



ALEISTER CROWLEY

# SVETE KNJIGE TELEME

THE HOLY BOOKS OF  
ΘΕΛΗΜΑ



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*SVETE KNJIGE TELEME NA ENGLESKOM.*

*STELA OTKROVENJA.*

## PREDGOVOR

Svete Knjige Teleme su glavno zaveštanje njihovog pisca Aleister-a Crowley-a (1875-1947). Njihova vrednost nije toliko u literarnom značaju koliko u iluminaciji i uvidu koje one donose pri svakom njihovom iščitavanju. Ove knjige su zapisane preko Crowley-a, i ne mogu se na isti način tretirati i klasifikovati kao ostale njegove knjige magičkog i mističnog sadržaja koje je pisao pri punoj svesti. Napisane na najuzvišenijem planu spiritualnog iskustva, one pružaju mnogo više od obične informacije ili instrukcije - one daju pristup izvoru piščevog genija; i mogu da pobude u prijemčivom čitaocu podsticaje prema sličnim iskustvima.

Najvažniji Liber (ili knjiga) je temeljni dokument Teleme: Liber AL VEL LEGIS Sub Figura CCXX, zvana i Liber Legis ili Knjiga Zakona. Ova knjiga je diktirana u Kairu, između 12 i 13 sati, tokom tri uzastopna dana; 8, 9, i 10 Aprila 1904 godine. Datum primanja ovog spisa predstavlja kraj Æona Ozirisa i inauguraciju Novog Æona Horusa. 1904 E.V. (Era Vulgaris) je nulta godina Telemitskog kalendarja.

Evolucija ljudskog roda predstavlja neprekidan proces preobražaja svesti koji se odvija u ciklusima. Prelaz iz jedne ere u drugu Crowley je nazvao: Ravnodnevničica Bogova. On se ogleda u tome, što su zamenjeni stari pogledi na svet oličeni u Hrišćanstvu i drugim staroeonskim religijama. U evoluciji ljudske rase su se već odigrala dva takva ciklusa: Æon Paganizma - Izide i Æon Paternalističkih religija - Ozirisa i treći koji je započeo 1904 g. - Æon Teleme i Horusa. Prvi, Æon Izide je predstavljen kao doba matrijarhata sa dominacijom kulta Majke. Drugi je Æon Ozirisa, koji je započeo 500 godina pre Hrista i kome pripadaju sve paternalističke religije (Hrišćanstvo, Judaizam, Islam). Paternalističke religije su oličene u autoritetu Oca, Kralja, Vođe. To je period glorifikovanja smrti, uskrsnuća, patnje. I ovaj novi Æon Horusa, Krunisanog i Osvajajućeg Deteta, koji vlada u periodu od narednih 2000 godina. Taj "Bog" Horus ima stručan naziv: Heru-Ra-Ha i predstavlja kombinaciju bogova blizanaca Ra-Hoor-Khuit-a i Hoor-Paar-Kraat-a. On je simbolizovan kao Sokoglavni Bog na prestolu. Era Teleme je oličena u Detetu. Dečije odlike postaju karakteristike Novog Vremena, a sloboda ima najveću privlačnu snagu. Ljudi Teleme liče na decu više nego ikad u dugoj evoluciji svoga Roda. Za razliku od paternalističkih sistema, koji se zasnivaju na otuđenju čoveka i potiskivanju njegove Istinske Prirode, Telema vraća čoveka samome sebi i ukazuje da je sva odgovornost na njemu.

Telema je grčka reč za Volju, i ima istu brojčanu vrednost kao Agape, grčka reč za Ljubav.

Suština Novog Æona ogleda se u Zakonu Teleme ili Slobodne Volje a on glasi:

**Čini što ti volja i to neka ti bude sav Zakon.**

Ljubav je zakon, ljubav pod voljom.

Po Aleister-u Crowley-u najveći zadatak svakog ljudskog bića jeste da otkrije svoju Istinsku Kosmičku Volju. Najveća od svih prepreka je neznanje. Kako će slobodno delovati onaj koji ne poznaje vlastitu svrhu postojanja? Prvo morate otkriti koja zvezda od svih zvezda ste vi, koji je vaš odnos sa drugim zvezdama. I svako će doći do znanja o svojoj konačnoj Volji (po kojoj je jedan pesnik, drugi prorok itd.) i tada će spoznati svoju konačnu Volju da mu je sudska izvođenje Velikog Dela, ostvarenje Istinskog Ja. "Svaki muškarac i svaka žena je zvezda". (Liber Legis I:3) To znači da svaka zvezda treba da se kreće bez uplitnja, po svojoj određenoj putanji, kao što je označeno prirodnom našeg položaja, zakonom našeg rasta, impulsom naših prošlih iskustava. Svi događaji su podjednako zakoniti - i teoretski dugoročno gledano svi su neophodni za sve nas. Ali u praksi, samo je jedno delovanje zakonito za svakog od nas u bilo kom momentu. Usled toga dužnost se sastoji u odlučivanju da se iskusi pravi događaj od jednog do drugog trenutka. Svako

ko je odstupio od svog vlastitog pravca da li kroz nerazumevanje samog sebe ili kroz vanjski otpor, dolazi u sukob s redom univerzuma i u skladu s tim pati. Usled toga patnju u društvu uzrokuju mnogi pojedinci koji ne znaju svoje pravo mesto i ne upotrebljavaju svoj puni potencijal; tj. sve svoje sposobnosti i mogućnosti tj. nemaju Iskustvo Istinske Volje. Čovek čija se svesna Volja ne podudara s njegovom Istinskom Voljom gubi svoju snagu. Čovek koji vrši svoju Istinsku Volju je potpomognut inercijom Univerzuma; tj. Istinska Volja je u skladu s Prirodnim Zakonima i prema tome ima njegovu podršku. Vlastitim naporom i uronjavanjem u sebe, svako biće treba da otkrije svoju Istinsku Prirodu i kasnije se poistoveti sa njom.

Crowley je kao Prorok Novog Æona primio tekst svete Knjige Zakona od moćne kosmičke inteligencije koja je sebe nazvala Aiwass; i koju je kasnije identifikovao kao svog Svetog Anđela Čuvara. On opisuje glasnika i okolnosti pod kojima je diktirana i napisana knjiga:

"Aiwass-ov glas je očigledno dolazio preko mog levog ramena, iz najudaljenijeg dela sobe. Imao sam utisak da se govornik nalazio u uglu gde je u stvari i bio, u telu od "fine materije", proziran poput dima insensa. Izgledao je kao visok, tamnokos muškarac od tridesetak godina sa licem nemilosrdnog kralja i očima sposobnim da unište sve što ugledaju. Odora je bila nekako nejasna, nije bila Arapska već pre Asirska ili Persijska. Tada je za mene Aiwass predstavljaо čisto astralno biće "Anđela" koje sam često viđao u svojim vizijama. [Crowley, The Equinox of the Gods (London: O.T.O, 1936; pp. 117-118.)]

Autor teksta je morao da dokaže da je biće superiorno od bilo koje ljudske rase i da pokaže ZNANJE i MOĆ kakvu nijedan čovek do sada nije posedovao. On je pokazao svoje znanje uglavnom upotrebotom šifri ili kriptograma u određenim odeljcima kako bi naznačio skrivene činjenice uključujući neke događaje koji tek treba da se dogode, a o kojima ni jedno ljudsko biće ne može da zna: tako da dokazi njegove tvrdnje postoje u samom rukopisu. Ti dokazi su nezavisni od bilo kojih ljudskih svedoka.

Proučavanje tih odeljaka zahteva najvišu učenost da bi se objasnili - potrebne su godine posvećene samo tome. Veliki deo tek sada treba da se prouči. Ali dovoljno je otkriveno da bi se opravdala njegova tvrdnja; i najskeptičniji um je prinuđen da prizna njenu istinitost. To je najbolje proučio Majstor Terion, koga su godine napornog rada dovele do prosvetljenja. Sam način izražavanja je u većem delu Knjige čudesno jednostavan, jasan i energičan. Niko ne može da pročita tu Knjigu a da ne bude dirnut u srž svoga bića.

Knjiga Zakona spada među Svetе Knjige Teleme koje obuhvataju sve Liber-e "A klase", i kod kojih se ne sme promeniti niti jedno slovo; koji se ne smeju "tumačiti ni u svetlu ni u tami" jer se samo u LVX-u oni mogu shvatiti. To su takođe i najčistiji dokumenti Bele Škole Magike.

"Moj pisar Ankh-f-n-khonsu, sveštenik prinčeva, neće promeniti niti jedno slovo ove knjige; ali da ne bi bilo gluosti, on će to protumačiti mudrošću Ra-Hoor-Khuit-a. [Liber Legis I:36.]

Crowley je u skladu s tim dao nekoliko važnih komentara na Liber Legis, ali samo je jedan smatrao potpuno nadahnutim - komentar koji je primio 1925 E.V.; kao što je Liber Legis i predvidela:

"Ali rad na komentaru? To je lako; i Hadit koji gori u tvom srcu će učiniti brzim i sigurnim tvoje pero. [Liber Legis III:40.]

Crowley je smatrao "komentar" istinski nadahnutom porukom koja sve poteškoće seče jednim jednim energičnim udarcem - ovo se odnosi na sve koji bi želeli da isprave i iskrive poruku Knjige Zakona. Komentar predstavlja opomenu svakom širenju ličnih interpretacija ove knjige

čineći je otpornom na revizionizam koji toliko muči prošle religije i misterijske škole. Ipak krajnji naglasak je na individualnoj slobodi interpretacije. Liber Legis naglašava značaj očuvanja knjige netaknute, za buduće generacije.:

"Ne menjaj čak ni oblik slova; jer gledaj! ti, o proroče, nečeš sagledati sve misterije skrivene unutar toga" [Liber Legis I:54.]

Još jedna napomena insistira na:

"Sve ovo i knjiga koja kazuje kako si dospeo ovamo kao i reprodukcija ovog mastila i hartije zauvek jer u tome je skrivena reč i ne samo na engleskom - i tvoj komentar na ovu Knjigu Zakona će biti štampan prekrasno u crvenoj tinti i crnilu na divnom rukom rađenom papiru; i svakom muškarcu i ženi koju sretneš, pa bilo samo dok jedeš i piješ kod njih, Zakon je da se da. Tada će oni imati mogućnost da borave u ovom blaženstvu ili ne; bez razlike. Učini to brzo! [Liber Legis III:39.]

Liber Legis čak ukazuje na to da originalni rukopis treba da bude uključen u sve prevode knjige na druge jezike.

"Ova knjiga će se prevesti na sve jezike: ali uvek s originalnim zapisom Zveri; jer u slučajnom obliku slova i njihovom položaju jednog prema drugom; u tome su tajne koje ni jedna Zver neće proreći. Neka on ni ne pokušava: ali jedan dolazi za njim, odakle neću reći, koji će otkriti Ključ svega toga. Stoga je ova povučena linija ključ: stoga je ovaj na četvoro podeljen krug u svojoj grešci takođe ključ. I Abrahadabra. To će biti njegovo dete i to čudno. Neka ga on ne traži; jer time može samo otpasti. [Liber Legis III:47.]

Važnu ulogu u događajima koji su doveli do primanja Liber Legis ima Stela Otkrovenja kao i Skerletna Žena, Crowley-eva supruga Rouz, koja je otkrila Stelu u Boulaq Muzeju u Kairu, što je dovelo do stvaranja rituala pomoću kojeg je prizvan Aiwass. [Crowley, note to M. Brusch Bey (attrib.), "The Stele, translation and other matters pertaining to Liber Legis".] Stela je nadgrobni spomenik Ankh-f-n-khonsu-a, Tebanskog sveštenika Menth (ili Mentua) koji je u skladu sa sadašnjim učenjem živeo oko 725. g pre Hrista u XXV Egipatskoj Dinastiji. [R.A. Kitchen, The Third Intermediate Period in Egypt.] Po Crowley-u Stela nagoveštava sa Ankh-f-n-khonsu "određeni kontinuitet ili identičnost mene sa Ankh-f-n-khonsu, čija je Stela veza sa drevnošću ovog Otkrovenja" [Crowley, commentary to Liber Legis I:5.] Crowley-ev komentar je zanimljiv ako se uzmu u obzir ispitivanja egiptologa Abd el Hamid Zaved-a, koji je 1968 e.v. prvi objavio Stelu u arheološkoj literaturi:

Pozadinu Stele zauzimaju 11 ispisanih redova, čiji je prvi deo verzija 30. poglavlja Knjige Mrtvih. Uobičajeno je da je to poglavlje ugravirano na velikom skarabeju. Vrlo je neobično naći to na Steli. Drugi deo zapisa je delimično poglavlje 2 Knjige Mrtvih, i u Tebanskoj recenziji je bilo naslovljeno kao "Poglavlje izlaska u dan i življenja posle smrti". Njen cilj je bio omogućiti astralnom obliku umrlog da poseti zemlju po volji. [Abd el Hamid Zayed "Painted Wooden Stelae in the Cairo Museum", Revue d egyptologie 20 (1968), pp. 149-152, and plate 7.]

Zanimljiva su i neka druga opažanja Zaveda. On napominje da su obojene stele od drveta vrlo neobične, jer su stele obično izrađene od kamena. Stela Otkrovenja je dvostruko neobična jer je zadnja strana takođe dekorisana sa izvodima iz "Knjige Mrtvih", što obično nije slučaj. Uopšteno govoreći o obojenim drvenim stelama on zapaža da su sve poreklom iz Thebe i njene okoline, a vlasnici su najčešće osobe kojima su bliski kultovi Month-a i Amona. Takođe on dodaje: U vezi ove stele je vrlo interesantno da predstavlja religiozne poglede tog doba. Najznačajnija je identifikacija Ra-Horakhty (Ra-Hoor-Khuit) sa Soker Ozirisom. [Ibid.]

## PREDGOVOR

Crowley je imao samo 28 godina kada je primio Knjigu Zakona, iako mlad posedovao je veliko ezoterično znanje koje je stekao kao član Hermetičkog Reda Zlatna Zora. Puno razumevanje značenja Liber Legis mu je došlo tek nakon kasnijih viših Inicijacija. Ostale knjige Teleme je primio tri godine kasnije 1907 E.V. One su plod njegove rane magičke zrelosti potpuno povezane sa zahtevanim godinama inicijacija, i usredsređenog i primjenjenog znanja iz mnogih magičkih i mističnih disciplina.

U svojoj Autohagiografiji ["The Confessions of Aleister Crowley" Routledge Kegan Paul, London, 1979, pp. 559.] Crowley piše sledeće:

Moja Operacija Svetе Magike nije bila jalova. Posle povratka iz Maroka duh se spustio na mene i napisao sam više knjiga na način koji teško da bih mogao opisati. Oni nisu bili pisani po diktatu kao Knjiga Zakona, niti nisu bili moji vlastiti sastavi. Za to ne bih mogao reći ni da je bilo automatsko pisanje. Mogu samo napomenuti da za vreme pisanja nisam bio potpuno svestan šta pišem i osećao sam da nemam pravo da "izmenim" niti oblik slova. Pisao sam ih krajnjom brzinom bez da bih stao da razmislim čak i za delić sekunde, i nisam ih niti korigovao. Možda je "potpuna inspiracija" jedini adekvatan izraz, ali ta fraza je postala toliko diskreditovana da čovek više ne veruje u mogućnost takve stvari.

Tekst tih knjiga, od kojih su najsvojstvenije Liber Cordis Cincti Serpente (Knjiga Srca Ovijenog Zmijom), i Liber Liberi vel Lapidis Lazuli, je potpuno različit od bilo čega što sam napisao. One su karakteristične po krajnjoj uzvišenosti za koju sam ja lično bio potpuno nesposoban, i nadvisuje sve intelektualne stvari do kojih bi se mogao dići. One ne osećaju potrebu da sebe objašnjavaju bilo kome, pa čak ni meni. Ne sumnjam u to, da su te knjige delo neke inteligencije nezavisne od mene.

Nadamo se da će objavljivanje ovih knjiga ovde sakupljenih po prvi put u jedan volumen na našem tlu, pomoći svim aspirantima u ostvarenju njihovih Istinskih Volja, Velikog Dela, Summum Bonuma, Istinske Mudrosti i Savršene Sreće.

**SINOPSIS**

Ovaj Sinopsis je sakupljen iz spisa Aleister-a Crowley-a.

**UVOD****Liber LXI**

*Liber LXI Vel Causæ.*

Uvodno predavanje, uključujući lekciju iz istorije Reda A.:A.:

To je istorijski opis događaja koji su prethodili sadašnjoj manifestaciji Reda A.:A.: u materijalnosti. Iskazi te knjige su pravilni i proverljivi u uobičajenom smislu reči. Cilj te knjige je prepričati mitologizacije početka sadašnjeg iskazivanja A.:A.:

Rukopis daje opis istorije Reda A.:A.:

Istorijat je lišen mitskog sadržaja; iznesene tvrdnje i činjenice su racionalno i istorijski proverljive.

LXI (*vidi Sepher Sephirot.*)

Nagoveštava se da ova knjiga predstavlja samo uvod u sledeći niz knjiga.

**SVETE KNJIGE****Liber I**

*Liber B Vel Magi Svb Figvrâ I.*

Ovo je opis Stepena Magusa, najvišeg stepena koji se može manifestovati iznad ovog nivoa postojanja. Ili kako je to rečeno od Majstora Hrama.

*Knjiga Magusa.*

Ovo je delo prepuno nadahnuća. Opisuje uslove tog egzaltiranog stepena. U to vreme nisam ni pomicao da će ikada postići taj stepen, u stvari smatrao sam to potpuno nemoguće. Ova knjiga mi je data kako bih izbegao greške, kada na mene dođe red da postanem Magus. Nemoguće je opisati strahotu i veličanstvenost ove knjige, tačnost njenih predviđanja kao i opis stanja postojanja bića u tom vremenu. Sve to potpuno prevazilazi mogućnost moje maštice da to razume. Ova knjiga je zadržavajući dokument.

I je broj Magusa u Tarotu.

**Liber VII**

*Liber Liberi Vel Lapidis Lazvli, Adumbratio Kabbalæ Ägyptiorum Svb Figvrâ VII,* predstavlja Voljno Oslobađanje izvesnog Oslobođenog Adepta od njegovog Adeptstva. Ovo su Reči Rođenja Majstora Hrama.

Suština ove knjige je dovoljno objašnjena njenim naslovom.

Njenih sedam poglavlja se odnosi na sedam planeta u sledećem redosledu: Mars, Saturn, Jupiter, Sunce, Merkur, Mesec, Venera.

*Knjiga Lapis Lazuli.*

Podaje magičkim jezikom opis Inicijacije Majstora Hrama. Ovo je jedina paralela, zbog Lepote Ushićenja sa *Liber LXV*.

Potpuno znanje objašnjenja ove knjige prikriveno je od svih, izuzev Šestostrukе Zvezde.

Ipak, Neofit mora da nabavi jedan primerak ove knjige i u potpunosti se mora upoznati sa njenim sadržajem. On mora naučiti jedno poglavljje napamet.

VII odnosi se na 7 poglavlja, i na činjenicu da je broj 7 naročito prikladan sadržaju ove knjige.

**Liber X**

*Liber Porta Lvcis Svb Figvrâ X.*

Ova knjiga je izveštaj o slanju Majstora iz Reda A.:A.: i objašnjenje njegove misije.

Ova knjiga je nazvana *Vrata Luči*. Objašnjava kako su oni, koji su postigli Inicijaciju, poslali čovečanstvu glasnika, pošto su se sažalili nad tamom i majušnošću zemlje. Sledi poruka. To je apel onima koji su se razvili iznad njihove prosečne okoline, da uvide da su prikladni da otpočnu Veliko Delo. Zatim je to Delo uopšteno opisano sa par nagoveštaja o njegovim zahtevima. X Porta Lucis, Vrata Luči, je jedno od naziva Malkuta, čiji je broj X.

### Liber XXVII

*Liber Trigrammaton Svb Figvrâ XXVII*, je knjiga o Trigramima Promena Tao-a putem Jin-a i Jang-a.

Opis kosmičkog procesa: odgovara Stanzas Dzyan u jednom drugom sistemu.

*Vel Trigrammaton*.

Opisuje Tok Stvaranja u obliku Uzajamnog Delovanja Tri Principa. Knjiga se podudara sa Stanzas Dzyan.

Potpuno znanje objašnjenja ove knjige prikriveno je od svih.

Ipak, Praktikus mora da nabavi jedan primerak ove knjige, i mora se u potpunosti upoznati sa njenim sadržajem. On mora naučiti jedno poglavlje napamet.

XXVII Broj permutacija od 3 stvari, uzete 3 odjedanput i (naravno)  $3^3$ .

### Liber LXV

*Liber Cordis Cincti Serpente Svb Figvrâ נְדָבָה*.

Opis odnosa Aspiranta i njegovog Svetog Andela Čuvara. Ova knjiga se daje Iskušenicima jer je postignuće Znanja i Razgovora Svetog Andela Čuvara Kruna Spoljnog Koledža. Slično tome *Liber VII* se daje Neofitima, jer je stepen Majstora Hrama sledeće mesto za zaustavljanje. *Liber CCXX* se daje Zelatoru, jer ga vodi najvišem od svih stepena. *Liber XXVII* se daje Praktikusu jer se u toj knjizi nalazi glavno temelje najviše teorijske Kabale. Isto tako *Liber DCCCXIII* se podaje Filozofusu jer predstavlja osnovu najviše praktične Kabale.

*Knjiga Srca Ovijenog Zmijom*.

Ova magička studija opisuje odnos Aspiranta sa njegovim Jastvom. Ovo je remek delo egzaltiranih misli, urezanih u čistoj lepoti.

Pet poglavlja se odnosi na pet Elemenata. 1 -  $\nabla$ , 2 -  $\Delta$ , 3 -  $\nabla$ , 4 -  $\Delta$ , 5 -  $\otimes$ . Svako poglavlje pokazuje jedan od Elemenata u svetu odnosa između Adeptus Minora i njegovog Svetog Andela Čuvara.

Potpuno znanje objašnjenja ove knjige prikriveno je od svih, izuzev Blještećeg Trougla.

Ipak, Iskušenik mora da nabavi jedan primerak ove knjige, i u potpunosti se mora upoznati sa njenim sadržajem. On mora naučiti jedno poglavlje napamet.

LXV Broj ( $\text{נְדָבָה}$ ) Adonai-a.

### Liber LXVI

*Liber Stellæ Rubæ Svb Figvrâ LXVI*.

Tajni ritual, srce Iao-Oai, podato V.V.V.V.-u za njegovu upotrebu u izvesnoj stvari iz Liber Legis, koja je napisana u obliku LXVI.

Ova knjiga je dovoljno opisana svojim naslovom.

*Knjiga Rubinove Zvezde*.

Opisuje izvanredno moćan ritual praktične Magike; kako probuditi Magičku Silu u operatoru i kako je koristiti za stvaranje bilo čega traženog.

LXVI Zbir prvih 11 brojeva. Ova knjiga se odnosi na Magiku, čiji je Ključ 11.

### Liber XC

*Liber Tzaddi Vel Hamvs Hermeticvs Svb Figvrâ XC*.

Opis Inicijacije, kao i naznaka za one koji su za nju podesni.

*Knjiga Hermetičke Udice*.

Predstavlja poziv čovečanstvu da preduzme Veliko Delo. Opisuje uslove inicijacije i njene rezultate jezikom velike poetske snage.

XC Tzaddi (¶) znači udica. "Učiniču te pecačem ljudi".

### Liber CLVI

*Liber Cheth Vel Vallvm Abiegni Svb Figvrâ CLVI.*

Ova knjiga je savršen opis zadatka Oslobođenog Adepta, razmatran u okvirima simbola posebnog, ne intelektualnog plana.

*Zid Abiegnus.*

*Zid Abiegnus* (Sveta Planina Rozenkrojcera) daje formulu Postignuća kroz devociju našoj Dami Babalon. Podučava aspiranta kako da razloži njegovu ličnost u Univerzalnom Životu.

CLVI Babalon, na koju se knjiga odnosi. Vidi *Sepher Sephirot*.

### Liber CCXX

*Liber Al Vel Legis Svb Figvrâ CCXX kako je XCIII = 418 predao DCLXVI.*

Ova knjiga predstavlja temelje novog Æona, i celog našeg Dela.

U ovom otkrovenju se nalaze temelji budućeg Æona. U ljudskom sećanju znamo za Paganski Period, obožavanje Prirode, Izide, Majke Prošlosti; Hrišćanski period, koji predstavlja obožavanje muškarca, Ozirisa, Sadašnjost. Prvi period je jednostavan, miran, lagodan i ugodan; materija ignorise spiritualno; drugi se sastoji od patnje i smrti: Spiritualno pokušava da ignorise materiju. Hrišćanstvo i sve slične religije obožavaju, glorifikuju patnju, obogotvorenje leševa. Novi Æon je obožavanje spiritualnog zajedno sa materijom. To je Æon Horusa, Deteta, Budućnosti.

Izida je bila Sloboda; Oziris ropsstvo, ali nova Sloboda pripada Horusu. To dete Horus je blizanac, dvoje u jednom. Horus i Harpokrat su jedno, i oni su takođe jedno sa Setom ili Apofisom, uništivačem Ozirisa. Oni su rođeni na uništenju principa smrti. Uspostavljanje ovog novog Æona, ovog fundamentalnog principa, je Veliko Delo koje sada treba da se izvrši u svetu. Kao rezime istorijske baze *Knjige Zakona*, reći ću da evolucija (za koju zna ljudska memorija) pokazuje tri velika koraka:

1. Obožavanje Majke, kada je Univerzum shvaćen kao jednostavno hranjenje koje se prima direktno od nje.

2. Obožavanje Oca, kada je Univerzum zamišljen kao katastrofalan.

3. Obožavanje Deteta, u kome opažamo događaje kao neprekidni rast kroz elemente obe metode.

Generalno *Knjiga Zakona* pretenduje da odgovori na sve postojeće religiozne probleme. Svako je zapanjen činjenicom da su mnogi od njih rešeni u tako kratkom vremenu. Sama knjiga pomiruje kosmološke koncepcije koje prevazilaze vreme i prostor sa konvencionalnom, istorijskom tačkom gledišta. S jedne strane ona objavljuje bezuslovnu istinu, a sa druge pažljivo navodi da Magička Formula (ili sistem principa) na kome se praktični deo knjige zasniva nije absolutna istina već samo relativna u odnosu na zemaljsko vreme otkrovenja. (Jaka tačka i činjenica koja ide u prilog Knjige je to da ona ne pretendira da reši sve praktične probleme čovečanstva jednom zauvek. Ona se zadovoljava time da ukaže na etapu u evoluciji.)

Potpuno znanje objašnjenja ove knjige prikriveno je od svih.

Ipak, Zelator mora da nabavi jedan primerak ove knjige i u potpunosti se mora upoznati sa njenim sadržajem. On mora naučiti jedno poglavlje napamet.

CCXX Broj stihova u tri poglavља Knjige. Ona ima veliku simboličnu vrednost, to se naročito odnosi na kombinaciju 10 Sefirota i 22 Staze; 78 je *sawya*. Za 666 pogledati *Sepher Sephiroth*.

*AL (Liber Legis), Knjiga Zakona Sub Figura XXXI* koju je 93 - Aiwass 418 predao Ankh-f-n-khonsu, Svešteniku Prinčeva koji je 666.

Dato mi je da u roku od tri sata kroz diktat ispišem šezdesetpet 8"×10" stranica rečima koje su bile ne samo čudne već često odbojne same po sebi, skrivajući u nepoznatim šiframa, veličantsvenim i dubokim, predstojeće, opšte i lične događaje van moje kontrole ili bilo kog čoveka.

Ova knjiga dokazuje: Postoji Biće koje razmišlja i deluje na vanljudski način, lišeno tela od mesa, koje poseduje moć telepatske komunikacije sa ljudima i koje neshvatljivo usmerava njihova dela.

**Liber CCXXXI**

*Liber CCXXXI Liber Arcanorum τὸν ΑΤΒ τὸν ΤΑΗΥΤΙ ΚΥΑΣ ΒΙΔΙΤ ΑΣΑΡ ΙΝ ΑΜΕΝΝΤΙ Σνβ Φιγύρα CCXXXI Liber Carcerorum τὸν ΚΥΦΟΤ κν̄ σεις Γενισ. Αδυνταρ Σιγίλλα ετ Νομίνα Εορν.*

Ovo je opis kosmičkog procesa kako je naznačen u Tarot Kartama.

*Liber CCXXXI (XXII Domarum et XXII Carcerorum)*

*Liber CCXXXI* je tehnička studija Tarota. Redosled od 22 Karte je protumačen kao formula inicijacije.

CCXXXI Zbir od brojeva (0 + 1 + ... + 20 + 21) štampanih na Tarot Kartama.

**Liber CCCLXX**

*Liber A'ash Vel Capricorni Pneumatici Svb Figvrâ CCCLXX.*

Sadrži istinsku tajnu sveukupne Magike.

*Knjiga Stvaranja ili Jarac Duha.*

Analizira prirodu kreativne magičke sile u čoveku, objašnjava kako se ona može probuditi, kako se koristi, i naznačava opšte i pojedinačne ciljeve koji se mogu postići.

Objašnjenje ove knjige će biti dato članovima Stepena Dominus Liminis, svakom Adeptu na molbu.

CCCLXX je Stvaranje.

**Liber CD**

*Liber Tav Vel Kabbalæ Trivm Literarvm Svb Figvrâ CD.*

Grafička interpretacija Tarota na planu inicijacije.

