in mine eucharist. All lonely places are sacred unto me; where one man gathereth himself together in my name, there will I leap forth in the midst of him.

23. I am the hideous god, and who mastereth me is uglier than I.

24. Yet I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.

25. Who worshipping me must worship me with many rites.

26. I am concealed with all concealments; when the Most Holy Ancient One is stripped and driven through the marketplace, I am still secret and apart.

27. Whom I love I chastise with many rods.

28. All things are sacred to me; no thing is sacred from me.

29. For there is no holiness where I am not.

30. Fear not when I fall in the fury of the storm; for mine acorns are blown afar by the wind; and verily I shall rise again, and my children about me, so that we shall uplift our forest in Eternity.

31. Eternity is the storm that covereth me.

32. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

33. Now therefore thou knowest when I am within thee, when my hood is spread over thy skull, when my might is more than the penned Indus, and resistless as the Giant Glacier.

34. For as thou art before a lewd woman in Thy nakedness in the bazaar, sucked up by her slyness and smiles, so art thou wholly and no more in part before the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.

35. And in all shalt thou create the Infinite Bliss and the next link of the Infinite Chain.

36. This chain reaches from Eternity to Eternity, ever in triangles—is not my symbol a triangle?—ever in circles—is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

37. But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!

38. Therefore lift up thyself as I am lifted up. Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in the navel of Nuit, do thou slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of war, in the darkness that holds light in his hand as an harlot that plucks a jewel from her nostrils.

39. So therefore the beginning is delight, and the End is delight, and delight is in the midst, even as the Indus is water in the cavern of the glacier, and water among the greater hills and the

lesser hills and through the ramparts of the hills and through the plains, and water at the mouth thereof when it leaps forth into the mighty sea, yea, into the mighty sea.

## Liber CD: Liber Tau Vel Kabbalæ Trium Literarum





⋆ ⚡ ⚡

The Magister Templi, the Adeptus, the Neophyte  
[8°=3°, 5°=6°, 0°=0°]

⚡ ⚡ ⚡

The Ultimate Illusion, the Illusion of Force, the Illusion of Matter.

⚡ ⚡ ⚡

The functions of the 3 Orders: Silence in Speech; Silence; Speech in Silence: Construction, Preservation, Destruction

⚡ ⚡ ⚡

The Supreme Unveiling (or Unveiling of Light), the Unveiling of Life, the Unveiling of Love.

⚡ ⚡ ⚡

Equilibrium: on the Cubic Stone, on the Path, and among the Shells.

⚡ ⚡ ⚡

The Rituals of Initiation, 8°=3°, 5°=6°, 0°=0°: Asar, as Bull, as Man, as Sun.

⚡ ⚡ ⚡

The Ordeals of Initiation, 8°=3°, 5°=6°, 0°=0°: Birth, Death, Resurrection.

In the top quarter of the page is an elongated Hebrew letter Taw, and within this letter are all the other Hebrew letters except Taw, arranged in three rows and seven columns. These Hebrew letters proceed from right to left thusly:

1st row: ZAIN VAU HEH DALET GIMEL BET ALEPH  
2nd row: NUN MEM LAMED KAPH YOD TET CHET  
3rd row: SHIN RESH QOF TZADDI PE AYIN SAMEKH

The text given below is presented vertically below each of the seven columns, beginning on the right. The text is bordered on right and left by lotus crowned wands.

“The Magister Templi, the Adeptus, the Neophyte [8°=3°, 5°=6°, 0°=0°]

“The Ultimate Illusion, the Illusion of Force, the Illusion of Matter.

“The Functions of the 3 Orders: Silence in Speech; Silence; Speech in Silence: Construction, Preservation, Destruction.

“The Supreme Unveiling (or Unveiling of Light), the Unveiling of Life, the Unveiling of Love.

“Equilibrium; on the Cubic Stone, on the Path, and among the Shells.

“The Rituals of Initiation, 8°=3°, 5°=6°, 0°=0°: Asar, as Bull, as Man, as Sun.

“The Ordeals of Initiation, 8°=3°, 5°=6°, 0°=0°: Birth, Death, Resurrection.”}

[This analysis may be checked by adding the columns vertically, 69, 81, 93, 114, 135, 246, 357.

Dividing by 3 we get 23, 27, 31, 38, 45, 82, 119, which in the Sepher Sephiroth mean respectively Life, Purity, Negation, “38×11=418,” Innocent, Formation, Prayer, Weeping. The analogies are obvious.]

# Liber DCCCXIII: Vel Ararita



I

κ

فل هو اللة احد اللة الصمد لم يلد ولم يولد ولم

يكن له كفوا احد

1. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
2. Let me extol Thy perfections before men.
3. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.
4. Thou hast appeared unto me as an agèd God, a venerable God, the Lord of Time, bearing a sharp sickle.
5. Thou hast appeared unto me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel



of the Spirit.

6. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
7. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.
8. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.
9. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
10. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.
11. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
12. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.
13. Yet even so was I not deceived; for the crown hath twelve rays.
14. And these twelve rays are one.

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1. Now then I saw these things averse and evil; and they were not, even as Thou art Not.
2. I saw the twin heads that ever battle against one another, so that all their thought is a confusion. I saw Thee in these.

3. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
4. I saw the devouring mothers of Hell, that eat up their children—O ye that are without understanding! I saw Thee in these.
5. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.
6. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.
7. I saw the petty, the quarrelsome, the selfish,—they were like men, O Lord, they were even like unto men. I saw Thee in these.
8. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
9. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.
10. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.
11. I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.
12. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white.  
But I was not deceived by anything of all these things.
13. For I expanded it by my subtlety into Twelve Rays of the Crown.
14. And these twelve rays were One.



κ

1. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.
2. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.
3. Also did I glorify His wisdom, whereby He made the worlds.
4. Yea, I praised Him for His intelligible essence, whereby the universe became light.
5. I did thank Him for His manifold mercy; I did worship His magnificence and majesty.
6. I trembled before His might.
7. I delighted in the Harmony and Beauty of His Essence.
8. In His Victory I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.
9. His Splendour shone upon me; I adored His adorable splendour.
10. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.
11. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.
12. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.
13. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.
14. And these twelve rays were One.

## IV

7

1. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:
2. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.
3. Thus did V.V.V.V.V. become mad, and wend about naked.
4. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.
5. Also he pitied them all, that they were but reflections distorted.
6. Also he smote them, lest they should bear rule over the just.
7. Also he harmonized them into one picture, beautiful to behold.
8. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.
9. So that all became splendid.
10. And having firmly stablished them in order and disposition,
11. He proclaimed the perfection, the bride, the delight of God in His creation.
12. But though thus he worked, he tried ever his work by the Star 418.
13. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
14. And these twelve rays were One.

## V

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1. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.
2. So wrote *οὐ μὴ* the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.
3. Nor was he ashamed, hearing the laughter of the little dogs of hell.
4. For he abode in his place, and his falsehood was truth in his place.
5. The little dogs cannot correct him, for they can do naught but bark.
6. The masters cannot correct him, for they say: Come and see.
7. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
8. Yea, even I the man beheld this wonder.
9. And I could not deliver it unto myself.
10. That which established me is invisible and unknowable in its essence.
11. Only they who know IT may be known.
12. For they have the genius of the mighty sword 418.
13. And they are not deceived by any of these things; for by their subtlety do they expand them all into the Twelve Rays of the Crown.
14. And these twelve rays are One.

# VI

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1. Deeper and deeper into the mire of things!  
Farther and farther into the never-ending Expansion of the Abyss.
2. The great goddess that bendeth over the Universe is my mistress; I am the winged globe at her heart.
3. I contract ever as she ever expandeth;
4. At the end it is all one.
5. Our loves have brought to birth the Father and Creator of all things.
6. He hath established the elements; the æther, the air, the water, the earth, and the fire.
7. He hath established the wandering stars in their courses.
8. He hath ploughed with the seven stars of his Plough, that the Seven might move indeed, yet ever point to the unchanging One.
9. He hath established the Eight Belts, wherewith he hath girdled the globes.
10. He hath established the Trinity of Triads in all things, forcing fire into fire, and ordering all things in the Stable Abode of the Kings of Ægypt.
11. He hath established His rule in His kingdom.
12. Yet the Father also boweth unto the Power of the Star 418 and thereby
13. In his subtlety He expandeth it all into twelve rays of the Crown.
14. And these twelve rays are One.

## VII

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1. Then in the might of the Lion did I formulate unto myself that holy and formless fire,  $\Psi\Delta\Gamma$ , which darteth and flasheth through the depths of the Universe.
2. At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
3. At the touch of the Fire Qadosh the water smoked into a lucid air.
4. At the touch of the Fire Qadosh the air ignited, and became Fire.
5. At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
6. At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a Profundity of Mind.
7. At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.
8. At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of the Milk of the Stars.
9. Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,
10. And the Lord of Silence was established upon the Lotus flower.
11. Then was accomplished all that which was to be accomplished.
12. And All and One and Naught were slain in the slaying of the Warrior 418,
13. In the slaying of the subtlety that expanded all these things into the Twelve Rays of the Crown,
14. That returned unto One, and beyond One, even unto the vision of the Fool in his folly that chanted the word Ararita, and beyond the Word and the Fool; yea, beyond the Word and the Fool.