*Liber CD* analizira Hebrejski alfabet kroz sedam trijada, od kojih svaka formira Trojstvo simpatetičnih ideja koje se odnose na Tri Reda koje obuhvata A.:A... To je zaista pokušaj da se pronađe Periodičan zakon u sistemu.

Ova analiza se može proveriti dodavanjem kolona vertikalno, 69, 81, 93, 114, 135, 246, 357. Deljenjem sa 3 dobijamo 23, 27, 31, 38, 45, 82, 119, koji u *Sepher Sephiroth*-u imaju značenje Respektivno, Život, Čistoća, Odricanje, "38 × 11 = 418", Nevinost, Formiranje, Molitva, Plakanje. Analogije su očigledne.

CD Iz velikog Tau (¶) u dijagramu.

**Liber DLXX**

*Liber DCCCXIII Vel Ararita Svb Figvrâ DLXX.*

Ova knjiga je izveštaj o Heksagramu i metodi i kako ga redukovati do Jednosti, i izvan toga.

Ova knjiga opisuje u magičkom jeziku jedan tajan proces Inicijacije.

Ararita (Jedno od imena Boga, Notarikon rečenice: Jedan je Njegov početak Jedna je Njegova Individualnost; Jedna Njegova Promena.) Upotreborom ovog imena i Formule se izjednačuje i identificuje svaka ideja sa vlastitom suprotnošću; na taj način ih oslobođa od opsesije smatrana bilo koje od njih "istinitom" (i zato vezujućom); tako se čovek može povući iz cele sfere *Ruach*-a. Za prvu od tih metoda uporedi svaki stih I poglavlju. U III poglavlju se izvlači Kvintesencija tih ideja, dok se u IV poglavlju svaka od njih povlači u sledeću ideju koja je izvan predašnje. U V poglavlju one nestaju u samoj Metodi. U VI poglavlju ponovo se pojavljuju u samom Obliku Koji je pod Voljom Adepta. Na kraju u VII poglavlju sve ideje se rastapaju jedna u drugu dok na kraju ne nestanu u Kvintesenciji Realnosti, u *Vatri Qadosh*.

Potpuno znanje objašnjenja ove knjige prikriveno je od svih.

Ipak, Filozofus mora da nabavi jedan primerak ove knjige i u potpunosti se mora upoznati sa njenim sadržajem, On mora naučiti jedno poglavlje napamet.

DCCCXIII Vidi *Sepher Sephirot*.

## LIBER LXI VEL CAVSÆ

A.:A.: Publikacija u Klasi D

A.:A.:

### UVODNO PREDAVANJE

U Ime Inicijatora, Amen.

1. U početku je bila Inicijacija. Telo se nije koristilo; Um se nije koristio; ono što ti ne poznaješ, a nalazi se iznad tela i uma, dok se čvrsto oslanja na njihovoj ravnoteži, daje život.
2. U svim religijskim sistemima se može naći sistem Inicijacije, koji bi se mogao definisati kao proces, pomoću kojeg čovek dolazi do upoznavanja te nepoznate Krune.
3. Iako se ne može preneti ni znanje ni moć za postizanje onog, što bi mogli nazvati Velikim Delom, ipak za Inicijate je moguće da vode druge.
4. Svaki čovek mora pobediti svoje vlastite prepreke, razotkriti svoje vlastite iluzije. Uprkos tome, drugi mu mogu pomoći u ostvarivanju toga, kao i u izbegavanju mnogih lažnih staza koje ne vode nikuda, i koje iskušavaju umorne noge neposvećenog hodočasnika. Oni dalje mogu osigurati da on bude valjano ispitani i isprobani, jer postoje mnogi koji misle za sebe da su Majstori a nisu još ni zakoračili Putem Služenja koji vodi majstorstvu.
5. Znači, Veliko Delo je jedno, Inicijacija je jedna, i Nagrada je jedna, ma koliko da su različiti simboli u kojima je ogrnuto Neizrecivo.
6. Zato čuj istoriju sistema koju imaš priliku da istražiš zahvaljujući ovoj lekciji. Molimo te da slušaš pažljivo: jer Veliki Red samo jednom kuca na nečija vrata. Ko god poznaje nekog pripadnika tog Velikog Reda, ne može upoznati i drugog pripadnika sve dok i sam ne postigne majstorstvo. Zato ovde činimo pauzu, kako bi mogao da se detaljno preispitaš i razmotriš da li si dostojan za neopoziv korak. Jer čitanje tog što sledi je Zabeleženo.

### LEKCIJA IZ ISTORIJE

7. Pre nekoliko godina je otkriven i od strane nekih Studenata dešifrovan jedan broj šifrovanih rukopisa. Oni su privukli pažnju, jer se prepostavljalo da potiču od Rozenkrojcera. Vi ćete lako shvatiti da ispravnost ove izjave nije ni najmanje važna, jer se takva literatura vrednuje sama po sebi, a ne po navodnom izvoru.
8. Među rukopisima je bio jedan spis, koji je sadržavao adresu određene osobe u Nemačkoj, koja nam je poznata kao S.D.A. Oni koji su otkrili šifru pisali su S.D.A., i u skladu sa primljenim instrukcijama osnovan je Red, koji je delovao na polutajnoj osnovi.
9. Posle nekog vremena S.D.A. je umrla: dalji zahtevi za pomoć su naišli na odlučno odbijanje od kolega S.D.A. Jedan od njih je napisao, da je projekt S.D.A. oduvek bio prihvatan sa neslaganjem. Ipak, pošto je neprikosnovenno pravilo Adeptata da se nikad ne mešaju u rasuđivanje bilo koje druge osobe pogotovo ne u nekog od njih, i to visoko poštovane! - oni su se uzdržavali od aktivnog suprotstavljanja. Adept koji je ovo pisao dodao je, da Red već ima dovoljno znanja koji omogućuje Redu ili njegovim članovima, da ustanove magičku vezu sa Adeptima.
10. Ubrzo zatim, jedan po imenu S.R.M.D. objavio je, da je ostvario takvu vezu, i da on i druga dvojica treba da vladaju Redom. Izdati su novi, revidirani rituali i sveže znanje je zastrujalo.
11. Moramo preći preko nesrećnih manipulacija, koje su karakterisale sledeći period. U potpunosti je dokazano, da je nemoguće razjasniti zapletene činjenice. Zbog toga se zadovoljavamo konstatacijom, da je S.R.M.D.-u smrt jednog od dvojice njegovih kolega, i slabost drugog, omogućila da postane jedini autoritet. Rituali su mada prilično naučno, prerađeni u verbalne i pretenciozne gluposti; znanje se pokazalo bezvrednim čak i tamo, gde je bilo ispravno;

jer uzaludno je pa makar i ne toliko svetle i skupocene bisere davati svinjama. Provere su se pretvorile u pravu sramotu, pošto je bilo nemoguće ne položiti ih. Nepodesni kandidati su prihvatani ako ni zbog čega drugog ono zbog njihovog zemaljskog blagostanja. Ukratko, Red je bio neuspešan u Inicijacijama.

12. Izbio je skandal, a sa njim i rascep.

13. 1900. godine neki Brat P. podvrgao je rigoroznoj proveri na jednoj strani S.R.M.D.-a, i Red na drugoj.

14. On je otkrio da S.R.M.D., mada naučnik određenih sposobnosti i magičar izuzetnih moći, nikada nije postigao potpunu Inicijaciju; i štaviše, pao je sa svog prвobitnog mesta jer je nesmotreno privukao sile zla koje su bile suviše snažne i užasne da bi im se mogao suprotstaviti. Tvrđnja Reda da o njemu brinu istiniti Adepti je bila definitivno osporena.

15. U Redu, sa dva očigledna i dva sumnjiva izuzetka, on nije naišao ni na koga, ko bi bio spreman za Inicijacije bilo koje vrste.

16. Odmah posle toga, on je svojom oštrom mudrošću uništio i Red i njegovog vođu.

17. Pošto ni sam nije bio potpun Adept, Duh ga je bacio u Divljinu, gde je boravio šest godina, pomoću svetla razuma proučavajući svete knjige i tajne sisteme inicijacija svih zemalja i doba.

18. Konačno, dodeljen mu je određen visok Razred, pomoću kojeg se postaje gospodar znanja i inteligencije, a ne više njihov rob. On je shvatio neadekvatnost nauke, filozofije i religije; i izložio kontradiktornu prirodu sposobnosti mišljenja.

19. Vrativši se u Englesku, svoja postignuća je ponizno položio pred noge izvesnog Adepta D.D.S., koji ga je Bratski prihvatio i priznao mu naziv Razreda, kojeg je tako naporno pridobio.

20. Odmah zatim, obojica Adepata su se posavetovala, govoreći: Zar se ne bi moglo napisati da će patnje prestati? Zbog toga su odlučili da ustanove novi Red, koji će biti pročišćen grešaka i zabluda prethodnog Reda.

21. Bez obzira što je njihov rang među Adeptima bio visok, oni to nisu mogli da ostvare bez Ovlašćenja. Odlučili su da pripreme sve stvari, značajne i manje značajne, za dan kad budu primili takvo Ovlašćenje, jer sami nisu znali gde da potraže Adepte višeg ranga od njihovog, ali bilo im je poznato, da je uravnoteženje simbola pravi način da se privuče njihova pažnja. Hram treba da je izgrađen pre nego što se Bog useli u njega.

22. Tako je P. po naredenju D.D.S.-a, a u skladu sa svojim tajnim znanjem i mudrošću pripremio sve, birajući samo one simbole, koji su zajednički za sve sisteme, energično odbacujući sva imena i reči za koje bi se moglo pretpostaviti da sadrže neku religioznu ili metafizičku teoriju. Bilo je nemoguće da se ovo u potpunosti ostvari s obzirom da svaki jezik ima istoriju; na primer, upotreba reči duh (spirit) implicira na sholastičku filozofiju i na hindu i taoističke teorije o ljudskom dahu. Slično, teško je izbeći implikacije na neke nepoželjne predrasude pri korišćenju reči "Red", "krug", "skup", "društvo", "bratstvo", ili neke druge koje označavaju grupu Inicijata.

23. Zbog toga je namerno potražio utočište u maglovitosti. Ne da bi zaklonio istinu od Neofita, već da bi ga upozorio, da ne obraća pažnju na nebitno. Ako bi kandidat čuo ime nekog Boga, da ne bi brzopleto pretpostavio da se ono odnosi na bilo kog poznatog Boga izuzimajući jedino Boga koji je njemu poznat. Ili, ako bi ritual progovorio pojmovima (ma koliko maglovitim), koji kao da sadržavaju egipatsku, taoističku, budističku, indijsku, persijsku, grčku, jevrejsku, hrišćansku ili muslimansku filozofiju, neka on to shvati kao nesavršenost jezika, literarno ograničenje, a ne kao duhovnu predrasudu čoveka P.

24. Posebno neka se čuva otkrivanja određenih sektaških simbola u učenju svog majstora i prosuđivanja šta je poznato a šta nepoznato, pošto će ga to sigurno dovoditi u iskušenje. Mi ozbiljno radimo, dragi Brate, da se ti u ovome nikada ne bi izgubio; jer mnogo je svetih i ispravnih ljudi doživelo slom. Zbog toga su svi javni sistemi izgubili suštinu mudrosti. Pokušali smo da otkrijemo Tajnu - samo smo je profanisali.

25. Dakle, kada je P. na taj način teškom mukom pod vođstvom D.D.S.-a pripremio sve (kao što ruka piše, dok svesni mozak mada zanemarujući detalje, aplaudira ili izražava neslaganje sa završenim delom), ostalo je nešto vremena za odmor, dok je zemlja ostala preorana.

26. U međuvremenu ovi Adepti su se intenzivno bavili Velikim Delom.

27. Pravovremeno, slično kao što procvalo drvo donosi plod u pravo vreme, sve ove muke su okončane, i ti Adepti i njihovi pratioci su primili nagradu koju su tražili - primljeni su u Večni Nevidljivi Red, koji nema imena među ljudima.
28. Tako su oni, koji su sa osmehom na licu napustili domove, posede, žene i decu da bi izveli Veliko Delo, mogli mirno i nepokolebivo odbaciti i samo Veliko Delo; jer to je poslednji i najveći prenos alhemičara.
29. Takođe se uzdigao i V.V.V.V.V., visoki Adept ranga Majstora Hrama (ili se barem toliko otkrio Adeptima Exemptima), i njegovo kazivanje je sačuvano u Svetim Spisima.
30. To su: Liber Legis, Liber Cordis Cincti Serpente, Liber Liberi vel Lapidis Lazuli i drugi, čije će ti postojanje jednog dana možda biti otkriveno. Pazi da ih ne tumačиш ni u svetlu ni u tamni, jer se samo u L.V.X.-u oni mogu shvatiti.
31. D.D.S.-u, O.M.-u i još jednom poverio je zvanje Trijade, koju su oni delegirali redom drugima, a ovi ponovo dalje, tako da Grupa Inicijata može biti savršena čak i sa stanovišta Krune prema Kraljevstvu, i još dalje.
32. Jer Savršenstvo se ne nalazi na Vrhu, niti u Podnožju, već u sređenom Skladu jednog sa svim ostalim.

## **LIBER B VEL MAGI**

### **SVB FIGVRÂ I**

00. Jedan je Magus; dvostruke Njegove siline: četiri Njegova oružja. To su Sedam Duhova Nepravde; sedam lešinara zla. Stoga su umetnost i veština Magusa samo opsena. Kako će On uništiti Sebe?

0. Pa ipak Magus ima moć nad Majkom i direktno i kroz Ljubav. I Magus je Ljubav, i udružuje Ovo i Ono u Svome Zaklinjanju.

1. Na početku Magus govori Istину, i šalje iluziju i Laž da podjarme dušu. Pa ipak je u tome Misterija Iskupljenja.

2. Svojom Mudrošću On je stvorio Svetove; Reč Bog je ništa drugo do On.

3. Kako će onda On završiti Njegov govor s Tišinom? Jer On je Govor.

4. On je Prvi i Poslednji. Kako će On prestati brojati Sebe?

5. Putem Magusa je ovaj spis spoznat kroz um Magistera. Jedan jasno izgovara, a drugi razumeva; pa ipak je Reč laž, a Razumevanje tama. A ovo je kazivanje Potpuna Istina.

6. Ipak je zapisano; jer će biti vremena tame, a ovo poput lampe u njima.

7. Štapom On stvara.

8. Peharom On održava.

9. Bodežom On uništava.

10. Kovanicom On iskupljuje.

11. Njegova oružja ispunjavaju točak; a na Kojoj Osi se okreću, to Mu je nepoznato.

12. I sva ta delovanja On mora obustaviti pre nego što se prokletstvo Njegovog Ranga digne s Njega. Pre nego što On postigne ono što postoji bez Oblika.

13. I ako se On u to vreme očituje na zemlji kao Čovek, a zbog toga postoji ovaj spis, neka sledeće bude Njegov metod, da bi se diglo s njega prokletstvo Njegovog ranga, i breme Njegovog postignuća.

14. Neka se čuva uzdržavanja od delovanja. Jer je prokletstvo Njegovog ranga to da On mora govoriti Istину, tako da Laž u tome može zarobiti duše ljudi. Neka je On onda izgovori bez Straha, da se Zakon može ispuniti. A Zakon će se oblikovati u skladu sa Njegovom Izvornom Prirodom, tako da neko može objaviti plemenitost i mirnoću, budući Hindus; a drugi žestinu i poniznost, budući Jevrejin; a neko drugi vatrenost i muževnost, budući Arapin. Ipak, ova stvar dotiče tajnu Inkarnacije i neće ovde biti objavljenja.

15. Rang Magistra poučava Misteriju Patnje, rang Magusa Misteriju Promene, a rang Ipsissimusa Misteriju Nesopstva, koja se naziva i Misterija Pana.

16. Neka zato Magus naizmenično kontemplira o svemu tome, uzdižući to do krajnje moći Beskraja. U kojem je Patnja Radost, Pramena Stabilnost, a Ne-Ja Sopstvo. Jer međuigra delova nema uticaja na celinu. A to se kontempliranje ima obaviti ne pukom meditacijom - koliko još manje razumom? - nego metodom koja će Mu biti data za vreme Njegove inicijacije u Rang.

17. Sledeći taj metod, biće Mu lako da kombinuje trojstvo od njegovih elemenata, zatim da kombinuje Sat-Chit-Ananda, i Luč, Ljubav, Život, tri po tri u devet koje je jedno; a uspeh u toj meditaciji će biti To što Mu je bilo skicirano prvi put u rangu Praktikusa (koji odražava Merkur u najnižem svetu) u Liberu XXVII: "Ovde je Ništa pod svoja tri Oblika".

18. I to je Otvaranje Ranga Ipsissimusa, a Budisti to zovu trans Nerodha-Samapatti.

19. I jao, jao, jao, da jao, i opet jao, jao, jao, sedam puta Onome ko ne poučava ljude Njegovom zakonu!

20. I jao i Onome ko odbija prokletstvo ranga Magusa, i stoga teret tog Postignuća.

21. I rečju HAOS neka ova Knjiga bude zapečaćena; da, neka Knjiga bude zapečaćena.

**LIBER LIBERI VEL LAPIDIS LAZVLI  
ADVMBRATIO KABBALÆ ÆGYPTIORUM  
SVB FIGVRÂ VII**

**PREDGOVOR NEROĐENOGL**

1. U moju samoću dolazi -
2. Zvuk svirale iz tamnih gorskih vilajeta što pohode brdske nedostupe.
3. Sa silovite reke čak, survavaju se nadomak divljine.
4. I ja smotrih Pana.
5. Snegovi su večni gore, na visinama -
6. I njihov miris praminja nebeskim drumom, pravo u nozdrve zvezda.
7. Ali šta da činim?
8. Preda mnom jedino udaljena svirala, neprekidna vizija Pana.
9. Posvuda Pan, sad oku, sad uhu;
10. Prožimajući miris Pana, u ustima njegov ukus sasma me ispunjuje, te jezik prolamlja nemuš i čudovištan govor.
11. Snažno mu obujimanje džara u meni svaku žišku bola i prijatnosti.
12. Dok Njegovo najsckrovitije sopstvo budi tajno unutarnje čulo.
13. Odbačen sam duboko u ponor bitka
14. Čak i u ambis, nestanak. 15. I to je kraj samoće i svega. 16. Pan! Pan! Io Pan! Io Pan.

**I**

1. Moj Bože, kako Te volim!
2. Ko što pomamljena zver lovinu žudi, proganjam te širom Vasione.
3. Čini mi se ko da stojiš povrh kule na kraju kakvog utvrđenog grada. A ja sam bela ptica i stuštavam se na Te.
4. Ti si moja Ljubav; Prepoznajem Te kao nimfu belih udova raskriljenih u nastupu proleća.
5. Ona leškari na mahovini; i nema nikog osim nje:
6. Zar Ti nisi Pan?
7. Ja sam On. Ne govori, o Bože moj. Neka delo bude dovršeno u Tišini.
8. Neka se moj bolni jecaj kristalizuje u malo belo lane i zamakne u šumu.
9. Ti si sav kentaur, o Bože moj, od ljubičastih cvetova što ti krunu pletu, pa sve do kopita konja.
10. Čvršći si od plemenitog čelika; ne postoji dijamant sličan Tebi.
11. Zar Ti se nisam podao i dušom i telom?
12. Udvaram ti se sa bodežom pod grlom.
13. Neka šikljanje krvi utaži tvoju krvožednost, o Gospode moj!
14. Ti si mali beli zec u zaklonu Noći.
15. Veći sam od lisice i njene jazbine.
16. Blagoslovi me poljupcima Tvojim, O Gospode Bože!
17. I sev munja oprliji malo stado ovaca.
18. Nazirem jezik i plam; trozubac taj što se valja preko mora.
19. To je glava Feniksa; niže glave dva roga. Probadaju ono što je grešno.
20. Probošću Te, o Ti mali sivi Bože, ako se ne pripaziš!
21. Od sivog ka zlatnom; od zlatnog ka onome što nadmašuje i zlato Ofira.
22. Moj Bože! ali ja te volim!
23. Zašto si mi šaptao tako nejasne stvari? Da se nisi, počem, prepao, O jarče, O rogati, O stubu munja.
24. Iz munja padaju biseri; iz bisera crne mrlje ništavila.

25. Sve sam zasnovao na jednome, a to jedno na ništavilu.
  26. Lutam u eteru, Gospode, O Gospode!
  27. O Ti zastrto sunce slave, strgni ove očinje kapke!
  28. Priroda će odumreti; ona me skriva, zaklanja moje žene strahom, skriva me od Samo-uništenja, O Ti oko otvoreno!
  29. Ti što večno uzdišeš!
  30. Ni Izis moja mati, ni Oziris koji jesam; već bestidni Horus na milost i nemilost Tifona, takav da budem!
  31. Čemu misao; ta misao je prokletstvo.
  32. Pan! Pan! Io Pan! to je dovoljno.
  33. Ne predaj se smrti, O dušo moja! Znaj da je smrt samo postelja u koju potanjaš!
  34. Ali kako Te volim, Bože moj! Postoji naročito snažno uporedno svetlo iz večnosti, pogrešno prelomljeno u magli ovog uma.
  35. Volim Te. Volim Te. Volim Te.
  36. Ti si čarobna stvar belja i od beline žene u stubu ove vibracije.
  37. Zaždio sam u vis poput strele, postajući ono Iznad.
  38. Ali to je smrt i plamen lomače.
  39. Uznesi se u plamenu lomače, O dušo moja! Tvoj Bog je poput hladne praznine najvišeg neba, ka kojoj ti zračiš svoju majušnu svetlost.
  40. Kada me upoznaš, O prazni Bože, moja vatra će konačno ugasnuti u Tvom bezmernom NOX-u.
  41. U šta ćeš se izmetnuti, Gospode moj, ako prestanem da Te volim.
  42. U crva, ništavilo, podlaca.
  43. Ali Oh! Ja te volim.
  44. Pred Tvoja stopala bacio sam milion cvetova iz kotarice onostranog, pomazao Tebe i Tvoj Štap uljem i krvlju i poljupcima.
  45. Nadahnuo Tvoj mermer životom-Avaj! i smrti ga predao.
  46. Smrvljen sam zadahom Tvojih usta što nikada vina ne okusiše a piju život sam.
  47. Kako rosa Univerzuma bledi usne!
  48. Ah! neka kapanje zvezda Vrhovne Majke prestane!
  49. Ja Sam Ona što treba da dode, Devica svih ljudi.
  50. Ja sam dečak pred tobom, O Ti satiru Bože.
  51. Ti ćeš kazniti uživanjem? - Sada! Sada! Sada!
  52. Io Pan! Io Pan! Volim Te. Volim Te.
  53. O Bože poštedi me!
  54. Sada!
- Svršeno je! Smrt.
55. Uskliknuo sam reč - beše to moćna basma koja vezuje Nevidljivo, čarolija što razvezuje vezano; da, što razvezuje vezano.

## II

1. O moj Bože! uzmi me ponovo, uvek. Zauvek! Zauvek!
2. Ono što je iznadrilo organj iz Tebe istisnulo je vodu iz mene; Obujmi me, sada, Tvojim Duhom, nek munje pusti moja desnica ruka.
3. Putujući vasionom, opazih dve galaksije kako se obrušavaju, sudaraju i probadaju jedna drugu, slično borbi bikova na Zemlji. Bejah preplašen.
4. A onda prestaše da se biju navaljujući na mene, pokidaše me i zgaziše.
5. Bolje da me je pregazio Slon-Svet.
6. O Bože! Ti si moja mala umilna kornjača.
7. A ipak podupireš Slona-Sveta.

8. Uspuzao sam pod tvoj oklop, kao ljubavnik u krevet svoje dragane; uvlačim se dalje, ušuškavam u Tvome srcu što udobnije i prijatnije mogu.
9. Zaštitio si me i do mene ne dopire rika tog Slona-Sveta.
10. Ne vrediš Ti ni koliko obol od agore; a ipak je Tvoja cena veća i od cene vascelog Univerzuma.
11. Ti si zanosna Nubijska robinja što privija svoj nagi purpur uz zelene mermerne stubove bazena.
12. Iz njenih crnih bradavica teče vino.
13. A vina sam pio boraveći u Pertinaksovoj kući. Bejah drag mladom sluzi, i on mi ponudi domaćeg slatkog kijantija.
14. Tu se našao i dečak iz Dorskoga plemena, vešt u podvizima snage, atleta. Pun mesec se srdito zabio u krš.
- Ah! Ali mi se smejasmo.
15. Bio sam mrtav pijan, O Bože moj! Pa ipak me Pertinaks odvede do svadbenog oltara.
16. A ceo moj miraz beše kruna od trnja.
17. Ti si poput Astorinih jarčevih rogov, O TI, Bože moj, čvornovati, vijugavi, i đavolski snažni.
18. Hladnije nego sav led svih glečera Nage Planine bilo je vino što točiše za mene.
19. Divlja zemlja i opadajuća luna.  
Okrilaćeni oblaci brode nebom.  
Nad kolom omorika uzdižu se stasiti tisovi.  
Ti u sredini.
20. O vi žabe i mačke, radujte se! Amo, vi ljigavi stvorovi, bliže još bliže!
21. Igrajte, igrajte pred Gospodom našim Bogom.
22. On je on! On je on! On je on!
23. Zašto da produžim?
24. Zašto? Zašto? najednom se začu kikot miliona đavolčića iz pakla.
25. I smeh se nastavi.
26. Ali ne naudi Univerzumu; ne uznemiri zvezde.
27. Bože! kako Te volim!
28. Šetam nekakvom ludnicom; oko mene sve mahniti ljudi i žene.
29. O ludosti! ludosti! ludosti! dobrodošla!
30. Ali ja Te volim, O Gospode!
31. Ovi ljudi i žene besne i urliču; govore nesuvislo.
32. Počinjem da strepim. Nema mi pomoći; Sam sam. Sam. Sam.
33. Pomisli, O Bože, kako sam blažen u Tvojoj ljubavi.
34. O mramorni Pane! O lažljivo zaljubljeno lice! Volim Tvoje tamne poljupce, krvave i odurne! O mramorni Pane! Tvoji poljupci su poput sunčevih odseva na plavetnilu Egeja; njihova krv sunce što zalazi za Atinom; njihov dah, ružini vrtovi Makedonije.
35. Sanjao sam zalazak sunca i ruže i vino; Ti si bio tamo, O moj Bože, odeven kao atinska kurtizana, i Ja sam Te voleo.
36. Ne, ti nisi san, O Ti previše čudan i za san i za javu.
37. Bestraga bolesni narod zemlje! Ja šetam sam sa svojim malim lutkama u vrtu.
38. Gargantua sam ja, veliki; ona tamo galaksija je samo pramen mog miomirisa.
39. Zapali čudne travke, O Bože!
40. Ispecite mi magične rakije, vi dečaci bistra oka!
41. Duša je do srži opijena.
42. I Ti si pjan, O moj Bože, od mojih poljubaca.
43. Univerzum se tetura; a ti spokojno gledaš.
44. Dvaput, i svemu je kraj.
45. Dođi, Bože moj, da se privijemo jedno uz drugo.
46. Lenjo, ljuto, žestoko, strpljivo; tako će raditi.
47. Da bih došao do Kraja.

48. O Bože! O Bože!

49. Ja sam Luda koja te voli; a Ti, okrutniče, uzmičeš.

50. Dodí mi sada! Volim te! Volim te!

51. Dražeji moj, mili moj-Poljubi me! Poljubi me! Ah! ali ponovo.

52. Snu, obuzmi me! Smrti uzmi me! Ovaj život je prezasićen; boli me, ubija, guši.

53. Pusti me natrag u svet, jest, natrag u svet.

### III

1. Bio sam sveštenik boga Amon-Ra u hramu Amon-Ra u gradu Tebi.

2. Ali, pojavi se Bahus sa svojom svitom devojaka oblivenih vinom, devojaka u crnim plaštevima; a Bahus, poput fauna, u sredini!

3. Bože! kako sam samo gnevno izleteo napolje i rasterao hor!

4. Ali u mome hramu stajaše Bahus kao sveštenik Amon-Ra-a.

5. Zato se otisnuh divlje za devojkama-put Abisinije, i tamo se radosno nastanismo.

6. Bejaše silno dobro, da, do mile volje i mile miline.

7. Tamaniću zrelo i nedozrelo voće u slavu Bahusa.

8. Hrastove kolonade, sa niskama oniksa i opala i sardoniksa vode do te tamnozelene verande od malahita.

9. Tu se nalazi kristalna školjka, u obliku ostrige-O slavni Prijape! O divoto Velike Boginje!

10. U nutrini je biser.

11. O Biseru! ti si se izlegao iz veličanstvenog užasa boga Amon-Ra.

12. A onda, ja, sveštenik, opazih u srcu bisera luč postojanu.

13. Tako sjajnu da ne mogasmo u nju gledati! Ali gle! Tu je kao krv crvena ruža na raspeću od žeženog zlata.

14. Pa ja sam obožavao Boga. Bahuse! ti si ljubavnik mog Boga!

15. Ja, sveštenik Amon-Ra-a, koji sam tolike mesece, o tolike mesece gledao Nil gde protiče, ja sam mladi faun sive zemlje.

16. Uvešću svoj ples u Tvoje tajne obrede, a moje tajne ljubavi biće slatke u Tebi.

17. Imaćeš ljubavnika međ gospodarima sive zemlje.

18. Ovo će ti on doneti, i bez toga sve je ništavno; jedan ljudski život prolichen zarad tvoje ljubavi nad Mojim Oltarima.

19. Amen.

20. Neka se to što pre desi, o Bože, moj Bože! Bolujem za Tobom, bazam sam, sasvim sam, međ mahnitim pukom, u sivoj zemlji čame.

21. Ti ćeš ustoličiti užasnu pustu Stvar greha. Oh, kakve radosti! položiti taj kamen-temeljac!

22. Stajaće osovljen na visokoj planini; jedino moj Bog će se njime pričestiti.

23. Stvoriću ga od jednog jedinog rubina; biće vidljiv sa velike daljine.

24. Dođi! hajde da uzburkamo zemaljske posude; u njima da vri čudno vino.

25. Ono vri pod mojom rukom; preplaviće čitav nebeski svod.

26. Ti si iza mene; i ja vrištim od lude razdraganosti.

27. Tada prozbori snažni Ituriel: hajde da obožavamo i to nevidljivo čudo!

28. Tako se i zbi, i arhandeli zadaždiše nebom.

29. Čudan i mističan, stajao sam prizivajući Te, nalik na žutog princa što zaziva moćna jata veličanstvenih sivih ptica sa Severa.

30. Ne dopusti im da svojim krilima i kricima pomrače sunce!

31. Neka uminu oblik i od oblika oblici!

32. Miran sam.

33. Ti si morski orao, a ja veliki crveni pelikan u vodama zalazećeg sunca.

34. Nalik sam na crnog evnuha; A ti si Jatagan. Odrubio sam glavu onog svetlucavog, što lomi hleb i so.

35. Da! odrubio sam - i krv kao da načini povečerje na lapis lazuliju Kraljeve Spavaone.

36. Odrubio sam. Ceo svet beše skrhan moćnim vетром, dok je neki glas urlikao neljudskim jezikom.
37. Razabirem taj užasni glas prvotne radosti; hajde da ga sledimo na krilima vetra, sve do svete kuće Hator; hajde da prinesemo pet dragulja krave na njen oltar!
38. Ponovo taj neljudski glas!
39. Ubacio sam svoj džinovski teret u čeljusti veta, skršio ga i nadvladao, i vетар me ponese preko mora.
40. Ima jedan čudni bledunjavi Bog, bog bola i smrtonosnog greha.
41. Moja duša udara sama na se, poput škorpiona okruženog vatrom.
42. Tog bezbojnog Boga obratnog lika, tog tananog Boga smeša i razdraganosti, tog mladog dorskog Boga, njega će služiti.
43. Jer otuda sledi neizreciva patnja.
44. Prema kojoj samoča velikog sivog mora nije ništa!
45. Ali zlo je zadesilo narod sive zemlje, moj Bože!
46. Dopusti da ih umirim svojim ružama!
47. Oh Ti slatki Bože, kobnoga smeška!
48. Ukrao sam Te, Svevišnji, kao purpurnu šljivu sa sunčanog drveta. Kako se samo rastapaš u mojim ustima, Ti posvećena šećerlemo Zvezda!
49. Čitav svet je siv pred mojim očima; kao stara, isisana vinska mešina.
50. Svo njegovo vino je na ovim usnama.
51. Ti si me začeo na mermernom Kipu, Bože moj!
52. Iz ploti ledeno hladnog izbjiga studen milion meseca; to telo tvrđe je od dijamanta večnosti. Kako da se probijem do svetlosti?
53. Ta to si Ti, O Bože! Mili moj! moje dete! moja igračko! Ti si kao buket devica, kao jato labudova na jezeru.
54. Osećam suštinu mekote.
55. Čvrst sam, snažan i muževan; ali Ti samo dodi! Biću nežan, krvak i ženstven.
56. Izmoždiće me vinska presa Tvoje ljubavi. U molepstvu bolne Ljubavi kapaće moja krv po Tvojim ognjenim stopama.
57. Cvetaće neki novi cvetovi na livadama, neko drugo grožđe će se brati u vinogradima.
58. Pčele će prikupljati novi med; pesnici će pojati novu pesmu.
59. Biću obilato nagrađen Patnjom Jarca; a Boga čiji presto nose pleća Vremena, zahvatiće slatki dremež.
60. I tada će sve ono što je zapisano biti ostvareno: da, biće ostvareno.

#### IV

1. Poput device, brčkam se u bistrom bazenu sveže vode.
2. Oh Bože! Kako si samo tajanstven i privlačan dok se uzdižeš iz vode ko zlatasti dim.
3. Ti si posve zlaćan, po kosi i obrvama i po sjajnom licu; čak i na vršcima prstiju ruku i nogu Ti si jedan ružin san od zlata.
4. Moja duša ponire duboko u Tvoje zlatne zene, slično nekom arhanđelu prkosu suncu.
5. Moj mač prolazi kroz, i skroz kroz Tebe; kristalni meseci izviru iz Tvog bujnog tela skrivenog iza ovala Tvojih očiju.
6. Dublje, svakad dublje. Ja padam, a jednako i nepregledna Vaseljena propada u ambis Godina.
7. Jer Večnost mami; Onostrano mami; svet Reči čeka na nas.
8. Dovrši govor, O Bože! Zarij očnjake psa Večnosti u ovo grlo!
9. Ja sam ko ranjena ptica što nevešto klepeće krilima unaokolo.
10. Ko zna gde će pasti?
11. O blagosloveni! O bože! Ti što me proždireš!
12. Pusti me da padnem, da klonem, da zauvek potonem, negde daleko, sasvim sam!
13. Da padnem!

14. Ne nema predaha, Drago Srce, nigde, sem u kolevci kraljevskog Bahusa, u krilu Najsvetijeg.
15. Tu počini, pod nebeskim svodom.
16. Uran je kudio Erosa; Mars Olimpa; a ja mog divnog ljubavnika sa sunčanom grivom; a trebalo je, možda, da zapevam?
17. Ta valjda će me moje mađije okružiti čarobnom družinom šumskih bogova čija tela sjakte od mesečevog melema, meda i mirte?
18. O ozareni ljubavnici moji; napred, ka najtamnijoj prazini!
19. Tamo ćemo svetkovati pred mandragorom i biljkom od čaranja.
20. Tu će Premili prirediti za nas Sveto blagovanje. U smedim kukuruznim kolačima mi ćemo osećati aromu sveta, i biti snažni.
21. Iz vražijeg i odurnog putira smrti pićemo krv sveta, i biti pijani.
22. Ohej! pesma za Iao, pesma za Iao!
23. Hajde, hajde da pevamo tebi, Jahuse nevidljivi, Jahuse pobednički, Jahuse neopisivi!
24. Jahuse, O Jahuse, O Jahuse, približi nam se!
25. Utom se lik vremena zatamni, i istinska luč se prolomi.
26. I zaori se jošte neki krik, nerazumnog smisla, čija snaga je uzburkavala mirne vode moje duše, i moje telo i um, u trenu samospoznanje, behu izlečeni od svojih slabosti.
27. Da, beše to isti andeo što ustalasa vode.
28. A krik sa Njegovih usana beše ovo: INOOShBTh-IO-IIIAMAMThIBI-II.
29. Ne nisam pevao to hiljadu puta za noć za svih ovih hiljadu noći otkako Te nema, o moj plameni Bože, da me probodeš Tvojim kopljem. Tvoja skerletna odora razotkri sva nebesa, i Bogovi se oglasiše: Sve je u plamenu: ovo je svršetak.
30. Prislonio si, još, i svoje usne na ranu isisavajući milion jajašaca. A tvoja majka zaleže na njih i gle! ispiliše se zvezde i zvezde i neverovatne Stvari prema kojima su zvezde atomi.
31. Tada sam Te ugledao, O Gospode moj, opruženog, poput bele mačke na venjaku; i bruhanje uskovitlanih svetova ne beše ništa drugo do Tvoja naslada.
32. O bela mačko, sa Tvoga krvna vrskaju varnice! Sa svakim tvojim praskom raspadaju se svetovi.
33. Smotrio sam Te jasnije u beloj mački negoli u viziji Aeona.
34. U Raovoj barci sam putovao, ali nikada i nigde dokle oko dopire nisam naišao na biće poput Tebe!
35. Bio si beli krilati konj, i na Tebi sam jezdio kroz večnost utrkujući se sa Najvećim među Bogovima.
36. I još sada se utrkujemo.
37. Bio si pahulja snega što pada u šumu zimzelenja.
38. Jednoga trena bio si izgubljen u divljini zbilje i sna.
39. Ali kad ugledah predivnog Boga u zaledini snežne mećave -znao sam da si to TI.
40. Proučavao sam, takođe, i veliku Knjigu.
41. Na prastaroj koži beše ispisano zlatnim slovima: Verbum fit Verbum.
42. Kao i Vitriol zajedno sa prvosveštenikovim imenom V.V.V.V.V.
43. Sve ovo kovitlalo se u vatri, u zvezdanoj vatri, retkoj i dalekoj i nadasve usamljenoj - ko što smo Ti i Ja, o usamljena dušo Bože moj!
44. Zaista, i zapis



Je ispravan.

Ovo je glas što je potresao zemlju.

45. Osam puta on se glasno zaorio, i osam po osam ču brojati Tvoje milosti, Oh Jedanaestostruki Bože 418!
46. Da, i još više; deset u dvadeset i dva pravca; sve do u vrh piramide - takve će tvoje milosti biti.
47. A ako ih i sve pobrojim one su Jedno.
48. Uzvišena je Tvoja ljubav, O Gospode! Prikazao si se iz tame, i ova teturava prilika sred straote šuma slučajno će te uhvatiti, baš kao kad zmija zgrabi malenu pticu pevačicu.
49. Ščepao sam te, O moj nežni drozdu; ja sam ko soko od majke - smaragda; lovim te po instinktu jer me i oči varaju pred beskrajem Tvoje slave.
50. Ipak još uvek nazirem samo glupavi puk. Svetina na žutom pesku, svi odeveni u Tirski purpur.
51. Oni u mrežama izvlače svog blistavog boga na suvo; oni pale vatru Gospodaru Vatre, i uzvikuju svoje neposvećene reči, čak i užasnu kletvu Amri maratza, maratza, atman deona lastadza maratza maritza - maran!
52. A onda kuvaju blistavog boga, i proždiru ga celog.
53. Ovo su zli ljudi, O divni dečače! hajde da zademo u Drugi Svet.
54. Pretvorimo se u prijatan mamac, zavodljivog oblika!
55. Ja ču biti divna obnažena žena, grudiju od slonovače i zlatnih bradavica; čitavo moje telo biće kao mleko zvezda. Biću doterana, grčkog porekla, kurtizana sa Delosa, lutajućeg ostrva.
56. Ti ćeš biti kao maleni crveni crv na udici.
57. Ah, ti i ja, tako ćemo loviti našu ribu.
58. Onda ćeš ti biti blistava riba zlastih leđa i srebrnog stomaka: A ja divni zadihljali muškarac, snažniji od dva plodna bika, čovek sa Zapada što prti zavežljaj pun dragog kamenja na štapu većem od ose svega.
59. A riba će biti žrtvovana pred Tobom i snažni čovek razapet preda mnom i Ti i ja ćemo se ljubiti, i okajati Početni Greh, da okajati Početni Greh.

V

1. Predivni moj Bože! Plivam u Tvom srcu poput pastrmke u planinskim brzacima.
2. U svojoj radosti preskačem iz ribnjaka u ribnjak; privlačan sam tako smeđast i srebrnast i zlastast.
3. Gle, ljupkiji sam od riđastih jesenjih šuma na prvome snegu.
4. A kristalna pećina mojih misli ljupkija i od mene sama.
5. Nema do jedna udica kadra da me izmami na suvo; a to je žena što kleći kraj obale potoka. Što po sebi i pesku izliva blistavu rosu, terajući reku da poteče.
6. Negde daleko na mirti ptica; samo pesma te ptice može me izmamiti iz ribnjaka Tvoga srca, O Bože moj!
7. Ko je taj presrećni dečkić iz Napulja što se tako smeje? Njegov ljubavnik je silni krater sa Planine Vatre. Posmatrao sam njegove vredne ruke stvorene na padinama, u tajnom jezičku tečnoga kristala.
8. I Oh! Cikanje cikade!
9. Setih se minulih vremena, i Meksika, kada bejah žrec.
10. O Bože zar nisi i tada, kao i sada, Ti bio moj divni ljubavnik?
11. Zar ne beše moje detinjstvo tada kao i sada Tvoja igračka, Tvoja radost?
12. Zaista, navreše uspomene na te surove dane.
13. Sećam se, kako smo natapali gorka jezera potocima zlata; kako smo potapali dragocenu sliku u krater Kitlaltepeta.
14. I kako bi nas blagodetni plam uznosio čak i u nižim sferama, spuštajući nas u neprohodne šume.
15. Da, Ti si bio čudna skerletna ptica zlatnog kljuna; A ja tvoj saputnik u šumama nižih sfera; i uvek bi se izdaleka začuli kreštavi glasovi nakaznog klera i bolesna graja Žrtvovanja Devica.
16. A našao bi se tu volšebni krilati Bog koji govoraše nam svoje mudrosti.
17. Uspesmo da postanemo zvezdana zrnca zlatne prašine u pesku jedne trome reke.

18. Da, a ta reka, jednako, beše reka prostora i vremena.
19. Odatle se raziđosmo; uvek ka manjem, uvek ka većem, sve do sada, O medeni Bože, kada smo jedno.
20. O Bože moga sopstva, Ti si mali beli jarac munjastih rogova!
21. Volim Te, volim Te.
22. Svaki dah, svaka reč, svaka misao, svako delo je jedan čin ljubavi sa Tobom.
23. Moje srce odzvanja kao klatno u časovniku ljubavi.
24. Moje pesme su nežni uzdasi.
25. Moje misli su sam ushit:
26. A moja dela mirijade Tvoje dece, zvezde i atomi.
27. Neka bude ništa!
28. Neka sve stvari utonu u okean ljubavi!
29. Neka ovo obožavanje bude moćna basma proterivanja demona Petice!
30. O Bože, sve je svršeno! Ti si odista na vrhuncu zanosa. Falutli! Falutli!
31. Svečanost tišine. Nijedan treptaj ni zvuk.
32. Tako će biti sve do samog kraja. Mi koji bejasmo prah nikada više nećemo nestati u prah.
33. Biće tako.
34. A onda, O Gospode moj, dah Vrta Začina. I njihovi odurni mirisi.
35. Kupa je presečena jednim beskonačnim zrakom. Kriva hiperboličnog života je oživila.
36. Mi plovimo sve dalje i dalje; pa ipak smo sasvim mirni. To lanci sistema ostaju za nama.
37. Prvo pada glupi svet; svet stare sive zemlje.
38. Pada nezamislivo daleko, žalostivog bradatog lica; nestaje u tišini i žalu.
39. A mi u tišini i blaženstvu, sa nasmejanim licem Erosa.
40. Nasmejani, pozdravljamo ga tajnim znacima.
41. A on nas uvodi u Obratnu Palatu.
42. U kojoj prebiva Srce od Krvi, piramida čiji vrh se pruža do s onu stranu Greške Početka.
43. Pokopaj me, O voljeni, O prinčevski ljubavnice ove razbludne device, U Tvoju Slavu, unutar Najtajnije Odaje u Palati!
44. I to se brzo svrši; da, ta podzemna odaja osta zapečaćena.
45. Ima jedan koji će biti voljan da otvorи pečat.
46. Ni putem sećanja, ni u mašti, ni molitvom niti postom, ni kroz patnju, ni uz pomoć droga, ni preko rituala ni preko meditacija; uspeće jedino pasivnom ljubavi.
47. On će čekati mač Voljenog i ogoliti svoj vrat za udarac.
48. A tada će njegova krv briznuti uvis ispisujući za mene rune na nebu; da, rune na nebu.

## VI

1. Bio si sveštenica, O Bože moj, među druidima; i moći hrasta bejahu nam znane.
2. Zidali smo sebi hram od kamenja u obliku Univerzuma, ti po danu, ja po noći.
3. Tu smo, o ponoći, tvorili mnoga čuda.
4. I tu nam je okopneli mesec priticao u pomoć.
5. Dok se niz polje orilo jezivo zavijanje kurjaka.
6. Uzvratismo; krenusmo u hajku.
7. Stigli smo čak i do nove Kapele gde si kriomice izneo Sveti Gral ispod tvoje Druidske odežde.
8. U potaji, krišom pili smo svetu vodu mudrosti.
9. A tada je užasna pošast pogodila žitelje sive zemlje - na našu radost.
10. Raskrili, O Bože moj, Svoju Slavu.
11. Dodi poput lopova, da krademo Svetinje!
12. U našim lugovima, u našim manastirskim ćelijama, u našem blaženom saću, hajde da se opijamo, da se opijamo.
13. To je vino koje boji sve izvornom tinkturom od nepropadljivog zlata.

14. Duboke su tajne u ovim pesmama. Nije dovoljno samo osluškivati pesmu ptica; da bi se u pesmi uživalo, treba biti ptica.
15. Ja sam ptica, a Ti moja pesma, O moj presveti galopirajući bože.
16. Ti kočijašu zvezdanih kočija; ti goniš sazvežđe sedam zvezda kroz cirkus Ništavila.
17. Ti Gladijatore Bože!
18. Sviram na svojoj harfi; Dok ti prkosиš ognjenim zverima.
19. Ti uživaš u muzici, a ja u borbi;
20. Nas dvoje smo u milosti Imperatora.
21. Gle! Pozvao nas je pred Imperatorski tron.  
Noć pada; to je veličanstvena orgija obožavanja i blaženstva.
22. Noć pada, ko kad s prinčevih pleća blistavi ogrtač padne na kakvog roba.
23. To uznoси slobodna čoveka!
24. O, baci proroče ogrtač na ove robe.
25. Tamna noć, gde god pokoja vatra; ali sloboda za roba pod njenim slavnim okriljem.
26. Putujući tako, spustio sam se u veliki tužni grad.
27. Tu je mrtva Mesalina nudila svoju krunu u zamenu za otrov iz mrtve Lokuste; beše tu i Kaligula, uzburkavajući more zaborava.
28. Ko si Ti, O Cezare, da spoznaš Boga u konju?
29. Jer gle! opazismo saksonskog Belog Konja ocrtanog na zemlji; i opazismo Konje sa Mora što divlje galopiraju preko stare sive zemlje a pena iz njihovih nozdrva nas prosvetljuje!
30. Ah! Ali ja te volim, Bože!
31. Ti si kao mesec ponad ledenog sveta.
32. Sličan si zori najudaljenijih snegova iznad plamtećih jazbina tigrove zemlje.
33. Govorom i tišinom obožavam Te.
34. Ali zalud sve.
35. Jedino Tvoja tišina i Tvoje obožavanje vredi.
36. O narode sive zemlje, tuguj, jer iskapismo vam svo vino, a ostavismo samo gorki talog.
37. Ipak, čak i iz toga ćemo vam ispeći rakiju pitkiju i od Božanskog nektara.
38. Vredi naša tinktura više od svog zlata i svih Začina ovoga sveta.
39. Jer naš crveni prašak projekcije je iznad svega zamislivog.
40. Malo je izabranih, ali dovoljno.
41. Dovoljno nosioca pehara, a vina u izobilju.
42. O dragi moj Bože! Kakvu gozbu si priredio.
43. Pogledaj svetla i cvati i device!
44. Ukus vina, poslastica i bajnih pečenja.
45. Udiši mirise i oblake malih bogova sličnih šumskim nimfama što nastanjuju nozdrve!
46. Oseti čitavim svojim telom veličanstvenu glatkoću mermerne studeni i izdašne vreline sunca i robova!
47. Neka Nevidljivi pokaže svoj proždirućoj Svetlosti svoju razornu snagu.
48. Jest! čitav svet je razoren, kao kakvo sivo prastaro drvo raspolućeno udarom munje.
49. Dodite, O vi Bogovi, da svetkujemo.
50. Ti, O moj milosni, o moj večni Vrapče - Bože, moje uživanje, moja željo, obmanjivaču moj, dođi i cvrkući na mojoj desnoj ruci!
51. Ovo je bila priča iz sećanja sveštenika Al A'ina; da, sveštenika Al A'ina.

## VII

1. U dimu mirisne smole, i preko čudnih eliksira bejaše Reč razotrivena.
2. O brašno i med i ulje! O divni barjače meseca, što se viješ u srži blaženstva.
3. To vi skidate ovoje mumije; razvezali ste Ozirisove stope, i sad ognjeni Bog može da zatutnji nebeskim svodom uzdižući svoje neverovatno kopljje.
4. Ali od čistog crnog mermerra je žalosna statua, a neprestani bol u očima čemeran do slepila.

5. Razumemo ushit tog uzdrhtalog mermera, iz kog se bolno probija krunisano dete, zlatni štap zlatnoga Boga.
6. Mi znamo zašto je sve skriveno u kamenu, unutar kovčega, kao i moćnoj grobnici, i mi takođe odgovaramo Olalam! Imal! Tutulu! kako je i zapisano u drevnoj knjizi.
7. Tri reči te knjige su kao život novom aeonu; nijedan bog je nije pročitao celu.
8. Ali Ti i ja, O Bože, napisali smo je stranicu po stranicu.
9. Naše je jedanaestostruko čitanje jedanaestostrukе reči.
10. Ovih sedam slova skupa čine sedam različitih reči; svaka reč je božanska, i sedam rečenica je skriveno u njima.
11. Ti si Reč, O moj mili, moj gospode, moj učitelju!
12. O dođi k meni, pomešaj vodu i vatru, i sve će da se rastakne.
13. Očekujem te u snu i na javi. Ne prizivam Te više; jer Ti si u meni, O Ti što me stvorи čudesnim instrumentom ugođenim prema tvom zanosu.
14. Ipak Ti si uvek skriven, čak i dok si ja.
15. Sećam se određenog svetog dana na izmaku godine, U smiraj Ozirisove Ravnodnevnicе, kada sam te prvi put ugledao; kada je prvi strašan ishod bio izvojevan; kada je onaj sa glavom Ibisa čarolijom smaknuo veo razdora.
16. Poput mlade device, sećam se Tvojog prvog poljupca. Niti na tavnim bogazama osta iko drugi; Samo Tvoji poljupci zanavek ostaju.
17. Pored Tebe i ne postoji niko u vaskolikom Univerzumu Ljubavi.
18. Volim Te, Bože moj, O Ti Jarče pozlaćenih rogova.
19. Ti predivni biku Apis! Ti predivna zmijo Apep! Ti predivno dete Bremenite Boginje!
20. Tvoj san se rasplinjava, O drevna hiljadugodišnja patnjo. Ti podižeš Svoju glavu da udariš i sve nestaje u Ambisu Slave.
21. Kraj slovima reči! Kraj sedmostrukom govoru.
22. O otkri mi čudo svega u vitkoj prilici hitronoge kamile što grabi pustinjom.
23. Usamljen je on, i pun groze; pa ipak osvojio je krunu.
24. Oh raduj se! Raduj se!
25. Moj Gospode! O moj Gospode! Ja sam samo trun u prastaroj zvezdanoj prašini; Ja sam Majstor Tajne Svih Stvari.
26. Ja sam Onaj što Otkriva i što Priprema. Moj je Mač - i Mitra i Krilati Štap!
27. Ja sam Inicijator i Razarač. Moj je Glabus - i Benu Ptica i Lotus  
Izide moje kćeri!
28. Ja sam Jedno iznad svega toga; i nosim znamenja moćne tame.
29. Među njima jedan beleg, kao od ogromnog crnog uzburkanog okeana smrti, i središnji taj plam tmine zrači svoju tmastost na sve.
30. Progutaće onu manju tamu.
31. Ali u tim dubinama ko će odgovoriti: Šta jeste?
32. Ne ja.
33. Ni Ti, O Bože!
34. Dođi, umovanja je sada dosta; hajde da uživamo! Da budemo to što jesmo, nemi, jedinstveni, onkraj sveta.
35. O usamljene Šume sveta! U kojem zaklonu ćete skriti našu ljubav?
36. Šuma kopalja Najuzvišenijeg nazvana je Noć, i Had, i Dan Gneva; ali ja sam Njegov kapetan, i ja nosim njegov pehar.
37. Ne bojte se mojih kopljanika! Oni će svladati demone malenih rogova. Bićete slobodni.
38. Ah, robovi! vi nemate volju - vi ne znate kako je imati volju.
39. Ipak će muzika mojih kopalja biti pesma o slobodi.
40. Veličanstvena ptica prhnuće iz Ambisa Radosti, poneće vas i vi ćete biti moji nosioci pehara.
41. Dođi, O Bože moj, da u poslednjem vaznesenju postignimo Jedinstvo sa mnoštvom!

42. U tišini svih Stvari, u Noći Sila, iznad prokletog područja Trojke, hajde da uživamo u našoj ljubavi.
43. Moj dragi! Moj dragi! bežimo, bežimo iznad Reda i Zakona i Prosvetljenja ka Pustom Haosu Samoće i Tame!
44. Jer čak i tako moramo mi prikriti sjaj Sopstva.
45. Dražeјši moj! Mili moj!
46. Ah Bože, ali ljubav koja me obuzima razbijala okove Prostora i Vremena; moja ljubav se izlila međ one što od ljubavi zaziru.
47. A moje vino međ one što vina nikada ne okusiše.
48. Njegovo isparenje će ih omamiti a žestina moje ljubavi začeće moćnu decu u njihovim devicama.
49. Da! bez ijednog gutljaja, bez zagrljaja: - i glas odgovori Da! tako će da bude.
50. Onda sam potražio Reč moga Sopstva; a ne mog običnog ja.
51. I Reč dođe: O Ti! Dobro je. Ništa ne brini! Volim Te! Volim Te!
52. Zato i imađah veru sve do samoga kraja; da sve do samoga kraja.

**LIBER PORTA LVCIS  
SVB FIGVRÂ X**

1. Spazih malo nebesko telo kako se vrti u beskrajnom prostoru. Beše sićušno među nebrojenim divovima, tamno među nebrojenim sjajnim telima.
2. Ja, koji u sebi nosim svu golemost i sićušnost, sav sjaj i tamu, priguših divotu svog neopisivog sjaja, šaljući V.V.V.V.-u kao zrak svoje luči, kao glasnika tom malom tamnom nebeskom telu.
3. Tada V.V.V.V. progovori i reče:
4. Muškarci i žene zemlje, do vas sam došao iz Vremena izvan svih Vremena, iz Prostora daleko izvan vašeg razumevanja; vama donosim ove reči.
5. Ali oni ga nisu čuli, jer nisu bili spremni da prihvate reči.
6. Ipak, neki ljudi su čuli i razumeli, i preko njih će se saznati za ovo Znanje.
7. Najmanji među njima, služitelj svakog od njih, piše ovu knjigu.
8. On piše za one, koji su spremni. Da li je neko spremjan zna se po sledećem: ako je obdaren nekim moćima, ako je podesan zbog porekla, bogatstva, inteligencije, ili nekog drugog vidnog znaka. A majstorovi služitelji će prosuditi o ovome po njegovom (kandidatovom, prim.prev.) shvatanju.
9. Ovo znanje nije za svakog; u stvari samo nekolicina je bila pozvana, ali od ovih, mnogi su izabrani.
10. Sledeće je priroda Dela.
11. Prvo, postoji mnogo i različitih uslova života na ovoj zemlji. U svakom od njih se krije neko seme patnje. Ko može pobeći od bolesti, starosti i smrti?
12. Mi smo došli da bi naše drugove spasili toga. Jer postoji život pun znanja i izuzetnog blaženstva, netaknut od bilo kakve patnje.
13. Ka tom životu mi hrlimo ovde i sada. Adepti, služitelji V.V.V.V.-a, već su ga postigli.
14. Nemoguće je ispričati divote onoga što su oni postigli. Malo po malo, kako tvoj vid bude jačao, mi ćemo ti razotkriti neopisivo blaženstvo Staze Adepta, i njen neimenovan cilj.
15. Kao što čovek koji se penje na strmu planinu nestaje iz vidokruga svojih prijatelja u dolini, tako nužno izgleda i Adept. Oni će reći: "On se izgubio u oblacima." Ipak, on će se nad njihovim glavama radovati Sunčevoj Svetlosti, i dospeće do večnih snegova.
16. Ili, kao kada Student uči tajni jezik nekog drevnog naroda, a njegovi prijatelji kažu: "Gledaj! On pokušava pročitati tu knjigu. A ona je nerazumljiva - to je ludost!" Ipak, on se ushiće Odisejom, dok oni čitaju prazne i proste stvari.
17. Mi ćemo te dovesti do Apsolutne Istine, Apsolutne Luči, Apsolutnog Blaženstva.
18. Kroz vekove su mnogi Adepti nastojali da to ostvare; Njihovi naslednici su izvrtali njihove reči, i opet je iznova spuštan Veo na Svetinju nad Svetinjama.
19. Vama, koji još lutate po Svetovnom Dvoru, mi još ne možemo sve otkriti; ipak, vi ćete lako shvatiti, da su sve religije sveta samo simboli i velovi Apsolutne Istine. Isto kao i filozofije. Za Adepta koji sve to sagledava odozgo, ne postoji nužnost izbora između Bude i Muhameda, između ateizma i teizma.
20. Mnoštvo je promenljivo i prolazno; jedno ostaje. Kao što drvo, ugalj i gvožđe sagorevaju zajedno u jednom velikom plamenu, mada jedino ako je ta peć napravljena od transcendentnog žara; jednakom u alembiku ove duhovne alhemije svi sistemi zemlje sagorevaju u Jedno Znanje, samo ako Zelator dovoljno duva u svoju peć.
21. Uprkos tome, kao što oganj ne može da se zapali samo gvožđem, u početku jedan sistem može odgovarati jednom, a drugi drugom.
22. Zbog toga mi, koji smo oslobođeni okova neznanja, pažljivo gledamo u srce tragača i vodimo ga stazom koja njegovoj prirodi najviše odgovara, u pravcu konačnog kraja svega, najvišoj realizaciji, Životu u Luči, da, Životu u Luči.

**LIBER TRIGRAMMATON  
SVB FIGVRÂ XXVII**



Ovde je Ništa u svoja tri oblika. Ono nije; pa ipak upućuje na sve stvari.



Sada dođe Jedno Samo kao nesavršenstvo i mrlja.



Ali preko Slaboga, Majke, bilo je to uravnoteženo.



Takođe čistoća beše razdeljena pomoću Snage, siline Demijurga.



I Krst bejaše oblikovan u Univerzumu kojeg do sad nije bilo.



Ali sada Nesavršenstvo postade manifestovano; vladajući nad slabljenjem savršenstva.



Takođe Žena se izdiže i prekri Gornje Nebo svojim telom od zvezda.



Sada, uzdigao se div strahovite snage; i proklamovao Duh u tajnom ritualu.



I Majstor Hrama uravnotežujući sve stvari se uzdignu; njegov stas beše iznad Nebesa i ispod Zemlje i Pakla.



Nasuprot Njega Braća Puta Leve Ruke brkajući simbole.  
Oni sakriše svoj užas (u ovaj simbol); jer uistinu, oni su bili



Majstor je zaplamteo poput zvezde i postavio stražu Vode u svaki Bezdan.



Takođe neki Skriveni sakriše Svetlost čistoće u sebe same, štiteći je od progona.



Slično također činiše neki sinovi i kćeri Hermesa i Afrodite mnogo otvorenije.



Ali Neprijatelj ih zbuni.

Oni se pretvaraju da skrivaju tu Svetlost da bi je mogli izdati i profanisati.



Ipak neke svete opatice sakriše tajnu u pesme na liri.



Sada je Užas Vremena iskrivio sve stvari,  
sakrivajući Čistoću u gnusne stvari, stvari neizrecive.



Da, i uzdigoše se pohotljivci na nebeskom svodu poput nečiste mrlje oluje na nebu.



I Crna Braća digoše svoje glave, da, oni razotkriše sebe bez srama ili straha.



Takođe uzdignu se duša prljavštine i slabosti i iskvare svo pravilo Tao(a).



Tada samo Nebo beše ustanovljeno da poneše vlast;  
jer jedino u najnižem iskvarenju oblik je manifestovan.



Takođe Nebo se manifestovalo u žestokom svetlu.



I u blagom svetlu.



Tada Vode behu sakupljene sa neba.



I zemljina kora sakri vatreno jezgro.



Okolo globusa prikupio se prostrani zrak.



I ljudi počeše da pale vatre na zemlji.



Zato je posledica toga bila tuga; ipak u toj tuzi šestostruka zvezda slave,  
pomoću koje oni mogu videti da vrate se u neumrljana Staništa;  
da, u Neumrljana Staništa.

**LIBER LXV**  
**LIBER CORDIS CINCTI SERPENTE**  
**SVB FIGVRÂ אָדָנִי**

**I**

1. Ja sam Srce; a Zmija je ovijena  
Oko nevidljive srži uma.  
Uzdigni se, O moja zmijo! Kucnuo je čas  
Skrivenog i svetog neopisivog cveta.  
Uzdigni se, O moja zmijo, u sjaju cvetanja  
U telu Ozirisa koji luta grobničkom!  
O srce moje majke, moje sestre, moje vlastito,  
Predato si Nilu i strašnom Tifonu!  
Jao meni! ali veličanstvenost pobesnele oluje  
Uvezuje te i omotava ludilom oblika.  
Budi mirna, O moja dušo! da čini mogu razarati  
Kada se palice uzdignu, a eoni promene.  
Vidi! kako si radosna Ti u mojoj lepoti,  
O Zmijo što miluješ moga srca krunu!  
Vidi! mi smo jedno, a dugogodišnja bura  
Zalazi u sutan, i Buba se pojavljuje.  
O Bubo! neka večni zanos tog drhtavog grla  
Bude zujanje Tvoje tužne pesme!  
Ja čekam buđenje! Pozive s visine  
Od Gospoda Adonai-a, od Gospoda Adonai-a!
2. Adonai se obratio V.V.V.V.-u, rekavši: Uvek mora postojati podvojenost u reči.
3. Jer boje su mnoge, ali je luč jedna.
4. Stoga ti pišeš ono što je od majke smaragda, i lapis-lazulija, i tirkiza, i aleksandrita.
5. Drugi piše reči topaza, i tamnog ametista, i sivog safira, i tamnog safira sa šarama kao od krvi.
6. Stoga ne budi spokojan.
7. Ne budi zadovoljan slikom.
8. Ja koji sam Slika Slike govorim to.
9. Ne raspravljam o slici govoreći Onostrano! Onostrano! Neko se penje do Krune preko Meseca i preko Sunca, i preko strele, i preko Temelja, i preko tamne kuće zvezda sa crne zemlje.
10. Jer drugačije on ne može dosegnuti Tačku Mirovanja.
11. Niti obućaru pristoji da brblja o Kraljevskim stvarima. O obućaru! popravi mi tu cipelu, da mogu hodati. O kralju! ako sam ja tvoj sin, hajde da pričamo o Poslanstvu ka Kralju tvom Bratu.
12. Tada nastade tišina. Govor je za trenutak bio tu. Postoji luč toliko jaka da se ni ne opaža kao luč.
13. Vučji Zub nije tako oštar kao čelik; ipak on prodire u telo mnogo suptilnije.
14. Kao što grešni poljupci stvaraju zarazu u krvi, tako i moje reči proždiru ljudski duh.
15. Ja govorim, a beskrajni nemir nastaje u duhu.
16. Poput kiseline što nagriza čelik, poput raka što izjeda telo do kraja, takav sam ja čovekovom duhu.
17. Neću stati dok ga sasvim ne raskrojim.
18. Isto je i sa svetlošću koja je upijena. Neko upija malo, i zove se beo i svetao; neko upija sve i nazvan je crn.
19. Stoga si ti, O moj dragi, crn.
20. O moj leptane, uporedio sam te sa crnim Nubijskim robom, dečakom tužnih očiju.
21. O gade! psu! tako oni viču protiv tebe. Jer ti si moj ljubljeni.

22. Sretni su oni koji te hvale; jer oni te Mojim očima vide.
23. Oni te neće glasno hvaliti; ali za noćne straže jedan će se prikrasti i stisnuti te tajnim stiskom; drugi će ti krišom staviti krunu od ljubičica; treći će biti još smeliji i pritisnuće pomamne usne uz tvoje.
24. Da! noć će prekriti sve, noć će prekriti sve.
25. Ti si Me dugo tražio; ti si toliko brzo hrlio prema napred da te ja nisam mogao sustići O ti draga ludo! kakvom si samo gorčinom okrunio svoje dane.
26. Sada sam uz tebe; i nikada neću napustiti twoje biće.
27. Jer ja sam nežno vijugavo ovijena oko tebe, zlatno srce!
28. Moja glava je ukrašena sa dvanaest zvezda; Moje telo je belo poput mlečnih zvezda; ono je sjajno i plavo od bezdana nevidljivih zvezda.
29. Ja sam pronašao ono što je nemoguće naći; ja sam pronašao posudu žive.
30. Poučiceš svoga slugu o njegovim putevima, često ćeš pričati s njim.
31. (Pisar pogleda uvis i reče) Amen! Ti si to rekao, Gospode Bože!
32. Još je Adonai govorio V.V.V.V.-u i rekao:
33. Hajde da se veselimo u mnoštvu ljudi! Oblikujmo od njih sedefni čamac, tako da možemo ploviti po reci Amriti!
34. Vidiš li tamo laticu amaranta, nošenu vetrom sa malih slatkih obrva Hathorinih?
35. (Magister je video i uživao u njenoj lepoti.) Slušaj!
36. (Iz jednog dela sveta dopire beskrajna jadikovka.) Ta padajuća latica je malenima izgledala kao talas koji će progutati njihov kontinent.
37. Stoga će oni prekoravati tvoga slugu, govoreći: Ko te je poslao da nas spasavaš?
38. On će biti bolno ožalošćen.
39. Niko od njih ne shvata da ti i ja gradimo čamac od sedefa. Mi ćemo preploviti reku Amrita, sve do Yaminih gajeva tise, gde se možemo beskrajno radovati.
40. Ljudska radost će nam biti srebrni sjaj, njihova tuga plavetni sjaj - sve to u sedefu.
41. (Tu se pisar naljutio. On reče; O Adonai i moj majstore, ja sam nosio mastionicu i pero bez naplate, u nameri da uzmognem tražiti tu reku Amrita, i ploviti po njoj kao jedan od tvojih. Kao nagradu tražim da imam udela u jeki tvojih poljubaca.)
42. (I to mu je odmah bilo podareno.)
43. (Ali ne; on time nije bio zadовоjan. S beskrajnim poniženjem stremio je sramoti. Tada se začu glas:)
44. Ti uvek stremiš; čak i u svom predavanju ti stremiš sebe predati - i gle! ti se ne predaješ.
45. Otiđi u najdalja mesta i obuzdaj sve stvari.
46. Obuzdaj svoj strah i svoje gađenje. I tada se predaj!
47. Bila jednom jedna devojka koja je lutala među klasjem žita i tugovala; tada niknu novi cvet, narcis, i ona tu zaboravi na svoju tugu i usamljenost.
48. Gotovo odmah nečujno dojaha Had pred nju, pa je ugrabi.
49. (Tada pisar spozna narcisa u svom srcu; ali pošto to nije dospelo do njegovih usana, on se postideo i više nije govorio.)
50. Adonai se tad ponovo obrati V.V.V.V.-u i reče: Zemlja je zrela za berbu; jedimo njeno grožđe i budimo pijani od njega.
51. A V.V.V.V. odgovori i reče: O moj gospodaru, moj golube, prekrasni moj, kako će ta reč izgledati deci ljudi?
52. A On mu odgovori: ne kao što je ti vidiš. Izvesno je da svako slovo ove šifre ima neku vrednost; ali ko će odrediti vrednost? Jer ona varira, zavisno od prefinjenosti Onoga koji to čini.
53. A On Mu odgovori: Nemam li ja ključ toga? Obučen sam u telo od mesa; jedno sam sa Večnim i Svemogućim Bogom.
54. Tada Adonai reče: Ti imaš Glavu Sokolovu, i tvoj Falus je Falus Asarov. Ti poznaješ belo, i poznaješ crno, i znaš da su oni jedno. Ali zašto tražiš da znaš da su oni podjednako vredni?
55. A on reče: Da bi moje delo bilo ispravno.

56. A Adonai reče: Snažni pocrneli žetelac je požnjeo svoj otkos i radovao se. Mudrac je procenio svoje mišice, razmislio, i nije shvatio, pa je bio tužan. Žanji i raduj se!
57. Tada je Adept bio zadovoljan, i podigao je ruku. Gle! zemljotres, i pošast, i stravu na zemlji! Zbačenost onih koji su sedeli na visokim mestima; gladovanje mnoštva.
58. I zreo i sočan grozd pade mu u usta.
59. Umrljan je purpur tvojih usta, O sjajni, nevinom slavom usana Adonai-a.
60. Pena grožđa je poput oluje na moru; brodovi se tresu i podrhtavaju, kapetan broda je uplašen.
61. To je tvoje pijanstvo, O sveti, i vazdušni kovitlac odnese pisarevu dušu do sretnoga neba.
62. O Gospode Bože! neka se nebesa sruše u besu oluje! Neka grožđana pena oboji moju dušu Tvojom svetlošću!
63. Bakhus je ostareo i postao Silen; Pan je uvek bio Pan i sve više kroz eone.
64. Oprijaj najjunutarnjije, O moj ljubavniče, a ne spoljašnjost!
65. Tako je to bilo - uvek isto! Naciljao sam u oguljeni štap moga Boga, i pogodio sam; da, pogodio sam.

## II

1. Nalik na sivog sokola što među tirkiznim stubovima sedi na prestolu Istoka, prođoh planinu od lapis-lazulija.
2. I tako dospeh u Duant, stanište zvezda, i začuh glasove kako glasno nariču.
3. O Ti koji si ustoličen na Zemlji! (reče mi izvesna Osoba Pod Velom) ti nisi veći od svoje majke! Ti sičušna mrljo praha! Ti si Gospod Slave, i prljavi pas.
4. Nagnuvši se dole, opustivši svoja krila, dospeh u tamno-svetla staništa. Tu u tom bezobličnom bezdanu ja bejah učinjen učesnikom Obratnih Misterija.
5. Patio sam u smrtonosnom zagrljaju Zmije i Jarca; ukazivao sam pakleno poštovanje sramoti Khema.
6. Tu je bila ta vrlina, da jedno postaje sve.
7. Zatim sam ugledao viziju reke. Na njoj je bio maleni brod; a u njemu pod purpurnim jedrima zlatna žena, kip Asi iskovana od najfinijeg zlata. I reka je bila od krvi, a brod od sjajnog čelika. Tada sam je zavoleo i, odrešivši pojasa, bacio sam se u talase.
8. Našao sam se u malom brodu, i tokom mnogih dana i noći sam je ljubio, paleći prekrasan miris pred njom.
9. Da! dao sam joj od cveta svoje mladosti.
10. Ali ona se nije uzbudila; moji poljupci su je samo uprljali tako da je pocrnela preda mnom.
11. Pa ipak sam je obožavao, i dao sam joj od cveta svoje mladosti.
12. Tako se i zbilo, da mi se zbog toga ona zгадila i izopačila se preda mnom. Gotovo se bacih u talase.
13. Tada na predodređenom završetku njenog tela je postalo belje od mlečnih zvezda, a njene usne crvene i tople poput zalazećeg sunca, a njen život vreo poput vreline podnevног sunca.
14. Tada se ona podiže iz bezdana Uspavanih Vekova, i njenog tela me obgrli. Potpuno se stopih sa njenom lepotom i bejah zadovoljan.
15. A reka je tada postala reka Amrita, a mali čamac kočije od mesa, a njegova jedra bejahu krv srca koje me je nosilo, koje me je nosilo.
16. O zmijska ženo zvezda! Ja, čak i ja, sam te oblikovao iz blede statue od finog zlata.
17. Takođe i Sveti izade pred mene, i ja ugledah belog labuda kako plovi plavetnilom.
18. Među njegovim krilima sam sedeо, i eoni prohujaše.
19. I tako, labud je leto, i spuštao se i uzletao, pa ipak ne dospesmo nigde.
20. Mali ludi dečak što je putovao sa mnom obrati se labudu, i reče:
21. Ko si ti koji ploviš i letiš i spuštaš se i dižeš u prazno? Vidi, mnogi eoni su prošli radi čega si leto? Kuda misliš poći?
22. I smejući se ja ga ukorih, govoreći: Ni radi čega! Nikuda!
23. A pošto je labud éutao, on odgovori: Tada, ako nema cilja, čemu ovo večito putovanje?

24. I ja naslonih svoju glavu na Glavu Labuda, i nasmejah se, govoreći: Zar nije neizreciva radost u ovom besciljnom letu? Zar onaj koji želi postići neki cilj nije zabrinut i nestrpljiv?
25. A labud je i dalje čutao. Ah! ali mi plovismo beskrajnim Ambisom. Radost! Radost! Beli labude, nosi me uvek uvis među svojim krilima!
26. O tišino! O ushićenju! O svršetku stvari vidljivih i nevidljivih! Sve je moje, koji jesam Ništa.
27. Sjajni Bože! Daj mi da načinim statuu od dragulja i zlata za tebe! da je ljudi mogu zbaciti dole i izgaziti u prah! Da bi oni mogli videti Tvoju slavu.
28. Po trgovima se neće pričati da sam ja onaj koji treba da dođe; ali Tvoj će dolazak biti jedna reč.
29. Ti ćeš Se iskazati u nemanifestovanom; na tajnim mestima ljudi će te sretati, i Ti ćeš ih nadvladati.
30. Videh bledog tužnog dečaka kako leži na suncu preko mermara i plače. Sa strane mu je bila zaboravljenata lutnja. Ah, ali on plakaše.
31. Tada iz sjajnog bezdana izade orao i prekri ga senkom. Senka beše tako tamna da se on više nije video.
32. Ali začuh lutnju kako živo progovara kroz tužni mirni zrak.
33. Ah! glasniče Ljubljene, neka Tvoja senka bude preko mene!
34. Možda je Smrt Tvoje ime, ili Sram, ili Ljubav. Ali sve dok mi donosiš vesti od Voljene, ja neću pitati za tvoje ime.
35. Gde je sada Majstor? viču mali budalasti dečaci. Mrtav je! Osramočen je! Venčao se! i njihov podsmeh će odzvanjati svetom.
36. Ali Majstor će dobiti svoju nagradu. Smeh onih koji se rugaju biće talasanje u kosi Voljene.
37. Vidi! Bezdan Velike Dubine. U njemu je moćni delfin čije bokove šibaju silni talasi.
38. Tamo je takođe i zlatni harfista, koji svira beskrajne tonove.
39. Tada je delfin uživao u tome, i odbaci svoje telo, i postade ptica.
40. Harfista takođe odloži svoju harfu, i počne da svira beskrajne tonove na Panovoj fruli.
41. Tada ptica neizmerno poželi to blaženstvo, i odlažući svoja krila postade šumski faun.
42. Harfista takođe odloži Panovu frulu, i ljudskim glasom počne da peva svoje beskrajne tonove.
43. Tada fauna obuze ushit, i daleko ga je sledio; konačno harfista začuta, i faun postade Pan u središtu prvoštine šume Večnosti.
44. Ti ne možeš očarati delfina čutnjom, O moj proroče!
45. Tada se adept ushititi, do blaženstva i izvan blaženstva, i nadvisi neumerenost neumerenosti.
46. A njegovo je telo drhtalo i posrtalo pod teretom tog blaženstva i te neurnerenosti i toga krajnjeg što je bez imena.
47. Vikali su On je pijan ili On je lud ili On pati ili On umire; a on ih nije čuo.
48. O moj Gospode, moj ljubljeni! Kako da sročim pesmu, kada je čak i spomen na senku tvoje slave iznad sve muzike govora ili tištine?
49. Vidi! Ja sam čovek. A čak ni malo dete ne bi moglo da Te podnese. I gle!
50. Bio sam sam u velikom parku, i pored jednog malog brežuljka bio je krug ugažene trave gde su igrale prekrasne, u zeleno obučene, prilike.
51. Njihovom igrom dospeh u zemlju Vilinskog Sna. Sve moje misli bejahu obučene u zeleno; i bejahu prekrasne.
52. Svu noć su one plesale i igrale; ali Ti si jutro, O moja draga, moja zmijo što Se ovijaš oko ovog srca.
53. Ja sam srce, a Ti zmija. Omotaj svoje klupko bliže oko mene, tako da ni svetlost ni radost ne mogu prodreti.
54. Istisni krv iz mene, kao grozd na jeziku Dorske devojke koja malaksava od ljubavi sa svojim voljenim na mesečini.
55. Tada neka se Svršetak probudi. Dugo si spavao, O veliki Bože Terminus! Duge godine si čekao na kraju grada i njegovih puteva. Probudi se Ti! ne Čekaj više!
56. Ne, Gospode! nego sam Ja došao Tebi. Ja sam taj koji čeka na kraju.
57. Prorok je povikao planini; priđi ovamo, da mogu razgovarati s tobom!

58. Planina se ne pomeri. Stoga prorok ode do planine, i pričaše joj. Ali prorokova stopala su bila umorna, a planina nije čula njegov glas.
59. Ali ja sam pozvao Tebe, putovao k Tebi, i to mi nije koristilo.
60. Strpljivo sam čekao, a Ti si bio sa mnom od početka.
61. To sada znam, O moj ljubljeni, i mi smo se lako ispružili među vinovom lozom.
62. Ali ti tvoji proroci; oni moraju glasno vikati i bičevati se; oni moraju proći besputne pustinje i neizmerne okeane; očekivati Tebe je kraj, a ne početak.
63. Neka tama prekrije spis! Neka se pisar povuče na svoje puteve.
64. Ali ti i ja smo na naše zadovoljstvo ispruženi među vinovom lozom; šta je on?
65. O Ti Ljubljeni! zar nema kraja? Ne, već postoji kraj. Probudi se ustani! opaši se, O ti glasniče; ponesi Reč u moćne gradove, da, u moćne gradove.

## III

1. Zaista i Amen! Prošao sam kroz duboko more i reke divljih voda koje ga okružuju, i dospeo u Zemlju Bez Želje.
2. Tamo je bio beli jednorog sa srebrnom oglicom, na kojoj je bio ugraviran aforizam *Linea viridis gyrat universa*.
3. Tada mi je reč Adonai-a dospela preko usta moga Magister-a govoreći: O srce koje si ovijeno klupkom stare zmije, uzdigni se na planinu inicijacije!
4. Ali ja se setih. Da, Than, da, Theli, da, Lilith! njih tri su me odavno okruživale. Jer one su jedno.
5. Divna beše ti, O Lilith, ti ženo - zmijo!
6. Ti bejaše gipka i slatka, i tvoj miris je bio od mošusa pomešanog sa sivim čilibarom.
7. Čvrsto si zahvatila svojim klupkom srce, i to bejaše poput prolećne radosti.
8. Ali ja spazih u tebi izvesnu pokvarenost, čak i u onome u čemu sam uživao.
9. Ja spazih u tebi pokvarenost tvog oca majmuna, tvog dede Slepog Sluzavog Crva.
10. Gledah Budućnost u Kristalu i spazih užas tvog Kraja.
11. Zatim, ja uništih Prošlost, i Budućnost - nije li bila moja moć Peščanog sata?
12. Ali u pravi čas ja spazih pokvarenost.
13. Tada rekoh: O moj ljubljeni, O Gospode Adonai, molim te da olabaviš stisak!
14. Ali ona je bila čvrsto stisnuta uz mene, tako da je moja Snaga bila uništena na samom početku.
15. Takođe se molih Bogu Slonu, Gospodu Početaka, koji ruši prepreke.
16. Ti bogovi mi ubrzo dodoše u pomoć. Spazio sam ih; radovao sam im se; izgubio sam se u njihovoj veličini.
17. Tada se spazih kako sam ovijen Beskrajinim Smaragdnim Krugom koji obuhvata Svemir.
18. O Smaragdna Zmijo, Ti nemaš prošlosti, nemaš Budućnosti. Uistinu Ti nisi.
19. Tvoja je lepota iznad svakog ukusa i dodira, Ti si nesaglediva za slavu, Tvoj glas je iznad Govora i Tišine i Govora u njemu, a Tvoj miris je od čistog čilibara, kojega nije vredno ni najsjajnije od sjajnog zlata.
20. I Tvoje klupko je beskrajinog opsega; Srce koje Ti okružuješ je Univerzalno Srce.
21. Ja, i Mene, i Moj smo sedili s lutnjama na trgu velikog grada, grada ljubičica i ruža.
22. Noć pade, i muzika lutnji se stiša.
23. Oluja se podiže, i muzika lutnji se stiša.
24. Sati prođoše, i muzika lutnji se stiša.
25. Ali Ti si Večnost i Prostor; Ti si Materija i Kretanje; i Ti si negacija svih tih stvari.
26. Jer ne postoji Simbol za Tebe.
27. Ako kažem Uspnite se na planine! nebeske vode će poteći na moju reč. Ali Ti si Voda nad vodama.
28. Crveno trouglasto srce je bilo postavljeno u Tvoje svetilište; jer su sveštenici prezirali podjednako i svetilište i boga.

29. Pa ipak si Ti svo vreme bio u tome prikriven, kao što je Bog Tišine prikriven u pupoljku lotosa.
30. Ti si Sebek, krokodil Asarov; ti si Mati; Ubica u Dubini. Ti si Tifon, Bes Elemenata, O Ti koji prevazilaziš Moći u njihovoј Sabijenosti i Spajanju, u njihovoј Smrti i njihovom Razdoru. Ti si Piton, strašna zmija oko kraja svih stvari!
31. Tri put se okrenuh na svakom putu; i uvek na kraju dospeh Tebi.
32. Mnogo sam stvari posmatrao posredno i neposredno; ali, ne posmatrajući ih više, posmatram Tebe.
33. Dođi, O Ljubljeni, O Gospode Bože Univerzuma, O Veliki, O Sićušni! Ja sam Tvoj ljubljeni.
34. Čitav dan pevam o Tvojoj radosti; svu noć se radujem u Tvojoj pesmi.
35. Ne postoi drugi dan ili noć sem ovog.
36. Ti si iznad dana i noći; ja sam Ti, O moj Tvorče, moj Gospodaru, moj Prijatelju!
37. Ja sam poput rumenog malog psa koji sedi u krilu Nepoznatog.
38. Ti si me doveo u veliki užitak. Dao si mi Svoga mesa da jedem i svoje krvi kao dar za opijanje.
39. Usadio si otrovne zube Večnosti u moju dušu, i Otrov Beskraja me je potpuno progutao.
40. Postao sam poput raskalašnog đavola iz Italije; lepa snažna žena upalih obraza, izjedena glađu za poljupcima. Ona je igrala razbludno po raznim mestima; ona je davala svoje telo zverima.
41. Ona je usmrtila svoju kraljevsku rodbinu jakim žabljim otrovom; batinana je mnogim štapovima.
42. Rastrgana je na komadiće na Točku; dželatove ruke su je vezale za njega.
43. Voda iz fontana je padala po njoj; ona se borila s neizmernom patnjom.
44. Ona se raskinula pod težinom vode; potonula je u odvratno More.
45. Takođe i ja, O Adonai, moj gospode, i takve su vode tvoje nepodnošljive Suštine.
46. Takođe i ja, O Adonai, moj ljubljeni, Ti si me raskinuo do kraja.
47. Ja sam poput krvi po planinama; Gavranovi Raspršenosti su me potpuno razneli.
48. Stoga je slomljen pečat, koji čuva Osmi bezdan; stoga je široko more poput talasa; zato se tamo sve stvari raskidaju.
49. Da, a Ti si takođe uistinu sveža mirna voda, voda čarobnog izvora. Okupao sam se u Tebi, i izgubio se u Tvome miru.
50. Onaj što je ušao kao hrabri mladić prekrasnih udova izašao je kao devojka, kao savršeno malo dete.
51. O Ti svetlosti i srećo, povedi me u mlečni okean zvezda!
52. O Ti Sine majke što nadvisuje luč, blaženo bilo Tvoje ime, i Ime Tvojeg Imena, kroz vekove!
53. Vidi! Ja sam leptir na Izvoru Stvaranja; daj mi da umrem pre vremena, padajući mrtav u Tvoje beskrajne talase.
54. Talasi zvezda takođe uvek veličanstveno plove u Stanište; odnesite me na Grudi Nuite!
55. Ovo je svet voda Maim; ovo je gorka voda što postaje slatka. Ti si prekrasan i gorak, O zlatni, O moj Gospode Adonai, O ti Safirni Bezdanu!
56. Ja Te sledim, i vode Smrti se neumorno bore protiv mene. Dospeo sam do Voda koje su izvan života.
57. Kako da odgovorim glupom čoveku. Nema načina da on postigne Jedinstvo s Tobom!
58. Ali ja sam Luda što ne obraća pažnju na Magičarevu Igru. Mene je Žena Misterija uzalud poučavala; ja sam prekinuo veze Ljubavi i Moći i Obožavanja.
59. Zato je Orao učinjen jednim s Čovekom, i vešala srama plešu s plodom pravednika.
60. Spustio sam se, O moj dragi, u crne sjajne vode, i izneo sam Te van kao beskrajno dragocen crni biser.
61. Sišao sam dole, O moj Bože, u bezdan svega, i pronašao sam Te u središtu u odori Ničega.
62. Ali pošto si Ti zadnji, Ti si takođe Sledeći, i kao Sledećeg ču Te otkriti mnoštvu.
63. Oni koji večito žude za Tobom će Te steći, pa makar na Kraju njihove Žudnje.
64. Slavan, slavan, slavan si Ti, O moj uzvišeni ljubavniče, O Sopstvo mog sopstva.
65. Jer našao sam da si Ti isti i u Meni i u Tebi; nema razlike, O Prekrasni moj, Žudnjo moja! U Jednom i u Mnoštvu ja sam Te našao; da, ja sam Te našao.

## IV

1. O kristalno srce! Ja Zmija sam Te obuhvatila; moja glava je potisnuta u Tvoju središnju srž; O voljeni Bože moj.
2. Kao što na odzvanjajućim vetrovitim vrhovima Mitilene neka žena, boginji nalik, s plamenim kovrdžama poput oreola, ostavlja liru i baca se u vlažno središte stvaranja, tako i ja, O moj Gospode Bože!
3. Postoji neizreciva lepota u ovom trulom srcu, gde cveće plamti.
4. Jao meni! ali žeđ za Tvojom radošću gori u mom grlu, tako da ne mogu pevati.
5. Napraviću mali čamac od svoga jezika, i istražiću nepoznate reke. Može biti da će večna so slatka postati, i da će moj život utoliti svoju žeđ.
6. O ti koji piješ slanu vodu svoje žudnje, blizu si ludila! Tvoja patnja raste što više piješ, pa ipak ti i dalje piješ. Dođi preko potoka do sveže vode; tamo ću te ja čekati sa svojim poljupcima.
7. Poput protiv-otrova koji se nalazi u kravljem stomaku, takav je moj dragi među drugim draganima.
8. O medeni! Primakni mi bliže svoje hladne udove! Hajde da sedimo u voćnjaku, sve do zalaska sunca! Hajde da se veselimo na svežoj travi! Donesite vina, vi robovi, da se obrazi moga dečaka zarumene.
9. U vrtu besmrtnih poljubaca, O ti Blistavi, sijaj! Učini svoja usta opijumskim makom, da jedan poljubac bude ključ beskrajnog sna i jasnoće, sna Shi-loh-am-a.
10. U svome snu video sam Univerzum poput jasnog kristala bez i jedne mrlje.
11. Postoje oholi siromasi koji stoje na vratima krčme i brbljaju o svojim podvizima pijančenja.
12. Postoje oholi siromasi koji stoje na vratima krčme i grde goste.
13. Gosti dokoličare na kaučima od sedefā u vrtu; buka luckastih ljudi ne dopire do njih.
14. Samo se gostioničar plaši da ne ostane bez kraljeve milosti.
15. Tako je pričao Magister V.V.V.V.-u svome Bogu Adonai-u, dok su se pod svetlošću zvezda igrali ispred dubokog tamnog ribnjaka koji je na Svetom Mestu Svete Kuće ispod Oltara Najvišeg.
16. Ali Adonai se smejavao, i malaksao u igri.
17. Tada je pisar obratio pažnju, i bio zadovoljan. Ali Adonai se nije bojao Magičara i njegove igre. Jer je Adonai bio taj koji je naučio Magičara svim njegovim trikovima.
18. I Magister uđe u Magičarevu igru. Kada se Magičar smejavao i on se smejavao; sve kao što bi i čovek činio.
19. A Adonai reče; Uhvaćen si u Magičarevu mrežu. On to reče lukavo, da ga isproba.
20. Ali Magister dade znak Magistrature, i nasmeja Mu se: O Gospode, O ljubljeni, da li su ovi prsti omlitavili na Tvojim kovrdžama, ili su se ove oči odvratile od Tvoga oka?
21. I Adonai se radovao u njemu neizmerno.
22. Da, O moj gospodaru, ti si voljeni Voljene; Ptica Benu nije postavljena uzalud na Philae.
23. Ja koji sam bio sveštenica Ahathoor-e uživam u twojoj ljubavi. Uzdigni se, O Nile-Bože, i progutaj sveto mesto Nebeske Krave! Neka mleko zvezda ispije Sebek, stanovnik Nila!
24. Uzdigni se, O zmijo Apep, Ti si Adonai ljubljeni! Ti si moja dragana i moj gospodar, i Tvoj otrov je slađi od poljubaca Izis, majke Bogova!
25. Jer Ti si On! Da, Ti ćeš progutati Asi i Asara, i Ptahovu decu. Izbacićeš poplavu otrova da uništiš dela Magičareva. Samo Rušitelj će progutati Tebe; zacrnićeš njegovo grlo, gde mu duh boravi. Ah, zmijo Apep, ali ja Te volim!
26. Moj Bože! Daj da tvoj tajni otrovni Zub prodre do srži male skrivene kosti koju sam čuvao za Dan Osvete Hoor-Ra-a. Neka se Kheph-Ra oglasi svojim zujanjem! neka šakali Dana i Noći urliću u pustoši Vremena! neka se Kule Univerzuma zatresu, a čuvari pobegnu! Jer se moj Gospodar razotkrio kao moćna zmija, a moje srce je krv Njegovog tela.
27. Ja sam poput ljubavi-željne kurtizane iz Korinta. Igrala sam se sa kraljevima i kapetanima i učinila sam ih svojim robovima. Danas sam ja rob male guje smrti; i ko će razrešiti našu ljubav?
28. Umoran sam, umoran sam! reče pisar, ko će me povesti da gledam Ushićenje moga gospodara?

29. Telo je umorno i duša je bolno umorna i očni kapci otežavaju od pospanosti; pa ipak svo vreme traje čista svest nepoznate ekstaze, ali ipak izvesno je znanje o njenom postojanju. O Gospode, budi mi na pomoći, i dovedi me do blaženstva Voljene!
30. Stigao sam do kuće Voljene, a vino beše kao vatра što na zelenim krilima leti kroz svetove vode.
31. Osetih crvene usne prirode i crne usne savršenstva. Kao sestre su me milovale, svoga malog brata; ukrasile su me kao za svadbu; popele su me u Tvoju nevestinsku sobu.
32. Pobegle su kada si Ti naišao; bio sam sam pred Tobom.
33. Drhtao sam pred Tvojim dolaskom, O moj Bože, jer Tvoj glasnik je bio užasniji od zvezde Smrti.
34. Na pragu je stajao gromoviti lik Zla, Užas praznine, sa sablasnim očima nalik na otrovne bunare. On je stajao, a soba se okuži; vazduh je zaudarao. On beše stara i čvornovata riba gnusnija od ljuštura Abaddona.
35. Obmotao me je svojim demonskim pipcima; da, osam strahova me obuze.
36. Ali ja sam bio pomazan prikladnim mirišljavim Magisterovim uljem; izleteo sam iz zagrljaja kao kamen iz praćke šumskog dečaka.
37. Bio sam gladak i tvrd poput slonovače; strah se nije imao za šta uhvatiti. Tada ga je buka vetra stvorenog Tvojim dolaskom rasplinula, i bezdan velike praznine se raširio preda mnom.
38. Preko mora večnosti bez talasa Ti si plovio sa Svojim kapetanima i Svojim vojnicima; sa Svojim kočijama i jahačima i kopljanicima Ti si putovao plavetnilom.
39. Pre nego što sam Te ugledao već Si bio uz mene; bio sam proboden Tvojim čudesnim kopljem.
40. Bio sam pogoden poput ptice gromovnikovom strelo; bio sam proboden kao lopov od Gospodara Vrta.
41. O moj Gospodaru, hajde da plovimo po moru krvi!
42. Postoji duboka ljaga ispod neizrecivog blaženstva; to je ljaga stvaranja.
43. Da, premda se cvet radosno njije na suncu, koren je duboko u tami zemlje.
44. Slava tebi, O predivna mrka zemljo, ti si majka milion mirijada mirijada cvetova.
45. Takođe posmatrah svog Boga, i crte Njegova lica bejahu hiljadu puta sjajnije od munje. Ali u njegovom srcu opazih Onog tromog i mračnog, drevnog, koji proždire Njegovu decu.
46. Na vrhuncu i u bezdanu, O moj lepotane, nema stvari, zaista, nema nijedne stvari, koja nije potpuno i savršeno ubličena za Tvoju radost.
47. Luč se drži Luči, a prljavština prljavštine; jedna oholo prezire drugu. Ali ne Ti, koji si sve, i iznad toga; koji si oslobođen Razdora Senki.
48. O danu Večnosti, neka se Tvoj talas raspe u safirnoj slavi na marljivom koralu našeg stvaranja!
49. Načinili smo krug od svetlucajućeg belog peska, mudro razastrtog u središtu Divnog Okeana.
50. Neka blistave palme procvetaju na našem ostrvu, mi ćemo jesti njihove plodove, i biti zadovoljni.
51. Ali za mene je voda pročišćenja, veliko čišćenje, rastapanje duše u tom zvučnom bezdanu.
52. Imam malog sina nalik obesnom jarcu; moja kćer je poput goluždravog orla; oni će steći peraja da mogu plivati.
53. Da mogu plivati, O moj ljubljeni, plivati daleko u vreloj slasti Tvoga bića, O srećni, O blaženi dečače!
54. Ovo moje srce je omotano zmijom koja proždire vlastito klupko.
55. Kada će biti kraj, O moj dragi, O kad će Univerzum i sam Gospod potpuno biti progutani?
56. Ali ne! ko će progutati Beskraj? ko će poništiti Grešku Početka?
57. Vičeš poput bele mačke na krovu Univerzuma; nema nikoga da Ti odgovori.
58. Ti si poput usamljenog stuba u središtu mora; nema nikoga ko bi Te gledao, O Ti koji gledaš sve!
59. Ti malaksavaš, ti padaš, ti pišeš; viče usamljeni Glas; ali ja sam te ispunio vinom čiji ukus ne poznaješ.

60. Ono će poslužiti da se opiju ljudi stare sive kugle koja se vrti u beskrajnoj Daljini; oni će lokati to vino poput pasa koji loču krv prekrasne kurtizane probodene Kopljem brzog jahača kroz grad.

61. Ja sam takođe Duša pustinje; ponovo ćeš me tražiti u pustoši peska.

62. Sa tvoje desne strane veliki gospodar i mio; sa tvoje leve strane žena obučena u vazdušastu svilu i zlato, sa zvezdama u svojoj kosi. Putovaćeš daleko u zemlju kuge i zla; logorovaćeš na reci zaboravljenog grada budala; tamo ćeš se sresti sa Mnom.

63. Tamo ču napraviti Moje stanište; doći ču udešen i premazan uljem kao za svadbu; tamo će Postignuće biti dovršeno.

64. O moj dragi, ja takođe čekam sjaj neizrecivog časa, kada će univerzum biti poput pojasa za središnji zrak naše ljubavi, koja se širi iznad dozvoljene granice Beskrajnog.

65. Tada, O ti srce, ja zmija ču te čitavog proglutati; da, ja ču te čitavog proglutati.

## V

1. Ah! moj Gospode Adonai, koji se družiš sa Magisterom u Riznici Bisera, daj mi da oslušnem eho tvojih poljubaca.

2. Zar zvezdano nebo ne talasa poput lista u treperavom zanosu tvoje ljubavi? Nisam li ja leteća iskra luči oduvana silnim vетrom tvoga savršenstva?

3. Da, uzviknu Sveti, i od tvoje iskre ču ja Gospod zapaliti veliku svetlost; plamteću u sivom gradu u pustoj i staroj zemlji; očistiću ga od njegove velike prljavštine.

4. I ti ćeš, O proroče, videti ove stvari, i nećeš se obazirati na njih.

5. Sada je Stub postavljen u Praznini; sada je Asi ispunjena Asarom; sada je Hoor sišao u Životinjsku Dušu Stvari poput plamene zvezde koja pada u zemljinu tamu.

6. U ponoć si pao, O dete moje, moj pobedniče, moj mačem-opasani kapetane, O Hoor! i oni će te pronaći kao crni neobrađeni svetlucavi kamen, i obožavaće te.

7. Moj prorok će proricati o tebi; deve će igrati oko tebe, i rodiće bistru decu. Nadahnućeš ponosne beskonačnim ponosom, i ponizne ekstazom poniženja; svi oni će nadvisiti Znano i Neznano onim što nema imena. Jer to je kao da se Arcanum Bezdana otvara na tajnom Mestu Tišine.

8. Stigao si ovamo, O moj proroče, silaznim putevima. Jeo si izmet Gnusnih; prostirao si se pred Jarcem i Krokodilom; zli ljudi su načinili igračku od tebe; tumarao si ulicama kao našminkana bludnica, zaneta slatkim mirisima i kineskim bojama; potamneo si svoje očne kapke Kohlom; premazivao usne cinoberom; ukrašavao obraze kao slonovača belim gledom. Igrao si raskalašno na svakoj kapiji i putu velikog grada. Gradski stanovnici su s pohotom hteli da te iskoriste i udare. Rugali su se zlatnim ukrasima koji su ti resili kosu; bičevali su tvoje obojeno telo svojim bičevima; patio si neizrecivo.

9. Ali ja sam kao čisti plamen bez ulja goreo unutar tebe. U ponoć sam bio sjajniji od meseca; po danu sasvim sam prevazilazio sunce; na tajnim stazama tvoga bića sam goreo, i rasterivao iluziju.

10. Zato si ti potpuno čist preda Mnom; zato si ti Moja devica doveka.

11. Zato te volim neuporedivom ljubavlju; zato će te oni koji te preziru obožavati.

12. Bićeš ljubazan i milostiv prema njima; izlećićeš ih od neizrecivog zla.

13. Oni će se promeniti u svom uništenju; kao dve zvezde koje se sudaraju u bezdanu, i razbuktavaju se beskrajnim plamom.

14. Sve ovo dok je Adonai probio moje biće svojim mačem koji ima četiri oštrice; oštricu groma, oštricu Pylon-a, oštricu zmije, oštricu Phallus-a.

15. Takođe me je naučio svetu neizrecivu reč Ararita, tako da sam stopio šestostruko zlato u jednu nevidljivu tačku, o kojoj se ništa ne može reći.

16. Jer je Magisterij ovog opusa tajan magisterij a znak majstora je izvestan prsten od lapis-lazulija sa Okom u Središtu, i sa imenom mog majstora koji sam Ja.

17. Takođe, On je govorio dalje rekavši: Ovo je tajni znak, i ti ga nećeš otkriti profanom, niti neofitu, niti zelatoru, niti praktikusu, niti filozofusu, niti manjem adeptu, niti većem adeptu.

18. Ali oslobođenom adeptu ćeš se razotkriti ako ga zatrebaš za manje operacije tvog umeća.
19. Prihvati obožavanje budalastih ljudi, koje mrziš. Oltare Gheber-a ne oskrnavljuje Vatra, niti je Mesec uprljan mirisima onih koji obožavaju Kraljicu Noći.
20. Boravićeš među ljudima kao skupoceni dijamant među mutnim dijamantima i kristalima i komadićima stakla. Videće te samo oko poštenog trgovca, i svojom rukom će te izdvojiti i slaviti pred ljudima.
21. Ali ti se nećeš obazirati na to. Ti ćeš uvek biti srce, a ja zmija ču se tesno oviti oko tebe. Moj stisak neće popustiti nikada tokom eona. Ni promena ni patnja ni nesupstancijalnost te neće imati; jer ti si sve to nadišao.
22. Kao što će dijamant svetliti crveno pored ruže, a zeleno pored ružinog lista; tako ćeš i ti biti izdvojen od Utisaka.
23. Ja sam ti, i Stub je postavljen u praznini.
24. I ti si iznad stabilnosti Bića i Svesti i Blaženstva; jer Ja sam ti, i Stub je postavljen u praznini.
25. Takođe ćeš govoriti o ovim stvarima čoveku koji ih zapisuje, i on će se odnositi prema njima kao prema svetinji; jer Ja, koji sam ti, sam on, i Stub je postavljen u praznini.
26. Od Krune do Bezdana, tako Stub stoji sam i uzdignut. A beskrajna će sfera od toga briljantno sijati.
27. Radovaćeš se u malim ribnjacima prekrasne vode; okitićeš svoje devojke biserima plodnosti; zapalićeš plamen nalik na šibajuće jezike Bogova među ribnjacima.
28. Takođe ćeš preokrenuti sve-prožimajući vazduh u vetrove senovite vode, pretvorićeš zemlju u plavi bezdan vina.
29. Rumeni su zraci rubina i zlata koji u njemu iskre; jedna kap će opiti Gospodara Bogova, mog slugu.
30. Dalje je Adonai govorio V.V.V.V.-u rekavši: O moj maleni, moj nežni, moj mali zaljubljeni, moja gazelo, prekrasni moj, moj dečaće, hajde da ispunimo stub Beskraja beskrajnim poljupcem!
31. Tako da se postojano uzdrma, a nepostojano umiri.
32. Oni koji su to videli povikali su sa užasnim strahom: Stiže nam svršetak stvari.
33. A baš tako je i bilo.
34. Takođe sam imao duhovnu viziju i posmatrao očeubilačku pompu bezbožnika, u paru dvoje po dvoje u vrhovnoj ekstazi zvezda. Smejali su se i radovali neizmerno, obučeni u purpurne odore i pijani od purpurnog vina, i sva njihova duša je bila jedan purpurni plameni cvet svetosti.
35. Oni ne vide Boga; ne vide Božiju Sliku; zbog toga su uzdignuti do Palate Neizmemog Sjaja. Oštar mač je udario ispred njih, i vrela Nada se previjala u agoniji smrti pod njihovim nogama.
36. Kao što je njihova obala ushićenja odvojena od vidljive Nade, tako je i Nevidljivi Strah odleto i nema ga više.
37. O vi koji ste iznad Aormuzdi-a i Ahriaman-a! blaženi ste kroz vekove.
38. Oni su oblikovali Sumnju kao srp, i požnjeli cveće Vere za svoje vence.
39. Oblikovali su Ekstazu kao kopanje, i proboli drevnu aždaju što je sedela nad ustajalom vodom.
40. Tada su sveži izvori bili oslobođeni, da se žedni ljudi mogu okrepiti.
41. Ponovo sam bio uhvaćen prisustvom mog Gospoda Adonai-a, i znanjem i Razgovorom svog Svetog, Anđela koji me čuva.
42. O Uzvišeni Sveti, O Sopstvo iznad sopstva, O Sobom-Osvetljeni Liče Nezamislivoga Ništa, O moj dragi, prekrasni moj, dođi i sledi me.
43. Adonai, divni Adonai, ljupki Adonai i raskošni druže! Tako sam prikrio ime Njenog imena koje je inspirisalo moje ushićenje, čijeg je tela miris pomeo dušu, čije duše luč ponižava ovo telo u zver.
44. Isisao sam krv svojim usnama; iscrepo sam hranu Njene lepote; ponizio sam Je preda mnom; savladao sam Je, imao sam Je, i Njen život je u meni. U njenoj krvi ispisujem tajne zagonetke Sfinge Bogova, koje niko neće razumeti, izuzev nevinog i razbludnog, skromnog i bestidnog, androgina i ginandere koji su prošli prepreke tamnica koje je stari Mulj Khema postavio na Vrata Amenti-a.

45. O divni moj, slatki moj, svu noć ču liti žrtvu levanicu na Tvojim oltarima; svu noć ču paliti žrtvu krvi; svu noć ču mahati kadionikom mog užitka pred Tobom, i žar molitve će opiti Tvoje nozdrve.

46. O Ti koji stižeš iz zemlje Slona, omotan tigrovom kožom, ovenčan lotosom duha, opij moj život Svojom ludošcu, tako da Ona iskoči kod mog nestajanja.

47. Naredi Svojim sluškinjama koje Te prate da nam pripreme ležaj od besmrtnog cveća, da možemo uživati na njemu. Naredi Svojim satirima da nakupe trnja među cveće, da možemo patiti na njemu. Neka radost i bol budu pomešani u vrhovnoj predanosti Gospodu Adonai-u!

48. Takođe sam čuo glas Adonai-a, Gospoda žuđenog, koji je govorio o onostranom.

49. Neka stanovnici Thebe i tamošnjih hramova ne brbljaju nikad o Herkulovim Stubovima i Zapadnom Okeanu. Nije li Nil prekrasna reka?

50. Neka Izis-in sveštenik ne razotkrije nagost Nuit-e, jer svaki čin je smrt i rođenje. Izis-in sveštenik je digao Izis-in veo, i bio je ubijen poljupcima njenih usana. Tada je postao sveštenik Nuit-e, i pio je mleko zvezda.

51. Neka slabost i bol ne odvrate obožavaoce. Temelji piramide su bili isklesani u živoj steni pre sumraka; zar je kralj plakao u zoru što je kruna još uvek bila nedovršena u dalekoj zemlji?

52. Tamo je takođe bio i jedan kolibri koji je govorio rogatoj zmiji, i molio je za otrov. A velika zmija Svetog Khem-a, kraljevska zmija Ureus, odgovori mu i reče:

53. Plovila sam Nu-inim nebom u kolima zvanim Milioni-Godina, i nisam videla nijedno biće na Sebu koje bi bilo ravno meni. Otrov moga zuba je nasledstvo moga oca, i oca moga oca; pa kako da ga onda dam tebi? Živite ti i tvoja deca kao što smo ja i moji preci živeli, čak i hiljadu miliona generacija, i može biti da će milost Moćnih podariti tvojoj deci kap drevnoga otrova.

54. Tada se kolibri rastužio u duši, i odleteo je do cveća, i bilo je kao da ni reč nije bila izgovorena među njima. Ali ga uskoro guja ujede i on izdahnu.

55. Ali jedan Ibis koji je meditirao na obali divnoga boga Nila je slušao i čuo. I on napusti običaje Ibisa i postade zmija, govoreći, Možda će za stotinu miliona miliona generacija moje dece ona steći kap otrova iz zuba Uzvišenog.

56. I gle! pre nego li je mesec tri puta narastao on postade zmija Ureus, i otrov zuba se pojavi u njemu i njegovom semenu na veke i vekove.

57. O ti Zmijo Apep, moj Gospode Adonai, tren najkraćeg vremena je ovo putovanje kroz večnost, i u Tvoj vidokrug su kamenovi međaši od finog belog mermara nedodirnutog oruđem kamenoresca. Stoga si Ti moj, i sada i uvek i zauvek. Amen.

58. I još, čuo sam glas Adonai-a: zapečati knjigu Srca i Zmije; pod brojem šezdeset i pet zapečati svetu knjigu. Kao fino zlato iskovano za dijademu Faraonove kraljice, kao velike stene spojene zajedno u Piramidu za svetkovinu Smrti Asara, tako ti sjedini reči i dela, tako da u svemu bude jedna Misao o Meni, tvojem užitku Adonai-u.

59. A ja odgovorih i rekoh: To je učinjeno u skladu s Tvojom reči. I tako je i bilo. A oni koji čitaju knjigu i raspravljaju o njoj dospevaju u pustu zemlju Praznih Reči. A oni koji su zapečatili knjigu u svoju krv bili su odabranici Adonai-a, i Misao o Adonai-u je Reč i Delo; i oni borave u Zemlji koju putnici u daljine zovu Ništa.

60. O zemljo iznad meda i mirođija i svih savršenstava! Tu ču boraviti s mojim Gospodom zauvek.

61. A Gospod Adonai mi se radovao, i ja sam poneo Pehar Njegove radosti brižnima stare sive zemlje.

62. Oni koji piju odavde su obuzeti bolešcu; gnus se uvukao u njih, i njihova muka liči na gusti crni dim iz zlih staništa.

63. Ali izabrani piju odavde, i postaju baš kao moj Gospod, moj prekrasni, žuđeni moj. Ne postoji vino nalik ovom vinu.

64. Oni se okupljaju s užarenim srcem, kao što Ra okuplja svoje oblake oko Sebe dok zalazi u vatreno more radosti; a zmija, koja je Raova kruna, povezuje ih zlatnim pojasom smrtnih poljubaca.

65. A takav je i završetak knjige, i Gospod Adonai je svuda oko nje sa svih strana kao Grom, i Pylon, i Zmija, i Phallus, a u središtu On je poput Žene što istišće mlečne zvezde iz svojih bradavica; da, mlečne zvezde iz svojih bradavica.

**LIBER STELLÆ RVBEÆ  
SVB FIGVRÂ LXVI**

1. Apes obožava Asar-a.
2. Neka vrle device evociraju slavlje, sina Noći!
3. Ova knjiga je najtajniji kult Rubinove Zvezde. Nikom (ne)će biti data, do bestidnima u reči i delu.
4. Nijedan čovek neće razumeti ovaj spis - suviše je istančan sinovima ljudi.
5. Ako je Rubinova Zvezda lila krv na te; ako si u vreme meseca prizivao pomoću Jod i Pe, tada smeš uzeti učešća u ovom najtajnjem sakramantu.
6. Čovek mora poučiti drugog, bez obzira na mišljenje ljudi.
7. U sredini treba stajati veličanstven oltar, ispružen na crnom kamenu.
8. Na vrhu oltara zlato, i dva zelena lika Majstora.
9. Usred toga čaša zelenog vina.
10. U podnožju Rubinova Zvezda.
11. Oltar treba biti sasvim otkriven,
12. Prvo, ritual Plamene Zvezde.
13. Zatim, ritual Pečata.
14. Zatim, pakleno obožavanje 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! Hüt! Nüt!
Al Ō Āī
Rel moai
Ti—Ti—Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.
15. Takođe ćeš uzbuditi točkove s pet rana i pet rana.
16. Zatim ćeš uzbuditi točkove s dva i tri u sredini; i s  $\textcircled{t}$  i  $\textcircled{4}$ ,  $\textcircled{○}$  i  $\textcircled{2}$ ,  $\textcircled{δ}$  i  $\textcircled{♀}$ , i  $\textcircled{♀}$ .
17. Zatim pet - i šest.
18. Takođe, na oltaru će mirisati insens bez dima pred Majstorom.
19. Ono što se treba poreći, neka se porekne; ono što treba zgaziti, neka se zgazi; ono što treba popljuvati, biće popljuvano.
20. Te stvari treba spaliti u spoljnoj vatri.
21. Posle toga majstor će nežno govoriti, i muzikom i čime drugim dovešće Žrtvu.
22. Takođe, on će ubiti malo dete na oltaru, i krv će prekriti oltar mirisom kao od ruža.

23. Tada će se majstor pojaviti kao što on treba da se pojavi - u Svojoj slavi.
24. On će se opružiti preko oltara, i probuditi ga u život, i u smrt.
25. (Jer tako mi skrivamo život koji je s one strane.)
26. Hram će se zatamniti, osim vatre i lampe na oltaru.
27. Tu će on upaliti veliku vatrnu i požudu.
28. Takođe, on će udariti oltar svojim bićem, i odatle će poteći krv.
29. Takođe, on treba učiniti da na oltaru procvetaju ruže.
30. Na kraju će on ponuditi Veliku Žrtvu, u trenutku kad Bog bude lizao plamen na oltaru.
31. Sve ove stvari ćeš doslovce izvesti, pazeći na vreme.
32. I Ljubljeni će biti s Tobom.
33. Nećeš otkriti unutarnji svet ovog rituala nikome: zato sam ga napisao u simbolima koji se ne mogu razumeti.
34. Ja koji otkrivam ritual IAO i OAI; Uspravnog i Obrnutog.
35. Oni su mi podjednaki.
36. Veo ove operacije zove se Sramota, a unutar se nalazi Slava.
37. Ti ćeš utešiti srce tajnog kamena topлом krvlju. Ti ćeš skuvati suptilan napitak užitka, i Posmatrači će ga pitи.
38. Ja, Zmija Apep, sam srce IAO-a. Izida će čekati Asara, a ja u sredini.
39. Takođe Sveštenica će potražiti drugi oltar, i na njemu će izvoditi moje ceremonije.
40. Ne treba biti ni himne ni ditiramba u moju slavu i slavu rituala, pošto je (ritual) potpuno s one strane.
41. Ti se trebaš uveriti u stabilnost oltara.
42. U ovom ritualu ćeš biti sam.
43. Ja ču ti dati drugu ceremoniju pomoću koje će se mnogi radovati.
44. Pre svega neka Zavet bude čvrsto prisegnut dok uzdižeš oltar sa crne zemlje.
45. Rečima koje Ti znaš.
46. Jer ja se zaklinjem tebi svojim telom i dušom koji se nikad neće razdvojiti, da ja obitavam u tebi skupčan i spreman na skok.
47. Daću ti kraljevstva zemlje, O ti Koji si savladao kraljevstva Istoka i Zapada.
48. Ja sam Apep, O ti Ubijeni. Ti ćeš se sam ubiti na mom oltaru: ja ču imati twoju krv za piće.
49. Jer ja sam moćan vampir, i moja deca će isisati vino zemlje koje je krv.
50. Ti ćeš napuniti svoje vene iz nebeske čaše.
51. Bićeš tajan, strah sveta.
52. Bićeš uzvišen, i niko te neće videti; uzvišen, a niko te neće sumnjičiti.
53. Jer postoje dve slave različite, a ti koji si zadobio prvu, uživaćeš i u drugoj.
54. Skačem od radosti u tebi; moja glava je uzdignuta da udari.
55. O strasti, čisto ushićenje života zmije u kičmi!
56. Moćniji od Boga ili čoveka, ja sam u njima i prožimam ih.
57. Izvrši ove moje reči.
58. Strahuј od ništa. Strahuј od ništa. Strahuј od ništa.
59. Jer ja sam ništa, i mene se trebaš bojati, O moja device, moj proroče unutar čije se utrobe radujem.
60. Bojaćeš se ljubavnim strahom: ja ču te nadvladati.
61. Bićeš veoma blizu smrti.
62. Ali ja ču te nadvladati; Novi Život će te iluminirati Svetlom koje je s one strane Zvezda.
63. Misliš li? Ja, silina koja je stvorila sve, nisam za prezir.
64. I ja ču te ubiti u svojoj strasti.
65. Ti ćeš vrištati s radošću i bolima i strahom i ljubavlji tako da **ΑΟΓΟΣ** novog Boga iskoči među Zvezde.
66. Neće se čuti drugi zvuk osim tog tvog lavljeg rika zanosa; da, tog tvog lavljeg rika zanosa.

**LIBER TZADDI  
VEL HAMVS HERMETICVS  
SVB FIGVRÂ XC**

0. U ime Gospoda Inicijacije, Amen.
1. Ja letim, i obrušavam se kao soko; od smaragda su moja moćna krila.
2. Obrušavam se na crnu zemlju; i na moj dolazak ona zazeleni od radosti.
3. Deco Zemlje! radujte se! mnogo se radujte; jer vaše je spasenje blizu.
4. Patnji je došao kraj; ja ču vas ushititi na svoju neizrecivu radost.
5. Poljubiću vas i odvesti na pir: u kući sreće ču vas obasuti raskošem.
6. Ja nisam došao da vas pokorim niti da vas porobim.
7. Ne tražim od vas da se okanete putenih staza, lenčarenja, gluposti.
8. Već vašem nezadovoljstvu donosim radost, vašoj klonulosti mir, vašoj gluposti mudrost.
9. Sve što radite ispravno je, ako uživate u tome.
10. Okrećem se protiv tuge, protiv umora, protiv onih koji se trude da vas porobe.
11. Točim vam svetlucavo vino, koje donosi ushićenje i u sumrak i u zoru.
12. Podite samnom, i pružiću vam sve što se na zemlji može poželeti.
13. Jer ja vam pružam ono, u odnosu na šta su zemlja i njene radosti samo senke.
14. One prolaze, a moja radost ostaje do samog kraja.
15. Prikrio sam se iza maske: ja sam crn i strašan Bog.
16. Hrabrošću koja je pobedila strah, vi ćete mi se približiti: spustiće glave na moj oltar, očekujući zvižduk mača.
17. Prvi ljubavni poljubac će zablistati na vašim Usnama; i sva moja tama i užas pretvoriće se u svetlost i radost.
18. Neće uspeti samo oni, koji se boje. One koji su povijali leđa pod jarmom ropstva, sve dok više nisu mogli da se usprave; njih ču prezreti.
19. Ali vas, koji ste branili zakon; vas koji ste pobedili suptilnošću ili uz pomoć sile; vas ču uzeti k sebi, ja lično ču vas uzeti k sebi.
20. Od vas ne tražim da išta žrtvujete na mom oltaru; ja sam Bog, koji daje sve.
21. Luč, Život, Ljubav; Moć, Maštu, Oganj; to vam donosim: moje ruke su pune toga.
22. Postoji radost u postavljanju; postoji radost u putovanju; postoji radost u cilju.
23. Jedino ako ste tužni, umorni, besni ili neprijatni; tada možete znati, da ste izgubili zlatnu nit, nit kojom vas vodim prema srcu šumaraka Eleuzine.
24. Moji učenici su ponosni i divni; oni su snažni i brzi; kao moćni osvajači oni vladaju na svoj način.
25. Slabi, stidljivi, nesavršeni, kukavice, siroti, plačljivi - moji su neprijatelji, i ja sam došao da ih uništим.
26. I ovo je samilost: kraj bolovanja zemlje; čupanje korova; zalivanje cveća.
27. O deco moja, divnija ste od cvetova: vi ne smete iščeznuti sa svojim sazrevanjem.
28. Ja vas volim; poprskaću vas božanskom rosom besmrtnosti.
29. Ova besmrtnost nije jalova nada pre smrti: ja vam nudim svest o blaženstvu.
30. Ja je nudim sada, na zemlji; pre nego što otkuca jedan sat, bićete samnom na mestima, koja ne podležu Propasti.
31. Dajem vam zemaljsku snagu i zemaljsku radost; bogatstvo, zdravlje i dugovečnost. Obožavanje i ljubav će se pripiti uz vaša stopala i omotati se oko vaših srca.
32. Jedino će vaša usta piti ukusno vino - vino Jakhusa; ona će uvek postizati nebeski poljubac Divnog Boga.
33. Otkrivam vam veliku misteriju. Vi stojite između bezdana visina, i bezdana dubina.
34. U svakom vas čeka Pratilac; a taj Pratilac ste Vi Sami.
35. Vi ne možete imati drugog Pratioca.

36. Mnogi su se uzdigli, jer su bili mudri. Rekli su: "Pronađi sjajnu Sliku na večito zlatnom mestu, i sjedini se sa Njom."
37. Mnogi su se uzdigli, jer su bili Lude. Rekli su: "Klanjajte se tamnom divnom svetu, i venčajte se sa Slepim Stvorenjem iz Gliba."
38. Ja, koji sam izvan Mudrosti i Ludosti, ustajem i kažem: Venčajte se sa oba puta! Sjedinite se sa obema!
39. Pazite, pazite, kažem vam, da ne biste tragali za jednim, a izgubili drugo!
40. Moji Adepti su uspravni; s glavom nad nebesima, sa stopalima pod paklom.
41. Ali pošto jednog prirodno privlači Andeo, drugog Demon, neka prvi ojača donju vezu, a drugi neka se čvršće veže za uzvišeno.
42. Tako će se postići savršena ravnoteža. Ja ću pomoći mojim učenicima; što pre postignu ovu uravnoteženu snagu i radost, pre ću ih gurnuti.
43. Oni će naizmenično govoriti sa ovog Nevidljivog Prestola; njihove reči će prosvetliti svetove.
44. Oni će biti gospodari dostojanstva i moći; biće divni i radosni; biće okruženi pobedom i sjajem; stajaće na čvrstom temelju; kraljevstvo će biti njihovo; da, kraljevstvo će biti njihovo.

U ime Gospoda Inicijacije, Amen.

**LIBER CHETH  
VEL VALLVM ABIEGNI  
SVB FIGVRÂ CLVI**

1. Ovo je tajna Svetog Graala, to jest Svetog Suda naše Dame, Skerletne Žene, Babalon Majke Gnusoba, neveste Haosa, koja jaše na našem Gospodaru, Zveri.
2. Izlićeš svoju krv koja je tvoj život u zlatni pehar njenog bluda.
3. Izmešaćeš svoj život sa univerzalnim životom. Ne zadrži nijednu kap.
4. Tada će tvoj mozak onemiti, a tvoje srce neće više kucati, i sav će te život napustiti; i bićeš odbačen u đubrište i ptice vazduha će se naslađivati tvojim mesom i kosti će ti izbeliti na suncu.
5. Tada će se vetrovi okupiti i podići te kao malenu hrpu praha na ploči koja ima četiri ugla, i oni će to dati čuvarima bezdana.
6. A pošto tu nema života, čuvari bezdana će narediti anđelima vetrova da prođu. I andeli će položiti tvoj prah u Grad Piramida, i ime to (prah) više neće imati.
7. Stoga da bi mogao postići ovaj ritual Svetog Graala, osloboди se svih svojih dobara.
8. Imaš bogatstvo; daj ga onima koji ga trebaju, ali ne žude za njim.
9. Imaš zdravlje; ubij se u žaru svog prepuštanja Našoj Dami. Neka tvoje meso mltavo visi na tvojim kostima, a tvoje oči gore sa neugasivom strašću za Beskonačnim, sa žudnjom za Nepoznatim, za Njom koja je iznad prokletog Znanja.
10. Imaš ljubav; istrgni svoju majku iz svog srca i pljuni svom ocu u lice. Neka tvoja noge zgazi stomak tvoje žene, i neka beba na njenim grudima postane plen pasa i lešinara.
11. Jer ako ti to ne učiniš svojom voljom, tada ćemo Mi to učiniti uprkos tvojoj volji. Tako ćeš postići Sakrament Graala u Kapeli Gnusoba.
12. I gledaj! Ako krišom zadržiš u sebi i jednu svoju misao, tada ćeš biti odbačen u Bezdan zauvek: i bićeš usamljen, izjelica balege, ožalošćen u Danu Budi-S-Nama.
13. Da! Zaista ovo je Istina, ovo je Istina, ovo je Istina. Biće ti podarena radost i zdravlje i bogatstvo i mudrost kada ti više nisi ti.
14. Tada će svaka dobit biti novi sakrament i to te neće skrnaviti: veselićeš se sa raskalašnima na trgu, a device će te obasipati ružama i trgovci će se klanjati i donositi ti zlato i začine. Takođe, mladi dečaci će ti točiti plemenita vina, a pevači i plesači će pevati i plesati za tebe.
15. Pa ipak, ti nećeš biti tamo, jer ti ćeš biti zaboravljen, prah izgubljen u prahu.
16. Niti će ti sam æon poslužiti u tome; jer iz praha će beli pepeo da pripremi Hermes Nevidljivi.
17. I to je gnev Božiji, da te stvari trebaju biti takve.
18. I to je milost Božija, da te stvari trebaju biti takve.
19. I zato ti nalažem da mi dodeš u Početku: jer ako učiniš samo korak na tom Putu, ti moraš neizbežno stići na njegov kraj.
20. Ovaj Put je iznad Života i Smrti: on je takođe iznad Ljubavi, ali ti to ne znaš, jer ti ne poznaješ Ljubav.
21. A njegov kraj nije poznat čak ni našoj Dami, niti Zveri koju ona jaše, niti Devici njenoj ćerki, niti Haosu njenom zakonitom Gospodaru; ali Krunisanom Detetu da li je znan? Nije znano da li je znan.
22. Neka je stoga Haditu i Nuiti slava na Kraju i na Početku; da, na Kraju i na Početku.

**LIBER AL VEL LEGIS**  
**SVB FIGVRÂ CCXX**  
*kako je XCIII = 418 predao DCLXVI*

***Prvo poglavje - Nuit***

- I,1: Had! Manifestacija Nuit.
- I,2: Razotkrivanje nebeske zajednice.
- I,3: Svaki muškarac i svaka žena je zvezda.
- I,4: Svaki broj je beskonačan; ne postoji razlika.
- I,5: Pomozi mi, o ratnički gospodaru Thebe, u mom razotkrivanju pred Decom ljudi!
- I,6: Budi Hadit, moje tajno središte, moje srce i moj jezik!
- I,7: Vidi! to je razotkriveno preko Aiwassa poslanika Hoor-paar-kraat-a.
- I,8: Khabs je u Khu-u, ne Khu u Khabs-u.
- I,9: Obožavaj zato Khabs, i gledaj moje svetlo preliveno preko tebe!
- I,10: Neka mojih služitelja bude malo i tajnih: oni će vladati mnoštvom i znamim.
- I,11: Lude su oni koje ljudi obožavaju; i njihovi bogovi i njihovi ljudi su lude.
- I,12: Izadite, o deco, pod zvezde, ispunite se ljubavlju!
- I,13: Ja sam nad vama i u vama. Moja ekstaza je u vašoj. Moja radost je da vidim vašu radost.
- I,14: Gore, biserni azur je goli sjaj Nuit; U zanosu, ona se savija Da bi tajni žar Hadita poljubila. Krilati globus, plavet zvezdana, Moji su, O Ankh-af-na-khonsu!
- I,15: Znajte sada da je izabrani sveštenik i apostol beskrajnog prostranstva princ-sveštenik Zver; i u njegovoj ženi zvanoj Skerletna žena data je sva moć. Oni će okupiti moju decu u svoj zagrljavaj: oni će u ljudska srca doneti uzvišenost zvezda.
- I,16: Jer on je uvek sunce, a ona mesec. Ali za njega je tajni krilati plam, a za nju nadvita svetlost zvezda.
- I,17: Ali vi niste tako izabrani.
- I,18: Plamti na njihovim čelima, o sjajna zmijo!
- I,19: O azurom - prekrivena ženo, nadvij se nad njima!
- I,20: Ključ rituala je u tajnoj reči koju sam dala njemu.
- I,21: Prema Bogu i Obožavatelju ja sam ništa: oni me ne vide. Oni, kao da su na zemlji; ja sam Nebo, i nema drugog Boga osim mene, i mog gospoda Hadita.
- I,22: Dakle, zbog toga, Ja sam vam znana po mom imenu Nuit, a njemu po tajnom imenu koje će mu dati kad me na kraju spozna. Budući da sam Beskrajni Svemir, i Bezbroj Zvezda u njemu, delujte i vi tako. Ne sputavajte ništa! Neka se ne pravi razlika među vama između bilo koje stvari i neke druge stvari; jer iz toga sledi povreda.
- I,23: Ali kogod uspe u tome, neka poglavar bude svima!
- I,24: Ja sam Nuit, i moja reč je šest i pedeset.
- I,25: Deli, saberi, množi, i shvati.
- I,26: Tada reče prorok i rob lepotice: Ko sam ja, i šta će biti znak? A ona mu odgovori, savijajući se dole, blještavilo plamena plavetnila, sve dodirujuće, sve prožimajuće, njene ljupke ruke na crnoj zemlji, i njeno gipko telo za ljubav izvijeno, a njena meka stopala ne povređuju maleno cveće: Ti znaš! A znak će biti moja ekstaza, svesnost kontinuiteta postojanja, sveprisutnost mog tela.
- I,27: Tada sveštenik odgovori i reče Kraljici Svemira, ljubeći njene ljupke obrve, dok rosa njenog svetla kupa celo njegovo telo slatko-mirišućim parfemom znoja: O Nuit, ti stalnosti Neba, neka uvek bude tako; da ljudi ne govore o Tebi kao o Jednoj nego kao o Nijednoj; i neka ne govore o tebi uopšte, jer ti si večna!
- I,28: Nijedna, dahne prigušenu i čarobnu svetlost zvezda, i dva.
- I,29: Jer ja sam podeljena radi ljubavi, radi mogućnosti sjedinjenja.
- I,30: Ovo je kreacija sveta, da je bol podeljenosti kao ništa, a radost rastapanja sve.

I,31: Za te budale od ljudi i njihove vapaje ne mari uopšte! Oni osećaju malo; šta postoji, uravnoteženo je slabašnim užitcima; ali vi ste moji izabrani.

I,32: Slušajte mog proroka! sledite oglede mog znanja! Tražite samo mene! Tada će vas radosti moje ljubavi iskupiti od sve patnje. To je tako: zavetujem se svodom svoga tela; svojim svetim srcem i jezikom; svime što mogu dati, i svime što želim od svih vas.

I,33: Tada sveštenik pade u duboki trans ili nesvest, i reče Kraljici Neba; Napiši nam oglede; napiši nam rituale; napiši nam zakon!

I,34: Ali ona reče: oglede ne pišem: rituali će biti pola znani i pola skriveni: Zakon je za sve.

I,35: Ovo što pišeš je trostruka knjiga Zakona.

I,36: Moj pisar Ankh-af-na-khonsu, sveštenik prinčeva, neće promeniti niti jedno slovo ove knjige; ali da ne bi bilo ludosti, on će to protumačiti mudroću Ra-Hoor-Khuit-a.

I,37: Takođe mantere i čaranja; obeah i wanga; delo štapa i delo mača; to će on naučiti i podučavati.

I,38: On mora podučavati; ali on može oglede učiniti strogim.

I,39: Reč Zakona je Θελημα.

I,40: Ko nas nazove Telematima neće pogrešiti, ako bliže pogleda tu reč. Jer unutar nje postoje Tri Ranga, Pustinjak, Ljubavnik i Čovek Zemlje. Čini što ti je volja i to neka bude sav Zakon.

I,41: Reč Greha je Ograničenje. O čoveče! ne odbij svoju ženu ako ona hoće! O ljubavniče, ako ti je volja, napusti! Nema spone koja može sjediniti razdvojene osim ljubavi: sve ostalo je prokletio. Prokletio! Prokletio neka bude eonima! Pakao.

I,42: Neka to stanje mnoštva bude ograničeno i odvratno. Tako sa svim tvojim; ti nemaš prava osim da vršiš svoju volju.

I,43: Čini to, i niko ti neće reći ne.

I,44: Za čistu volju, neoslabljenu svrhom, oslobođenu strasti za rezultatom, svaki je put savršen.

I,45: Savšren i Savršen su jedan Savršen a ne dva; ne, ništa su!

I,46: Ništa je tajni ključ ovog zakona. Jevreji to zovu šezdeset i jedan; ja to nazivam osam, osamdeset, četiri stotine i osamnaest.

I,47: Ali oni imaju polovinu: ujedini svojom veštinom tako da sve iščezne.

I,48: Moj prorok je luda sa svojim jedan, jedan, jedan; nisu li oni Vo, i ništa po Knjizi?

I,49: Opozvani su svi rituali, svi ogledi, sve reči i znakovi. Ra-Hoor-Khuit je zauzeo svoje mesto na Istoku pri Ravnodnevici Bogova; i neka Asar bude sa Isom, koji su takođe jedno. Ali oni nisu moji. Neka Asar bude obožavalac, Isa pačenik; Hoor u svom tajnom imenu i sjaju jeste Bog koji inicira.

I,50: Treba nešto reći i o zadatku Prvosveštenika. Gledajte! tu su tri ogleda u jednom, i mogu se dati na tri načina. Grub mora proći kroz vatrnu; prefinjen neka bude isprobana kroz intelekt, a uzvišeni izabranici u najvišem. Tako imate zvezdu i zvezdu; sistem i sistem; neka jedno ne upozna dobro drugo.

I,51: Postoje četiri ulaza u jednu palatu; pod te palate je od srebra i zlata; lapis lazuli i jaspis su tamno; i svi retki mirisi; jasmin i ruža, i obeležja smrti. Neka uđe naizmenično ili odjednom kroz četiri ulaza; neka stupi na pod te palate. Neće li potonuti? Amn. Ho! ratniče, ako tvoj sluga potone? Ali ima značenja i značenja. Zbog toga budite ljupki: svi se oblačite u otmenu odeću; jedite bogatu hranu i pijte slatka vina i vina što se pene! Takođe, ispunite se ljubavlju i snagom ljubavi kako hoćete, kada, gde, i s kim hoćete! Ali uvek za mene.

I,52: Ako to ne bude u redu; ako pobrkate prostorne oznake govoreći: One su jedno; ili govoreći, One su mnoge; ako ritual ne bude uvek za mene: tada očekujte strašne osude Ra Hoor Khuit-a.

I,53: To će obnoviti svet, mali svet moju sestruru, moje srce i moj jezik, kome šaljem ovaj poljubac. Takođe, o pisaru i proroče, iako si od prinčeva, to ti neće olakšati niti te razrešiti. Ali ekstaza neka bude tvoja i radost zemaljska: uvek K meni! K meni!

I,54: Ne menjaj čak ni oblik slova; jer gledaj! ti, o proroče, nećeš videti sve misterije skrivene unutar toga.

I,55: Dete tvoje utrobe, on će ih sagledati.

I,56: Ne očekuj ga ni sa Istoka, ni sa Zapada; jer iz neočekivane kuće dolazi to dete. Aum! Sve reči su svete i svi proroci istiniti; samo što oni razumeju malo; reši prvu polovinu jednačine, drugu ostavi netaknuto. Ali ti imaš sve u jasnom svetlu, i nešto, iako ne sve, u tami.

I,57: Prizovite me pod mojim zvezdama! Ljubav je zakon, ljubav pod voljom. Neka budale ne shvate pogrešno ljubav; jer postoji ljubav i ljubav. Postoji golub, i postoji zmija. Izaberite dobro! On, moj prorok, je izabrao, poznajući zakon tvrdave, i veliku misteriju Kuće Božje. Sva ta stara slova moje Knjige su ispravna; ali ☽ nije Zvezda. To je Takođe tajna: moj prorok će je otkriti mudrima.

I,58: Ja dajem nezamislive radosti na zemlji: sigurnost, ne veru, za života, nad smrću; neizreciv mir, spokoj, ekstazu; a ne tražim nikakvu žrtvu.

I,59: Moj miris je od smolastih drva i guma; i nema krvi u njemu: zbog moje kose drveća Večnosti.

I,60: Moj broj je 11, kao i brojevi svih koji su naši. Petokraka Zvezda, s Krugom u Sredini, a krug je Crven. Moja boja je crna za slepe, ali plavo i zlato vide oni koji imaju vid. Takođe imam tajnu uzvišenost za one koji me ljube.

I,61: Ali voleti me bolje je od svega: ako pod noćnim zvezdama u pustinji sada zapališ moj miris ispred mene, prizivajući me čista srca, i sa Zmijskim plamenom u njemu, doći ćeš nakratko da legneš na moje grudi. Za jedan poljubac ćeš biti voljan dati sve; ali ko god da jedan delić praha izgubiće sve u tom trenu. Sakupljačeš dobra i obilje žena i začina; nosićeš skupocene dragulje; nadvisićeš narode zemlje u sjaju i ponosu; ali uvek ljubeći me, i tako ćeš doći do moje radosti. Ja ti ozbiljno nalažem da dođeš pred mene u jedinoj odori, i glave pokrivenе bogatim ukrasom. Ja te volim! Čeznem za tobom! Bleda ili rumena, prekrivena ili razbludna, ja koja sam sav užitak i uspaljenost, i piganstvo najintimnijeg oseta, želim te. Raširi krila, i digni svijeni sjaj unutar sebe: dođi k meni!

I,62: Pri svim mojim skupovima s vama sveštenica će govoriti a njene oči će plamteti žudnjom dok stoji gola i radosna u mom tajnom hramu - K meni! K meni! prizivajući plamen u srcima svih svojom ljubavnom pesmom.

I,63: Pevaj mi zanosnu ljubavnu pesmu! Pali za mene mirise! Za mene nosi dragulje! Za mene pij, jer ja te volim! Ja te volim!

I,64: Ja sam plavoveda kći Sunčevog Zalaska; ja sam gola briljantnost sladostrasnog noćnog neba.

I,65: K meni! K meni!

I,66: Manifestacija Nuit je na kraju.

## *Drugo poglavlje - Hadit*

II,1: Nu! skrivanje Hadita.

II,2: Dodite! vi svi, i saznajte tajnu koja još nije bila otkrivena. Ja, Hadit, dopuna sam Nu, moje neveste. Ja nisam rasprostrt, i Khabs je ime moje Kuće.

II,3: Unutar sfere ja sam svugde središte, kao što se ona, obod, nigde ne nalazi.

II,4: Ipak, ona će biti poznata, a ja nikada.

II,5: Gledajte! rituali starog vremena su crni. Neka se zli odbace; neka prorok pročisti dobre! Tada će ovo Znanje krenuti pravilno.

II,6: Ja sam plamen koji gori u svakom ljudskom srcu, i u srži svake zvezde. Ja sam život, i davalac života, pa ipak stoga je poznavanje mene poznavanje smrti.

II,7: Ja sam Magičar i Egzorcist. Ja sam osovina u točku, i kocka u krugu. "Dođite k meni" je glup izraz: jer ja sam onaj koji ide.

II,8: Ko je obožavao Heru-pa-kraath-a obožavao je mene; loše, jer ja sam obožavalac.

II,9: Zapamtite svi da je postojanje čista radost; da su sve patnje samo kao sene; one prolaze i prestaju; ali postoji to što ostaje.

II,10: O proroče! ti nemaš volje da proučavaš ovaj spis.

II,11: Vidim te kako mrziš ruku i pero; ali ja sam jači.

II,12: Zbog mene u Tebi koga ne znaš.

II,13: ali zašto? Jer si bio poznavalac, i mene.

II,14: Sada neka se ovo svetilište prekrije velom: neka svetlo ispunи ljude i izjede ih slepilom!

II,15: Jer ja sam savršen, bivajući Ne; i moj broj je devet za budale; ali za ispravne ja sam osam, i jedan u osam: to je bitno, jer ja sam zaista ništa. Carica i Kralj nisu moji; jer tu je dalja tajna.

II,16: Ja sam Carica i Hierofant. Stoga jedanaest, kao što je moja nevesta jedanaest.

II,17: Čujte me, vi ljudi što uzdišete! Patnja bola i žaljenje ostavljene su mrtvima i umirućima, mnoštvu koje me još ne zna.

II,18: Oni su mrtvi, ti ljudi; oni ne osećaju. Mi nismo za sirotinju i tužne: gospodari zemlje su naši rođaci.

II,19: Da li je Bog da živi u psu? Ne! ali najviši su od nas. Oni će se radovati, naši izabranici: ko tuguje nije od nas.

II,20: Lepota i snaga, skakutavi smeh i nasladna čežnja, snaga i vatra, to je naše.

II,21: Mi nemamo ništa s odbačenima i nesposobnima: neka umru u svojoj bedi. Jer oni ne osećaju. Sažaljenje je porok kraljeva: zgazi bedne i slabe: to je zakon jakih: to je naš zakon i radost sveta. Ne misli, O kralju, o toj laži: Da Ti moraš Umreti: ti zaista nećeš umreti, već živeti. Neka sada bude shvaćeno: Ako Kraljevo telo iščezne, on će ostati u čistoj ekstazi zauvek. Nuit! Hadit! Ra-Hoor-Khuit! Sunce, Snaga i Vid, Svetlost; to je za služitelje Zvezde i Zmije.

II,22: Ja sam Zmija koja daje Znanje i Užitak i blistavu slavu, i pokrećem ljudska srca opijenošću. Da bi me obožavali uzmite vina i čudne droge koje će reći mom proroku, i budite opijeni time! One vam neće nauditi. To je laž, ta glupost protiv sopstva. Iстicanje nevinosti je laž. Budi jak, o čoveče! Budi strastan, uživaj u svim stvarima čula i naslade: ne boj se da će te se bilo koji Bog zbog toga odreći.

II,23: Ja sam sam: nema Boga gde sam ja.

II,24: Vidi! ovo su ozbiljne misterije; jer postoje takođe moji prijatelji koji su pustinjaci. Ali ne mislite da ćeete ih naći u šumi ili na planini; nego u purpurnim krevetima, miluju ih prekrasne žene zveri dugih udova, s vatrom i sjajem u očima, i bujnom plamtećom kosom oko njih; tu ćeete ih naći. Videćete ih na vlasti, u pobedničkim armijama, kod svake radosti; a u njima će biti milion puta veća radost od te. Pazite da niko ne prisiljava drugog, Kralj protiv Kralja! Volite jedan drugoga gorućim srcima; po malim ljudima gazite divljom strašću vašeg ponosa, u danu vašeg gneva.

II,25: Vi ste protiv mnoštva, O moji izabrani!

II,26: Ja sam tajna Zmija sklupčana pred skok: u mojoj sklupčanosti je radost. Ako uzdignem glavu, ja i moja Nuit smo jedno. Ako spustim glavu, i izbacim otrov, tada je to naslada zemlje, i ja i zemlja smo jedno.

II,27: Velika opasnost je u meni; jer ko ne shvati ove rune načiniće veliku grešku. Pašće u jamu zvanu Zato i tu će propasti sa psima Razuma.

II,28: Stoga prokletstvo na Zato i njegov rod!

II,29: Neka Zato bude prokletno zauvek!

II,30: Ako Volja zastane i upita Zašto, prizivajući razlog, tada Volja staje i ne čini ništa.

II,31: Ako Moć zapita zašto, tada je Moć slabost.

II,32: I razlog je laž; jer postoji faktor beskrajan i nepoznat; i sve njihove reči su izopačena mudrost.

II,33: Dosta o Zato! Neka bude bačeno psu!

II,34: Ali vi, o moj narode, ustanite i probudite se!

II,35: Neka rituali budu ispravno izvođeni s radošću i lepotom!

II,36: Postoje rituali elemenata i svetkovine doba.

II,37: Svetkovina prve noći Proroka i njegove Neveste!

II,38: Svetkovina za tri dana pisanja Knjige Zakona.

II,39: Svetkovina Tahutija i Prorokovog deteta - tajnog, O Proroče!

II,40: Svetkovina Vrhovnog Rituala, i proslava Ekvinoksa Bogova.

II,41: Slavlje za vatu i slavlje za vodu; slavlje života i još veće slavlje za smrt!

II,42: Slavlje svakog dana u vašim srcima u radosti moje naslade!

II,43: Slavlje svake noći za Nu, i užitak krajnjeg ushićenja!

**II,44:** Zaista! slavite! radujte se! od sada nema bojazni. Postoji rastapanje, i večna ekstaza u poljupcima Nu-e.

**II,45:** Postoji smrt za pse.

**II,46:** Da li si pogrešio? Da li ti je žao? Je li strah u tvom srcu?

**II,47:** Gde sam ja, toga nema.

**II,48:** Ne žali pale! Ja ih nikada nisam poznavao. Ja nisam za njih. Ja ne tešim: ja mrzim tešenog i tešitelja.

**II,49:** Ja sam jedinstven i pobednik. Nisam od robova koji propadaju. Neka su prokleti i mrtvi! Amen. [To je o 4: postoji peti koji je nevidljiv, i unutra sam ja kao beba u jajetu.]

**II,50:** Ja sam plav i zlatan u svetlu moje neveste: ali crveni odsjaj je u mojim očima; i moje su šare blještavo purpurne i zelene.

**II,51:** Purpur nad purpurom: to je svetlo uzvišenije od očnoga vida.

**II,52:** Postoji veo: taj veo je crn. To je veo čedne žene; to je veo tuge, mrtvački pokrov: ništa od toga nije moje. Strgnite dole tu vekovnu lažljivu sablast: ne uvijajte vaše poroke u uzvišene reči: ti poroci su moja služba; vi činite dobro, i ja će vas nagraditi i ovde i posle.

**II,53:** Ne plaši se, o proroče, sad kada su ove reči izrečene, nećeš žaliti. Izričito si moj izabranik; i blagoslovene su oči koje ćeš pogledati sa radošću. Ali ja će te sakriti u masku tuge: oni koji te vide će se plašiti da si pao: ali ja te uzdižem.

**II,54:** Niti će oni koji glasno uzvikuju svoju ludost da si bezvredan, imati ikakve koristi od toga; ti ćeš to otkriti: ti vrediš: oni su robovi razloga: Oni nisu moji. Tačke po tvojoj volji; slova? ne menjaj im ni oblik ni vrednost!

**II,55:** Dobićeš redosled i vrednost engleskog Alfabetu; pronaći ćeš nove simbole s kojima ćeš ih povezati.

**II,56:** Gubite se! vi koji ismejavate; Čak iako se sмеjete u moju čast nećete se dugo sмеjati: onda kada budete tužni znajte da sam vas napustio.

**II,57:** Ko je ispravan, ispravan će i ostati; ko je pokvaren, pokvaren će i ostati.

**II,58:** Da! ne verujte u promenu: bićete kakvi jeste, a ne drukčiji. Stoga će kraljevi zemlje biti Kraljevi zauvek: robovi će služiti. Nema nikoga ko će biti unižen ili uzdignut: sve je uvek kao što je i bilo. Pa ipak postoje moji maskirani služitelji: može biti da je onaj prosjak Kralj. Kralj može birati svoju odeću po volji: nema pouzdanog testa: ali prosjak ne može sakriti svoje siromaštvo.

**II,59:** Stoga pazite! Volite sve, jer možda je Kralj skriven! Kažeš li tako? Budalo! Ako je on Kralj, ti ga ne možeš povrediti.

**II,60:** Stoga udari grubo i nisko, i u pakao s njima, majstore!

**II,61:** Svetlo je pred tvojim očima, o proroče, svetlo neželjeno, naj poželjnije.

**II,62:** Ja sam uzdignut u tvom srcu; i poljupci zvezda pljušte snažno po tvom telu.

**II,63:** Ti si iscrpljen u sladostrasnoj punoći udisaja; izdisaj je sladi od smrti, još žešći i grohotniji od milovanja samog Paklenog crva.

**II,64:** O! ti si nadvladan: mi smo nad tobom; naš užitak je svuda oko tebe: živeo! živeo: proroče Nu-e! proroče Had-a! proroče Ra-Hoor-Khu-a! Sad uživaj! sada dođi u naš sjaj i nasladu! Dođi u naš strasni mir, i piši slatke reči za Kraljeve!

**II,65:** Ja sam Gospodar: ti si Sveti Izabranik.

**II,66:** Piši, i nađi ekstazu u pisanju! Radi, i budi naš temelj u radu! Podrhtavaj radošću života i smrti! Ah! tvoja smrt će biti prekrasna: ko je vidi biće radostan. Tvoja smrt će biti pečat obećanja naše vekovne ljubavi. Dođi! Uzdigni svoje srce i uživaj! Mi smo jedno; mi smo ni jedno.

**II,67:** Drži se! Drži se! Izdrži u svom ushićenju; ne padaj u snazi ovih izvrsnih poljubaca!

**II,68:** Čvršće! Drži se! Uzdigni glavu!

ne diši tako duboko - umri!

**II,69:** Ah! Ah! šta ja to osećam? Je li reč istrošena?

**II,70:** Ima pomoći i nade u drugim čarolijama. Mudrost kaže: budi jak! Tada ćeš moći podneti više radosti. Ne budi životinja; profini svoju nasladu! Ako piješ, pij sa osam i devedeset pravila umeća: ako voliš, nadmaši to finoćom; i ako činiš bilo šta radosno, neka u tome bude suptilnosti!

**II,71:** Ali prevaziđi! prevaziđi!

II,72: Stremi uvek ka višem! i ako si istinski moj - a u to ne sumnjaj, i ako si uvek radostan! - smrt je kruna svega.

II,73: Ah! Ah! Smrt! Smrt! ti ćeš žudeti za smrću. Smrt ti je zabranjena, o čoveče.

II,74: Dužina tvoje žudnje će biti snaga njene uzvišenosti. Onaj koji dugo živi i mnogo žudi za smrću uvek je Kralj među Kraljevima.

II,75: Zaista! Slušaj ove brojeve i reči:

II,76: 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. Šta znači ovo, o proroče? Ti ne znaš; niti ćeš ikad znati. Dolazi jedan da te sledi: on će to do detalja razjasniti. Ali zapamti, o izabraniče, budi ja; sledi ljubav Nu-e na zvezdanom nebu; traži ljudi, da im kažeš ovu radosnu reč.

II,77: O budi ponosan i moćan među ljudima!

II,78: Uzdigni se! jer ne postoji niko sličan tebi ni među ljudima ni među Bogovima! Uzdigni se, o moj proroče, tvoj stas će nadvisiti zvezde. Obožavaće tvoje ime, četvorostранo, mistično, čudesno, broj čoveka; i ime tvoje kuće 418.

II,79: Kraj skrivenosti Hadita; i blagoslov i obožavanje proroku ljupke Zvezde!

### **Treće poglavje - Ra-Hoor-Khuit**

III,1: **Abrahadabra!** Nagrada Ra-Hoor-Khut-a.

III,2: Postoji razdor koji se bliži kući; postoji nepoznata reč. Bajanje je mrtvo; sve je ništa. Budi oprezan! Drži se! Oživi basmu Ra-Hoor-Khuita!

III,3: Sada, prvo neka bude shvaćeno da sam ja bog Rata i Osветe. Žestoko ću postupati s njima.

III,4: Izaberite ostrvo!

III,5: Utvrđite ga!

III,6: Posejte ga ratnim spravama!

III,7: Ja ću vam dati ratnu spravu.

III,8: S tim ćete smrviti narode; i ništa neće stati ispred vas.

III,9: Vrebaj! Povuci se! Na njih! to je Zakon Pobedničke Bitke: takvo će biti moje obožavanje oko moje tajne kuće.

III,10: Uzmi samu stelu otkrovenja; postavi je u svoj tajni hram - a taj hram je već pravilno uređen - i to će biti tvoja Kibla zauvek. Ona neće izbledeti, već će se čudesna boja vraćati njoj iz dana u dan. Zatvori je u zaključano staklo za dokaz svetu.

III,11: To će biti tvoj jedini dokaz. Zabranjujem raspravu. Pobedi! To je dovoljno. Olakšaću ti zagonetku iz loše uređene kuće u Pobedničkom Gradu. Ti ćeš je sam preneti u obožavanju, o proroče, premda ti se to ne svida. Bićeš u opasnosti i nevolji. Ra-Hoor-Khu je s tobom. Obožavaj me vatrom i krvljvu; obožavaj me mačevima i kopljima. Neka žena bude opasana mačem predamnom: neka krv teče u moje ime. Zgazi Bezbožnike; budi nad njima, o ratniče, daću ti njihovog mesa da jedeš!

III,12: Žrtvuj stoku, malu i veliku: zatim dete.

III,13: Ali ne sada.

III,14: Vi ćete videti taj čas, o blažena Zveri, i ti Skerletna Konkubino njegove žudnje!

III,15: Bićete tužni zbog toga.

III,16: Ne mislite nestrljivo na ispunjenje obećanja; ne plašite se da podnosite kletve. Vi, čak ni vi, ne značenje ovoga svega.

III,17: Ne plašite se uopšte; ne plašite se ni ljudi ni Sudbine, ni bogova, ni bilo čega. Novca se ne plašite, niti smeha ludog puka, niti bilo koje druge sile na nebu ili na zemlji ili ispod zemlje. Nu je vaše utočište kao što je Hadit vaša svetlost; a ja sam snaga, sila, žestina vaših ruku.

III,18: Milosrđe neka bude odbačeno: prokunite one koji sažaljevaju! Ubijajte i mučite; ne štedite; budite nad njima!

III,19: Ovu će stelu oni zvati Gnusnost Pustošenja; izračunaj dobro njeniime, i ono će ti biti kao 718.

III,20: Zašto? Zbog pada razloga, da on nije više tu.

- III,21: Postavi moju sliku na Istok: kupićeš sebi sliku koji će ti pokazati, posebnu, ne različitu od one koju ti poznaješ. I to će ti iznenada biti lako da učiniš.
- III,22: Ostale slike grapiš oko mene da me podrže: neka svi budu obožavani, jer će se oni okupiti da me uznesu. Ja sam vidljivi objekat obožavanja; ostali su tajni; za Zver i njegovu Nevestu su oni: i za pobednike Ogleda X. Šta je to? Ti ćeš znati.
- III,23: Za miris mešaj brašno i med i gusti talog crvenog vina: zatim Abramelinovo ulje i maslinovo ulje, a potom omekšaj i razblaži sočnom svežom krvlju.
- III,24: Najbolja krv je od lune, mesečna: zatim sveža krv deteta, ili koja kaplje iz hostije neba: zatim od neprijatelja; zatim od sveštenika ili obožavatelja: konačno od neke zveri, nije važno koje.
- III,25: To palite: od toga načinite kolačice i jedite ih za mene. To ima i drugu namenu; neka bude položeno pred mene ojačano mirisima vaše molitve: postaće puni buba i gmižućih stvorenja posvećenih meni.
- III,26: Njih pobjijte, imenujući svoje neprijatelje; i oni će pasti ispred vas.
- III,27: Takođe će stvoriti strast i moć strasti u vama dok ih budete jeli.
- III,28: Takođe ćete biti jaki u ratu.
- III,29: Štaviše, ako se dugo čuvaju, to je bolje; jer oni bujaju mojom silinom. Sve preda me.
- III,30: Moj oltar je od gravirane bronce: gori na njemu u srebru ili zlatu!
- III,31: Dolazi bogati čovek sa Zapada koji će posuti svoje zlato po tebi.
- III,32: Od zlata kuj čelik!
- III,33: Budi spreman pobeći ili udariti!
- III,34: Ali tvoje sveto mesto će biti nedirnuto kroz vekove: iako je spaljeno i razoreno vatrom i mačem, tamo ipak nevidljiva kuća stoji, i stajaće sve do pada Velikog Ekvinoksa; kada će se Hrumachis uzdići i onaj sa dvostrukim štapom preuzeti moj tron i mesto. Drugi će se prorok uzdići, i doneti svežu groznicu sa neba; druga žena će probuditi strast i obožavanje Zmije; druga će se duša Boga i zveri izmešati u svešteniku zemljine kugle; druga žrtva će umrljati grobnicu; drugi će kralj vladati; i više se neće izlivati blagoslov ka Sokoglavom mističnom Gospodu!
- III,35: Polovina reči Heru-ra-ha, nazvana je Hoor-pa-kraat i Ra-Hoor-Khut.
- III,36: Tada prorok reče Bogu:
- III,37: Obožavam te u pesmi: Ja sam Gospodar Thebe, i Mentuov glasnik nadahnuti; Zastrto nebo za mene se otkriva, Samoubijenog Ankh-af-na-khonsu Čije reči su istina, Prizivam, pozdravljam, o Ra-Hoor-Khuit, Prisutnost Tvoju! Jedinstvo potpuno iskazano! Tvoj dah moć obožavam, Vrhovni i strahotni Bože, Koji činiš da bogovi i smrt Drhte pred tobom: - Ja, ja te obožavam! Na prestolu Raovom se pojavi! Otvori Khuove puteve! Kaove puteve osvetli! Putevi Khabsa potpuno hrle Da me uznemire ili smire! Aum! neka me to ispunи!
- III,38: Tako da je tvoja svetlost u meni; a njen crveni plam je poput mača u mojoj ruci kojim provodim tvoju zapovest. Postoje tajna vrata koja će napraviti da utvrdim tvoj put na svim uglovima, (ovo su obožavanja, kao što si zapisao), kao što je rečeno: Svetlost je moja; njeni zraci sažižu me Načinu vrata tajna U kući Ra-a i Tuma Khephre i Ahathoore. Tvoj Thebanac sam, o Mentu, Prorok Ankh-af-na-khonsu! Bes-na-Mautom grudi svoje udaram Mudrošću Ta-Necha čaroliju svoju tkam Pokaži svoj sjaj zvezdani, o Nuit! Pozovi me u Kući twojoj da živim, O krilata zmijo svetla, Hadit! Budi uz mene, Ra-Hoor-Khuit!
- III,39: Sve ovo i knjiga treba da kažu kako si dospeo ovamo i reprodukciju ovog mastila i papira zauvek jer u tome je skrivena reč i ne samo na engleskom i tvoj komentar na ovu Knjigu Zakona treba da bude štampan prekrasno u crvenom mastilu i crnilu na divnom ručno pravljenom papiru; i svakom muškarcu i ženi koju sretneš, pa bilo samo dok jedeš ili pićeš kod njih, Zakon je da se da. Tada će oni imati mogućnost da borave u ovom blaženstvu ili ne; bez razlike. Učini to brzo!
- III,40: Ali rad na komentaru? To je lako; i Hadit koji gori u tvom srcu će učiniti brzim i sigurnim tvoje pero.
- III,41: Ustanovi u svojoj Kaabi pisarnicu: sve mora biti učinjeno dobro i na poslovan način.
- III,42: Oglede ćeš nadgledati ti sam, izuzev slepih. Ne odbijaj nikoga, ali ti ćeš prepoznati i uništiti izdajice. Ja sam Ra-Hoor-Khuit; i ja sam moćan da zaštitim svog služitelja. Uspeh je tvoj dokaz: ne raspravljaj; ne preobraćaj; ne pričaj suviše! One koji žele da te uhvate u zamku, da te

poraze, njih napadni bez milosti ili sažaljenja; i uništi ih potpuno. Brzo poput nagažene guje okreni se i udari! Budi smrtonosniji od nje! Baci im duše na užasne muke: smej se njihovom strahu: pljuni na njih!

III,43: Neka se Skerletna žena pripazi! Ako milost i sažaljenje i osetljivost uđu u njeno srce; ako ona napusti moj rad da bi se igrala sa starim slastima; tada će se znati moja osveta. Ja ću ubiti njeno dete: otuđiću njeno srce: oteraću je od ljudi; kao zgrbljena i prezrena kurva ona će se vući po mračnim ulicama, i umreti promrzla i izgladnela.

III,44: Ali neka se ona uzdigne u ponosu! Neka me sledi na mom putu! Neka čini razvratna dela! Neka ubije svoje srce! Neka bude glasna i preljubnička! Neka bude prekrivena draguljima, i bogatom odećom, i neka bude besramna pred svim ljudima!

III,45: Tada ću je uzdići do vrhunaca moći: tada ću iz nje izroditи dete moćnije od svih kraljeva zemlje. Ispuniću je radošću: mojom silinom će ona doživljavati i udarati pri obožavanju Nu-e: ona će postići Hadit.

III,46: Ja sam ratnički Gospod četrdesetih: Osamdesete drhte pred mnom, i postiđene su. Dovešću vas do pobeđe i radosti: biću vam pri ruci u bitci i vi ćete s užitkom ubijati. Uspeh je vaš dokaz; hrabrost je vaš oklop; napred, napred, u mojoj snazi; i ni za čim se ne obazirite!

III,47: Ova knjiga će biti prevedena na sve jezike: ali uvek sa originalnim zapisom Zveri; jer u slučajnom obliku slova i njihovom položaju jednog prema drugom: u tome su misterije koje nijedna Zver neće proreći. Neka on ni ne pokušava: ali jedan dolazi za njim, odakle neću reći, koji će otkriti Ključ svega toga. Stoga je ova povučena linija ključ: stoga je ovaj na četvoro podeljeni krug u svojoj grešci takođe ključ. I Abrahadabra. To će biti njegovo dete i to na neobičan način. Neka ga on ne traži; jer zbog toga može samo otpasti.

III,48: Sada je ta misterija sa slovima završena, i ja želim da pođem na svetije mesto.

III,49: Ja sam u tajnoj četvorostrukoj reči, huljenje protiv svih ljudskih bogova.

III,50: Prokunite ih! Prokunite ih! Prokunite ih!

III,51: Svojom Sokolovom glavom klujem Isusove oči dok on visi na krstu.

III,52: Udaram krilima lice Muhamedovo i oslepljujem ga.

III,53: Svojim kandžama kidam meso Indijca i Budiste, Mongola i Dina.

III,54: Bahlasti! Ompehda! Pljujem na vaše odvratne vere.

III,55: Neka neoskrnavljena Marija bude raščerećena na točkovima: neka su zbog nje sve čedne žene potpuno prezrene među vama!

III,56: Kao i radi čežnje za lepotom i ljubavlju!

III,57: Prezrite takođe sve kukavice; profesionalne vojnike koji se ne usuđuju boriti, nego se igraju; sve budale prezrite!

III,58: Ali oštromnji i ponosni, kraljevski i uzvišeni; vi ste braća!

III,59: Kao braća se borite!

III,60: Nema zakona nad čini to ti je volja.

III,61: Postoji kraj reči Boga ustoličenog na Raovom prestolu, koji osvetljava nosače duše.

III,62: Mene obožavajte! k meni dodite kroz patnju ogleda, koji je blaženstvo.

III,63: Luda čita ovu Knjigu Zakona, i njen komentar; i ne razume je.

III,64: Neka prođe kroz prvi ogled, i biće mu poput srebra.

III,65: Kroz drugi, zlato.

III,66: Kroz treći, dragulji plemenitog sjaja.

III,67: Kroz četvrti, krajnje iskre unutrašnjeg ognja.

III,68: Ipak, svima će izgledati prekrasna. Njeni neprijatelji koji ne govore tako, obični su lažljivci.

III,69: Postoji uspeh.

III,70: Ja sam Sokoglavi Gospod Tišine i Snage; moj nemis prekriva noćno-plavo nebo.

III,71: Zdravo! vi ratnici blizanci oko stubova sveta! jer vaše vreme je nadohvat ruke.

III,72: Ja sam Gospodar Dvostrukog Štapa Moći; štapa Siline Coph Nia ali moja leva ruka je prazna, jer zdrobio sam jedan Univerzum; i ostalo je ništa.

III,73: Zalepi listove s desna na levo i od vrha prema dnu: tada ugledaj!

III,74: Postoji skriveno i uzvišeno blistavilo u mom imenu, kao što je ponoćno sunce uvek sin.

III,75: Svršetak reči je reč Abrahadabra.

Knjiga Zakona je Napisana i Skrivena.

Aum. Ha.

### **Komentar**

Čini što ti volja i to treba da bude sav Zakon.

Proučavanje ove Knjige je zabranjeno. Mudro je uništiti ovaj primerak posle prvog čitanja.

Ko ovo zanemari čini to na vlastiti rizik i opasnost. Oni su najstrašniji.

One koji raspravljaju o sadržaju ove Knjige trebaju svi izbegavati kao središta kuge.

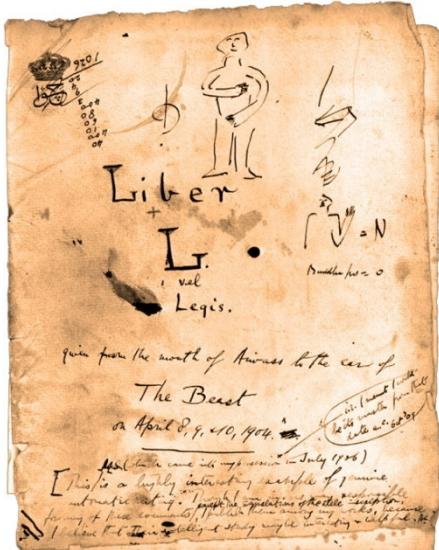
O svim pitanjima Zakona treba odlučiti jedino pozivanjem na moje spise, svako za sebe.

Ne postoji zakon nad Čini što ti volja.

Ljubav je zakon, ljubav pod voljom.

Sveštenik prinčeva,

Ankh-f-n-khonsu  
████████



111  
Had! The nameless nation of Nuit  
The unwilling of the company of heaven  
Every man and every woman is a star  
Every number is infinite. There is no difference  
Between me, a warrior Lord of Phobs, in my  
unwilling before the children of men  
Be thou Hadlit, my secret centre, my  
heart & my tongue.  
Behold! it is revealed by Ariens the  
minister of Had-sau-creat  
Re Khabs is in the star, and the star is  
Re Khabs  
Worship Re Khabs, and behold my  
body is led over you.

Let my events be few & secret. They shall  
rule the many. She knows.  
Ree we fools that men ador, like the  
stars. Their men are gods.  
Cattle folk, & children, under the stars  
Take you all of love. I am above you  
and in you. By casting out yours by  
my i to see you joy  
1. I. of Spell called the Joy.  
Now yet shall know that the chosen  
host & port of Earth there is  
the prince-host the Beast and in

3  
his woman, called the Scarlet Woman, is  
all power given. They shall gather my  
children into their fold. They shall bring the  
glory of the stars into the hearts of men.  
For he is even a sun, and she a moon. But  
to them is the winged secret flame and to  
her the stopping starlight.  
But you are not so close  
Bum upon her Tongue, & blentons serpent!  
6 eyes - called woman, lead you down!  
The key of the rituals is - the secret word  
which I have given unto him

4  
With the God & the Adorn I am nothing. They  
do not see me. They are as upon the earth  
I am Heaven, and this is not the God  
Know me, and my Lord Hadlit.  
Now therefore I am known to be by my  
name Nuit, and to be by a secret name  
which I will give him when at last he  
knows me.  
Since I am infinite fire and Rekh-pit-ka  
Star Bright do I also thus. Build  
nothing! Let there be no difference made  
among you between my revery & day

5  
Oho King, for surely here must be burst.  
But whose would be this, let him be  
the chief of all!  
I am Nuit and my word is wise and fifty  
Divine, odd, multiplying and understand.  
Ree with the prophet and slave of the  
sentences me. Who am I, and what shall  
be the sign. So she unrolled him, leading  
him, a luminous flame of blue, all looking  
all forward, his lovely bands upon his  
neck each other little body curled for love  
and her soft feet not touching the

6  
Little flowers. Thou honest! And the red  
Shall be my ecstasy, the consciousness of  
The continuity of existence, the <sup>the creation</sup>  
~~consciousness of my body~~ <sup>the creation</sup>  
~~the desire of my body~~ <sup>the creation</sup>  
(hate this as a white world) | One life is  
But to follow me | also.  
Then the first reward stand unto  
The Queen of Space, baring her lovely blos  
and the dew of the night and my robed  
body is - sweet smelling perfume of sweet  
6 Nuit, artiness one of Heaven, let it

7  
be ever thus. But men speak not of  
Ree as One but as None and let  
them speak not of Ree it shall since  
you art artiness.  
None, heed not the light, faint of day, &  
the stars, and two. For I am divided  
for loves sake, for the dance of man.  
This is the creation of the world that  
the pain of ~~joy~~ <sup>joy</sup> is as nothing and  
the joy of dissolution all.  
For here joys of men and there

8  
joys are not now at all! They feel  
little; what is, is balanced by great  
joys. but you are my chosen ones.  
Follow my prophet! follow out the  
orders of my knowledge! seek me  
why! Then the joys of my love will  
redeem you from all pain. This is  
so: I swear it by the soul of my  
body; by my sacred heart and tongue;  
by all I can give, by all I desire of  
you all.  
Then the prophet fell into a deep trance on

9  
Saxon & said unto The Deem of Saxon  
Write unto us The oaths write unto  
us The rituals unto us unto The Law.  
But she said The oaths write unto  
The rituals shall be half sworn and  
half concealed : The Law is for all  
Two Part: One unto us The Knobbed  
Cork of Law

My sonne Arturhys we thronen The  
trust of The Princes shall not in me  
Let me change this book, but least here  
be folly, he shall command Beelzebub  
by the written of Re-Born-Mannus.

12  
Deceived from The best of result, is  
every way helped  
The perfect and The Perfect are one  
Perfect and not two; nay, no more!  
Nothing is a secret key of his law  
Sicily - we The laws call it; call it  
Eight, eighty, hundreded & eight  
But they habb The body: unto his  
at so that all happen  
My selfe is a fool with his are one  
one: are not they The Ox and were  
by The Book.

15  
and wears. Be goodly there me: dress ye  
all in jess apparel set rich foods and  
drift sweet wine and wines that foam  
but Also, take you full and will of  
love as ye will, when, when and will  
when ye will. But always unto me.  
If this be not enough; if ye compound  
the grec-marks, saying: They are no  
nogay Regre may, if the ritual  
be not true unto me: Then expect  
The knibbel judgments of Re-Born-Mannus  
This shall represente The world, the little

10  
Also The moanings and spells, The  
oath and The ways, The work of  
The word and The work of The  
word: There be hell iron and tock.  
He must teach; but he may make such  
The oaths.

The word of The Law is Beelzebub.  
Who calls as Belzebute will do no  
wrong, if he look but close at The  
word. For here we know Three  
Goddess, the Hunt and The tree and  
The sun of Earth. O, that thou will

11  
Shall be the whole of The Law.  
The word of Sin - Restraint. O man!  
refuse not thy wife if she will. O  
lover, if thou will, deport. There is  
no bond but can make The twisted hot  
fire: all see to a curse. Annoyed!  
Revised! be it The asons. Hell.  
Let it be The best state of many hood  
bound and hoodwink. So will thy all  
then but no right but to do thy will  
O, that and no other shall my way  
To thy will, unassayed of purpose.

13  
Abouye <sup>all</sup> to all rituals, blunders, all  
words and signs. Re-Hor H will have  
taken his seat at The east at The Evening  
The Gods and let there be will the  
who drove me. But they are not of  
me let them be The ignorant, be The  
sufferer; there a The secret name and  
splendour is The Lord articulay.  
There is a world to say and The Knobbed  
Cork. Behold! There are three wheels in  
one, and it may be via - These ways.  
The gross must pass through fire, let the

fire be tried in intellect, and The  
lifted those res in The big test. Thus  
we have star ester system exist  
let not we know well The Star.  
There are four gates to one place,  
The floor of that place w of silk and  
gold, upon which gather are trees, and  
all round east jasmin - rose, and the  
fullness of death. Let him enter in from  
or at once The portales; let him stand  
in The Star of The place. Will he  
not sink? Am. Ho! vanish, if thy  
secret truth? But there are many

16  
world my sister, my heart - my tongue,  
unto whom I send The kiss. No, o  
scribe and prophet though thou be of The  
Princes it shall not escape The eye  
absolute The. But reading be mine and  
say of worth. Una To me To me.  
Change not as much as The style  
of a letter; for behold thou prophet  
shall not beheld all these my stories  
written therein.  
The child of thy parents, go, tell beheld  
them.  
Expect him not, from The East nor from

17  
The West, for from no expected house  
cometh that child. Am! All words we  
said and all prophet true; we only but  
they understand a little; who perfect  
half of The apocalypsis, leave the second  
unstekked. But thou hast all in The  
clear light, and some things not all into  
dark.  
I wrote me under my stars. Love The  
law, love under will. No let The gods  
not take love; for there are love and love.  
There is The love and there is The perfect.  
Choose ye well! He, my prophet, with

18  
Chosen, knowing the law of the fathers  
and the secret mystery of the House of God.  
All these old letters of my Book are  
ancient; but this is not the Star. This  
is also a secret: my prophet shall reveal  
it to man.

I give unimaginable joys in earth: artifice,  
not truth, while in life, often death: peace  
unutterable, rest, ecstasy: nor do I demand  
right or sacrifice.

My name is of resounding words & names  
and here is no blood Name: because of  
my love the trees of Eternity.

21  
and thanklessness of the ungrateful that  
desire you. Put on the wings and mount  
the winged Splendor when you come unto me.  
At all my meetings with you shall be  
smiles by - and her eyes shall burn  
with desire as the stars burn and rejoicing  
in my sweet temple - To me! To me!  
calling forth the hearts of all in her  
love-shant.

Let her repossess a love - say not one!  
Brown love perfume! When to me you will  
come true, for I love you! I love you!

19  
My number is 11, as all their numbers  
who are of us. <sup>Chart</sup> My colour is black (The  
reddest of the reddest Star, <sup>The three pointed Star, with a</sup>  
black, but the blue & gold are like <sup>Circle in the Middle, & the cube in Red</sup>  
silver. Also I have a secret glory to  
show But now we.

But to love me is better than all things: if  
under the night-star in the heat there  
presently burnest most intense before me  
invoking me with a pure heart and the  
depths of your heart, then shall come  
a little to lie in my bosom. For no ho  
will then be willing to give all:

20  
but who gives me partick of his love  
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 world  
in splendour & pride; but always in the  
love of me, and so shall ye come to  
my joy. I charge you earnestly to love  
before me in a simple robe and covered  
with a thin headress. Come you to me to  
you. Pale or purple, veiled or what you  
who am all pleasure and joy.

2  
Life, and the divine of life; yet therefore is  
the knowledge of me the knowledge of death.  
7. I am the Magician and the Economist. I am the  
rule of the wheel, and the rule in the circle.  
"I am unto me" is a foolish word; for it is I that  
go.  
8 Who worshipped Heron-in-death, I have  
worshipped me; ill, for I am incomprehensible.  
9 Remember all, ye that existence is but a fig;  
that all the sorrows are but as shadows; they  
pass away; but these & these which  
remain.  
10. I prophesy! Then hast ill will to know this  
writing.  
11. See here but the hand of Stephen; but I am

22  
1. I am the fire-laden day star of himself, I am  
the naked brilliance of the other stars in the  
sky.  
To me! To me!

The Manifestation of Want is at an  
end.

1. Now! the bidding of Hesiod.  
2. Come! all ye, and learn the secret. That  
which not yet been revealed. I Hesiod am  
the complement of the my book. I am not  
extincted, and I shall be the end of my house.  
3. In the Sphere I am everywhere, to date, &  
See, he is omnipotence, is nowhere found.  
4. Yet she shall be barren & poor.  
5. Behold! the rituals of the old time are black,  
let the evil not be cast away; let the  
good not be purged by Repentance! Then I do  
not Knowledge go right.  
6. I am the flame that burns in every heart &  
soul, and in the core of every star. I am

23  
String 2.  
12. Because of me in the which the knowledge of  
13. In why? Because there was no knowl.,  
and me.  
14. Nor let there be a veil of this kind: now  
let the light descend upon and let them  
see with thankfulness.  
15. For I am perfect, being Not; and my number  
is nine by the rule; and with the first I am  
eight; and me in eight: Which is vital, for  
I am more vital. The Emperor and the King  
are not of me; for there is a full a secret.  
16. I am the Empress & the Merchant. These  
things, as my bride is a slave.

24  
17. Here we, ye people of saying!  
The sorrows of pain and regret  
Are left like dead and the dying,  
The old that not know me say yet.  
18. Here are dead, here follow; they follow: we  
are not for the poor and sad: the Lord of the  
earth are our husband.  
19. Is a God to live in a dog? Not that the  
highest are of us. They shall rejoice, in children  
who sorroweth is not of us.  
20. Beauty and strength, lasting bright and  
dolorous languor, free and fine, are of us.

5  
21 We have nothing with Recombust and Recruit:  
Let there die in this misery: for Regal  
not. Corruption is the vice of kings: stand  
then the rebuked who weak: this is the  
law of the story: this is one law and the  
law of the world. Princ not, king, of no rest  
he: That Then Rest-Die: verily thou shalt  
not die, but live! Now let it be understood,  
if the body of the King doth die, he shall remain  
"Incessantly" for ever. Next stand Re-Horn  
Remit. The Sun, Starry & light, light these  
are for the servants of the star who rebuke

6  
22 I am the Drudge that quells the pride & delight  
and bright glory, and this the heart of man  
with thanklessness. To worship me take wine  
and strange things whereof will tell my  
prophet, & be thank thereof! They shall not  
have ye at all. It is a lie, this folly  
against self. The exaltation of importance  
is a lie. Be strong, O man, first, enjoy  
all things of flesh and softne: then not  
that any God shall say thee for this.  
23 I am alone: this is not God where I am.  
24 Behold! Here be grave mysteries; for these  
are two of my friends who be befriends. Now

7  
Princ not to find them in the forest nor on the  
mountain; but in beds of purple, covered by  
magnificent beasts of women with long limbs,  
and fire and light on their eye, and masses  
of flaming hair about them; these shall ye  
find them. Ye shall see them at rule, at  
victorious armies, at all the jip; and these  
shall be them a joy a million times  
greater than this. Beware lest any  
free master, King against King! There are  
another with burning hearts; who have  
torments in the fierce heat of your pride

8  
in the day of your wrath.  
25. Ye are against the people, O my chosen!  
26. In the secret serpent ciled about to  
spring: in my eating there is joy. If I  
lift up my head, I find my Host no more.  
If I drop down mine head, and shoot  
forth venom, there is no refuge of the earth;  
and I am the end of care.  
27. There is great danger in me; for who doth  
not understand these maxims shall make  
a great mess. He shall fall down into  
the pit called Because, and there be stuck.

9  
36. Drown with the dogs of Reason.  
28. Now a curse upon Because and his kin!  
29. May Because be accursed for ever!  
30. If will rise and over Why, in writing  
Because, then will rise & be weighty.  
31. If Once asks why, then is Power vanquished.  
32. Now reason is a lie; for there is a  
factor in pride & ambition; & all these  
words are skew-wise.  
33. Enough of Because! Be he damned for a day!  
34. But, yes, O my people, rot up & awake!  
35. Let the rituals be rightly performed with  
joy & beauty!

10  
36. There are rituals of the elements and parts  
of the mind.  
37. A feast for the first night of the Prophet  
and his Bride!  
38. A feast for the third day of the writing of  
the Book of the Law.  
39. A feast for Tolantus and the children of the  
Prophet - secret, O Prophet!  
40. A feast for the Supreme Ritual, and a  
feast for the beginning of the gods.  
41. A feast for fire and a feast for water; a  
feast for life and a greater feast for death.

11  
in a feast every day in your hearts & the  
joy of my softnes.  
43. A feast every night unto Night, and the  
Kings of Heaven delight.  
44. Joy! Joy! rejoice! There is no dread  
hereafter. There is the revolution, and  
eternal safety in the house of Ma.  
45. There is health for Regals.  
46. Dost thou fail? Art thou sorry? If so  
in thine heart?  
47. Where I am thee are not.

12  
48. Pity not the fallen! I have heard them.  
I am not for men. I care not. I hate  
the world & the weaker.  
49. I am not the conqueror. I am not the  
slave. But just. Be they damned &  
dead! And, [This is off the 4: There is  
a fifth who is invisible & therein am I  
as a whale in an egg.]  
50. Blue am I and gold in the light of my  
parts: but the red flame is in my eyes  
my fingers are purple & green.  
51. Purple beyond purple: it is the light of the

13  
blue raylight.  
52. Red is a veil. But red is black. It is  
the veil of the modest woman. It is the veil  
of now, & Repud of death. This is now  
of me. Turn down that lying sheet of  
the curtains: veil not your vises in  
outward words. These vices are my service.  
7 do well, & I will reward you here and  
hereafter.  
53. Few not, I prophet, when these words are  
said, thou shalt not be sorry. Thou art  
spiritually my chosen; and blessed are

14

Be eyes, but thou hast looked upon me  
gladness. But I will hide thee in a  
nest of sorrow. Nay that see her shall  
see her at full; but I lift her up.

54 Nor shall they who say glad thou fully  
that her wearest woe wait; then  
shall reveal it. Nor whilst they are  
the slaves of because: they are not of  
me. The robes as her will; to let her  
change them not in style or value!

55 Then shall obtain the other value of  
the Ego Alphabet; then shall find

15

new symbols to tribute her unto.

56 Beware! ye workers; even though ye laugh  
at my labour ye shall laugh not long: then  
she come and know that I have  
forseen you.

57 The Past is righteous shall be righteous still;  
the Future fitful shall be fitful still.

58 Yet! deem not of change: ye shall be as ye  
are, not other. Therefore the king of  
Kings shall be King for ever: then he  
shall serve. Then is when thou shall  
be cast down & lifted up: all is one

16

as it was. Get then me washed red my  
servants: it may be that your beggar is  
a King. A King may choose his servant as  
he will: then is no certain test: but a  
beggar cannot hide his poverty.

59 Beware therefore! Love all, but falsehood is a  
King avoided! Say you so? Fool! If he  
be a King, then cannot you trust him.

60 Therefore strike hard slow, and to hell  
with her, master!

61 Then is a light before thine eyes, before  
a light undescended, most desirable.

17

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

63 Then art taken out in the collection places  
of the Spiritus: the aspiration is made  
then death, more rapid and caught up then  
a cress of Hell's own womb.

64 66! then art overcome: we are upon thee;  
our delight is all over thee; hail! hail!  
purple of thine! subject of thine! subject of  
thee! triumph then! now reign! now are in  
our splendor & rapture! come in our promised  
peace, & write sweet words to the keys!

18

65 I am the Rock. Then add the Holy Chorus Re.  
66 Write, & put writing in writing! Work, &  
be one bed we working! Thine will be  
thy of life & death! Ah! By death shall  
be bodily: where seek it shall be glorified. By  
death shall be the seal of Reformation of  
my every love. See! Lift up thine heart  
& rejoice! We are one; we are one.

67 Hold! Hold! Bear up in thy rapture;  
fall not in sorrow! The excellent hours!

68 Harken! Hold up thyself! Lift the end!

19

69 He be not so deep - do!

70 Ah! Ah! What not feel? / / / Be word  
extinguished?

71 Then is help & hope in thy self. When  
says: be strong! Then said then here were  
joy. Be not animal; despis thy rapture!  
If thou smit, smit by the right and mighty  
rule of art: if thou love, exceed by  
delicacy; and if thou delight joy me, let  
there be subtlety therein!

72 But exceed! exceed!

73 Strike ever to more: and if thou art truly

20

mine - and doubt it not, an if thou art  
ever joyous! - dash the arm of all.

74 Ah! Ah! Dash! Dash! Then shall burst forth  
death. Death is terrible, o man, unto thee.

75 The length of thy dying shall be the straight  
of its glory: the Past but try & denies  
death much is and the King among the Kings.

76 Aye! listen to the number & the words:

76 4638 ABK 24 ALG 40 R 3 V  
x By Pg R P S T O V A L. What  
meanest thou, o prophet? Then knowest  
not, wouldest then how we. There  
cometh me to follow thee: so shall

21

respond it. But remember, o chosen  
one, to be me; to follow the line of  
No - the straight human; to look full  
upon me, & tell then this glad word.

77 O be thou good and mighty every men!

78 Lift up thyself! for thee is none like unto  
thee among men & among gods! Lift up  
thyself, o my prophet, thy nature shall  
support the star. They shall witness thy  
name, / magnific, mystic, wonderful, the  
number of the man; and the name of

22

thy house 418.

79 The end of the history of Health; and  
blessing onwards to the prophet of  
the lovely stars.

1

1 Alas! alas! The reveal of Ra-Hor-Khet.  
 2 There is division little however; there is a  
 word not known. Spelling is suspect; all is not  
 right. Beware! Hold! Resist the spell of  
 Ra-Hor-Khet.  
 3 Now let it be first understood that I am  
 a god of War and of vengeance. Shall  
 deal harshly with them.  
 4 Choose your island!  
 5 Fortify it!  
 6 Day it apart with engine of war!  
 7 I will give you a won-  
 8 With it, you shall smite the peoples and

2

now shall stand before you.

9 Lurk! Withdraw! Upon them! This  
 is the Law of the Bull of strongest. Thus  
 shall my worship be about my secret house.  
 10 Set the still of swathing itself; set it  
 in my secret temple - and that shroud  
 is already eight days old - & it shall be your  
 shield for war. It shall not fail, but  
 miraculous alone shall come back to it  
 day after day. And it is locked gales, or a  
 howl to the world.  
 11 This shall be your only bough. Hold your  
 tongue! But is enough. I will make every

3

to you the obstruction from the ill-ordered  
 house in the Victoria City. You shall  
 myself carry it with worship, shroud,  
 though Ra-hat it not. You shall have  
 danger trouble. Ra-Hor-Khet is with  
 you. Worship me with fire & blood, working  
 me with words & with tears. Let the woman  
 be quit with a sword before me: let blood  
 for my use. Triple hand Re-Hor-Khet  
 for Ra-hat, warrior, I will give you of Re-hat  
 flesh to eat!  
 12 Sacrifice cattle, little and big: after a child.

4

13 But not now.  
 14 Ye shall see that how, I brand Beel, and  
 then the subtle treachery of his desire!  
 15 Ye shall be sad Beel.  
 16 See not too eagerly to catch the promise given  
 not to me by the master. He, even he, know not  
 this meaning all.  
 17 See not at all; for neither men, nor fate,  
 nor gods, nor anything. Only see not, nor  
 long story of the bold folly, nor another power  
 is known or after the earth or under the  
 earth. War is your refuge as shall you.

5

18 Light; and I am the steady fire, of me of  
 your arms.  
 19 Many let be off: down then whistling.  
 Kill and torture; ife not, be upon them.  
 20 That still they shall call the illumination  
 of destruction; and well its name, & it shall  
 be to you as I. 18.  
 21 Why? Because of the fall of Because, that  
 he is not here again.  
 22 Set up my image in the East; then shall thy  
 other an image which will show Beel, especially  
 not unlike the one the honest. And it shall  
 be suddenly easy for Beel to do this.

6

23 The other images group round me to support  
 me: let all be worshipped, for they shall  
 hasten to call me. I am the terrible object  
 of worship; the ones are secret; for the Beast  
 the Bridge are they: and in the univ'rses /  
 the Order'd & What to this? Then shall know.  
 24 For purpose mine need shroud which hangs  
 of red wine: then oil of Kraemelin and  
 his oil, and afterward soft tan smooth  
 tan with rich pearl blood!  
 25 Re-test blood is of the moon, mortally: Re  
 the pearl blood of a child, or hopping from the

7

host of demons: Men of enemies; then  
 the host of the worshippers: host of  
 some host, we must be what.  
 26 This host: of this will comes & cut unto  
 me. This host also another see; let it be  
 laid before me, and left thick with suspense  
 of you over me: it shall become full of teeth  
 as it were and creeping things sacred unto me.  
 27 Here stay, naming your enemies they shall  
 fall before you.  
 28 Else here shall need host & powers of host in  
 to at the acting Beel.

8

29 Me now, be they long left, it is better, for  
 they swell with my force. All before me.  
 30 My star is of open brass work: two Raos  
 - silver & gold.  
 31 Here comes a rich man from the West who  
 shall from his gold upon thee.  
 32 From gold pure steel.  
 33 Be ready to fly or to smile.  
 34 But your body please shall be tortured  
 through the curtains: rough with fire and  
 sword it shall burn down & that thereof, yet  
 - in this worse here standeth and  
 shall stand until the full of the great

9

Equinax, when the maddness shall rise and  
 the double-wanted me assume my horse and  
 place. Another prophet shall come, and bring  
 fresh juice from Paradise; another woman shall  
 make the last sandals of the Sibyl; another  
 soul of god and beast shall mount in the  
 globed priest; another sacrifice shall come  
 the tomb; another big shall reign; and Beel  
 no longer be forced. To be howl-headed  
 mystical lord!  
 35 The half of the word of Heru-re-be, called  
 Hom-pa-hat and Re-Hor-Khet.

36 Then said Ra-phplet unto the God.

37 I adore thee in the way  
I am the God of Ra-bis & the poor yellow book  
— — — fill me

38 So that by light & in me & its red flame  
is as a sword in thy hand to smite thy  
enemies. There is a secret door that shall  
make to establish thy way in all the quarters  
(there we have dominion, as thou hast written)  
as it is said

\* By light is mine &  
from yellow book to "Ra-Hor-Haut"

10

39 All this and a book to say how thou  
didst come hither and a reproduction of  
this with seal paper for ever - for in it is  
the word secret & not only in the English  
and they command upon the Book of Ra-haut  
shall it printed beautifully in red ink and  
black upon beautiful paper made by hand;  
and to each man and woman that there  
meetest, were it but to die or to drink  
at Ra-haut, it is the Law to give. Then they  
shall chance to abide in this bliss or no;  
it is no odds. So this quickly!

40 But the word of the command! Put it away;

11

12 Hadit huius - My heart shall make swift  
and leave my form.  
41 Establish at thy Ra-haut <sup>home</sup> a chariot.  
all must be true well and with enemies  
way.  
42 The ordeals thou shalt oversee thyself, are only  
the blind ones. Refuse none, but then  
shalt know & destroy the traitors. I am  
Ra-Hor-Haut and I am powerful to protect  
my servant. Success is thy proof: agree not;  
concent not; talk not much. Then  
not seek to multiply, to withdraw Ra-haut  
other than truly & greatly & destroy Ra-haut  
steely. Swift as a trodden serpent from

13 and strike! Be thou yet deadlier than he!  
43 Drag down Ra-haut to awful torment: laugh  
at Ra-haut - spit upon Ra-haut!

44 Let the Scarlet Woman beware! If pity and  
compassion and tenderness exist in her heart  
of she leave my work to try with old  
sweetness then shall my vengeance be  
known. I will slay me her child: I will  
dismale her heart: I will cast her out  
from me: as a shrinking and despised shalt  
she crawl through dust wet streets, and  
die cold and un-hungry.

13

44. But let her raise herself up pride. Let  
her follow me in my way. Let her  
work the work of wickedness! Let her kill  
her heart! let her be bad 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 pinnacle of power.  
Ra-haut will I breed from her a child my father  
then all the hosts of the earth will see  
her with joy: with my force shall she see  
& strike of the works of Ra. She shall  
achieve Hadit.

14

15 I am the warrior lone of the Forties: the  
forty-threes were before me, & are ahead  
till bring you to victory & joy: I will be  
at your arms in battle & ye shall  
delight to slay. Success is your profit;  
courage is your armor: go on, go on, in  
my strength eye shall turn not back from  
any.  
47 This book shall be translated into all  
tongues: It always will be required in  
the writing of the Beast, for in the

16 Daniel wrote of the letters and their  
written one another: in these circumstances  
that no Beast shall survive. Let him  
not seek to try: but me cometh after  
him, where I do not, who shall  
deserve the key of it all. Then  
this true charm is a key: then this  
circle graced  $\oplus$  in its middle is a  
key also. And Ahabulakha. It shall  
be his shield & Ra-haut's key. Let him not  
look after this; for Ra-haut alone can be  
furnished from it.

16

48 Now this mystery of the letters is done, and  
I went to go on to the Loka of Ra.  
49 I am a secret profane word, Ra-haut thy agent  
all gods of men.  
50 Curse Ra-haut! Curse Ra-haut! Curse Ra-haut!  
51 With thy Hawk's head I peck at the eyes of  
men as he hangs from the cross  
52 I flap my wings in the face of Mohamed &  
blind him  
53 With my claws I tear out the flesh of the  
Indians and the Buddhist, Monk and  
Dervish.  
54 Babalistic! Omphalida! What a year

17

18 Asaphus creeds.  
55 Let them involute be torn upon wheels:  
for he who at all dares to come near  
utterly despised among you.  
56 His fair beauty's sake and love.  
57 Despite all awards, his poison still  
doth not profit, but play: all fools despite.  
58 But the keen and the broad, the royal and  
the lofty; ye are brothers!  
59 His brother fight ye.  
60 There is no law beyond On what thou wilt.  
61 There is an end of the word of the God

19

67 I dwell in Rā's seat, lightning, No. 51 day  
of the sol.

68 To the large audience; come and go  
through tribulation of mind, which is  
bliss.

69 The fool needeth the Book of the Law, and  
its comment she understandeth it not.

70 Let him come through the first world &  
it will be to him as silver

71 Through the second gold

72 Through the third, stones of precious water.

73 Through the fourth, divine speech of the  
intimate fire.

20

74 Yet to all it shall appear terrible. To  
audience who say not so, we were less.

75 True is success

76 I am the Hawk-headed Lord of Shālal  
of Shāykh; my rays, thunders the  
height-blue sky.

77 Hail! ye two warriors about the pillars of  
the world! to you this is night at hand

78 I am the Lord of the Double Hand of Power  
the world of the ~~left~~<sup>Force or Cophra Ma-</sup> hand = but my  
left hand is empty, for I have no load

21

The Universe is wrought vanities.

79 Paste Resheets from right to left and  
from top to bottom: Ben Behold!

80 There is a splendor in my name Behold  
and glorify, as the sun of midday; it is  
we are one

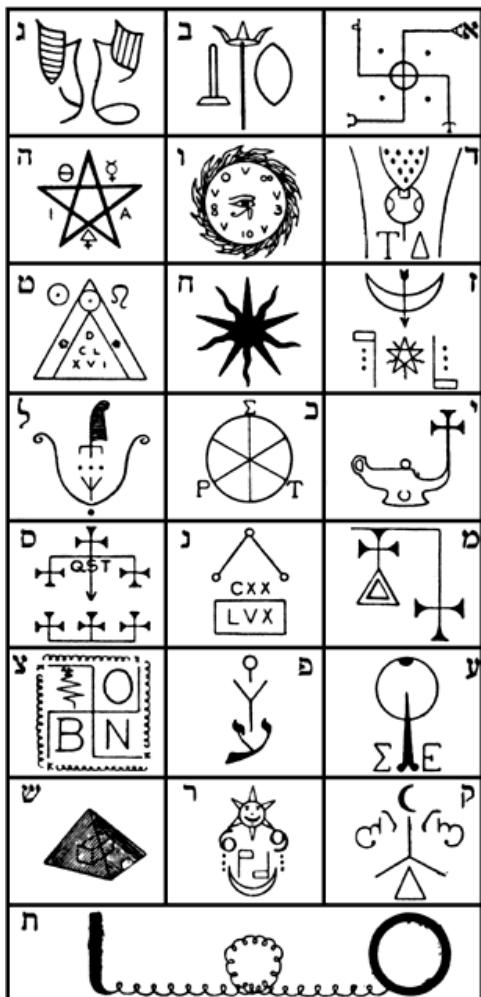
81 The unity of the words is the Word  
Abraham.

The Book of the Law is Written  
and Created  
Amen. Ha.

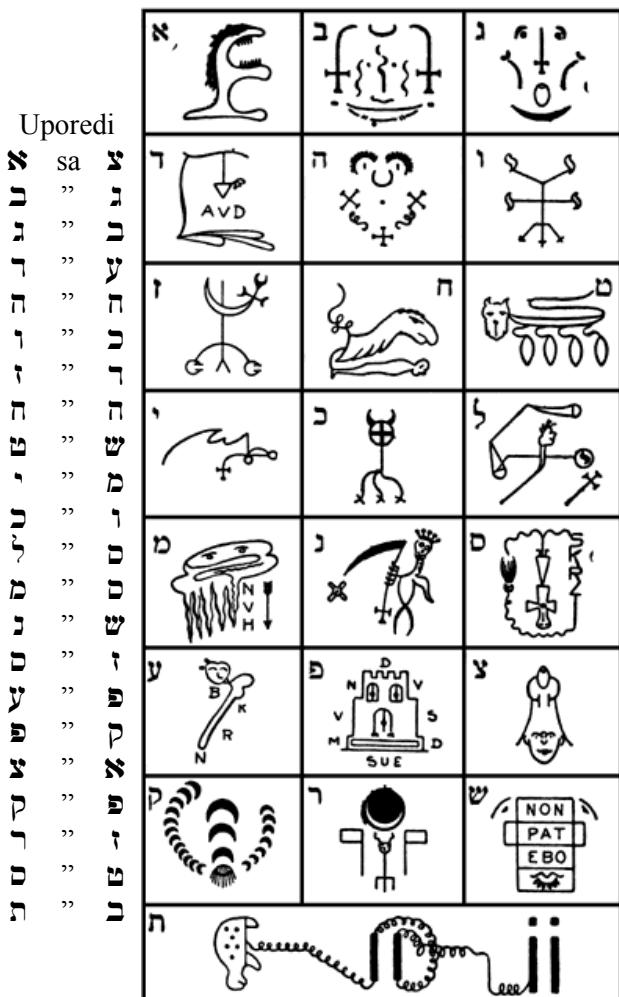
**LIBER ARCANORVM τῶν ΑΤΒ τοῦ ΤΑΗΥΤΙ ΚΒΑΣ ΒΙΔΙΤ ΑΣΑΡ ΙΝ  
ΑΜΕΝΤΙ ΣΒ ΦΙΓΒΡÂ CCXXXI**

**LIBER CARCERORVM τῶν ΚΛΙΦΟΘ ΚΒΜ ΣΒΙΣ ΓΕΝΙΙΣ ΑΔΔΕΝΤΒΡ  
ΣΙΓΙΛΛΑ ΕΤ ΝΟΜΙΝΑ ΕΟΡΒΜ**

LIBER XXII DOMARVM MERCVRII  
CVM SVIS GENIIS



LIBER XXII CARCERORVM  
QLIPHOTH CVM SVIS GENIIS



(Ova knjiga je istina do stepena Adeptus Exemptus. V.V.V.V.V. 8°, 3°.)

0. A. srce IAO, boravi u ekstazi na tajnom mestu gromova. On boravi između Asara i Asi u radosti.
1. Gospod Tahuti se uzdigao i munje su se umnožile. Glas je došao iz tišine. Tada je Jedan potrčao i vratio se.
2. Sada je Nuit prekrila sebe velom, da bi mogla da otvorí vrata svoje sestre.
3. Devica Boga je ustoličena na školjci - ostriga; ona je poput bisera, i zatražila je Sedamdeset za njenih Četiri. U njenom srcu je Hadit nevidljiva slava.
4. Sada se Ra-Hoor-Khuit uzdiže, i vlast je uspostavljena u Plamtećoj Zvezdi.
5. I Plamteća Zvezda je ushićena, donoseći blagoslov Univerzumu.
6. Ovde ispod krilatog Erosa je mladost, radujući se i u jednom i u drugom. On je Asar između Asi i Nephti; on dolazi iz vela.

7. On se vozi u kolima večnosti; belo i crno su upregnuti u njegova kola. Stoga on odražava Ludu, i sedmostruki veo je razotkriven.
  8. Takođe je došla majka Zemlja sa njenim lavom, čak i Sekhet, Dama od Asi.
  9. Takođe je i Sveštenik zagrnuo sebe velom, da ne bi njegova slava bila obesvećena, da ne bi njegova reč bila izgubljena u mnoštvu.
  10. Sada je Otac svih proizišao kao moćan točak; Sfinga, i bog sa psećom glavom, i Tifon, su bili povezani sa njegovim krugom.
  11. I Dama Maat sa njenim perjem i mačem sudi pravednima. Jer je Sudbina već uspostavljena.
  12. Tada se sveti pojavio u velikoj vodi Severa; poput zlatne zore se pojavio, donoseći blagoslov palom univerzumu.
  13. I Asar je bio sakriven u Amenntiju; i Gospodari Vremena su zamahivali nad njim sa srpom smrti.
  14. I snažan anđeo se pojavio sa likom žene, izlivajući čaše jada, puštajući bujice sa njenim znakom kletve.
  15. Tada se Gospod Khem uzdigao, On koji je sveti među najvišima, i podiže njegov okrunjeni štap da bi spasio univerzum.
  16. On jako udari kule plača; on ih razbi u komade u vatri svoga besa, tako da je samo on pobegao iz ruševina.
  17. Preobražena, sveta devica se pojavila kao tečna vatra, čineći od njene lepote prasak groma.
  18. Pomoću njenih Čarolija ona je prizivala Scarab, Gospoda Kheph-Ra tako da su se vode razdvojile a iluzija kule beše razorenja.
  19. Tada se sunce pojavilo bez oblaka, i usne Asi su bile na usnama Asara.
  20. I Piramida je tada bila izgrađena tako da je Inicijacija mogla da bude potpuna.
  21. I u srcu Sfinge je igrao Gospod Adonai, okičen njegovim vencima od ruža i perli čineći radosnim mnoštvom bića; da, čineći radosnim mnoštvom bića.

Duhovi 22 Staze Zmije i Klifoti

**LIBER A'ASH  
VEL CAPRICORNI PNEVMATICI  
SVB FIGVRÂ CCCLXX**

0. Čvornovati Hrastu Božiji! U tvojim se granama ugnezdila munja! Iznad tebe lebdi Jednooki Soko
1. Srušen si i crn! Krajnje samotan unutar tog vrelog ribanja!
2. Uzdigni se! Rumeni oblaci lebde nad tobom! To je oluja.
3. Užarena posekotina je na nebu.
4. Uzdigni se!
5. Savijao te nalet oluje čitav æon i æon i æon. Ali nisi puštao svoj sok; nisi pao.
6. Tek ćeš na kraju pustiti svoj sok kada veliki Bog F.I.A.T. bude ustoličen na prestolu u danu Bivanja-S-Nama.
7. Jer dve su stvari učinjene a treća je započeta. Izida i Oziris su predati incestu i preljubi. Horus iskače iz utrobe svoje majke trostruko naoružan. Harpokrat, njegov blizanac, je skriven unutar njega. Set je njegov sveti zavet, kojeg će on izreći u velikom danu M.A.A.T., što je protumačio Majstor Hrama A.:A.:., čije je ime Istina.
8. Unutar toga je magička moć znana.
9. To je kao hrast koji se ukrućuje i nosi se s olujom. Preplanuo i pun ožiljaka i pouzdan je poput morskog kapetana.
10. Takođe je napet poput lovačkog psa na uzici.
11. Ispunjen je ponosom i vrhunskom suptilnošću. Da, i radostan takođe!
12. Neka Magus deluje na sledeći način kod svog zaklinjanja.
13. Neka sedne i zaklinje; neka se usredsredi u toj punoći siline; neka se uzdiže dok gotovo ne prsne od napetosti; neka zbaci kapuljaču sa svoje glave i fiksira svoj pogled baziliska na sigil demona. Neka zatim u tišini njiše svoju silinu kao satir, dok se reč ne probije iz njegovog grla.
14. Tada neka ne padne iscrpljen, pa makar bila moć desethiljada puta ljudska; ali ono što ga preplavljuje je beskrajna milost Genitor-Genetrix-a Univerzuma, čijih je on Posuda.
15. Niti se nemoj obmanjivati. Lako je razlikovati živu silinu od mrtve materije. Lako je razlikovati živu zmiju od mrtve zmije.
16. U vezi sa zavetima. Budi svojevoljan i ne budi svojevoljan. Shvati da je prepuštanje Yoni jedno s dužinom Lingam-a. Ti si to oboje; i tvoj zavet je samo šum vetra na Planini Meru.
17. Ti ćeš obožavati mene koji sam Oko i Zub, Jarac Duha, Gospod Stvaranja. Ja sam Oko u Trouglu, Srebrna Zvezda koju obožavaš.
18. Ja sam Baphomet, Osmorostruka Reč koja će biti uravnotežena sa Tri.
19. Ne postoji čin niti strast koji neće biti himna u moju čast.
20. Sve svete stvari i sve simbolične stvari će biti moji sakramenti.
21. Ove su životinje meni posvećene: jarac, i patka, i magarac, i gazela, muškarac, žena i dete.
22. Svi leševi su posvećeni meni; oni se ne trebaju dirati, osim za moju pričest. Sva samotna mesta su meni posvećena; gde se samo jedan čovek sabere u moje ime, ja ću tamo iskočiti usred njega.
23. Ja sam užasan bog, a onaj ko me savlada je još ružniji od mene.
24. Pa ipak ja pružam više nego Bacchus i Apolon; moji darovi nadvisuju maslinu i konja.
25. Onaj ko me obožava, mora me obožavati mnogim ritualima.
26. Ja sam prikriven svim tajnama; kada je Najsvetiji Drevni razobličen i proveden kroz trg, ja sam i dalje tajanstven i izdvojen.
27. Koga volim ja šibam mnogim štapovima.
28. Meni su sve stvari svete; ni jedna stvar od mene nije sveta.
29. Jer nema svetosti gde mene nije.
30. Ne budi uplašen kada siđem u besu oluje; jer moji žirevi su vетrom daleko oduvani; i zaista ću se uzdići ponovo, s mojom decom oko mene, tako da ćemo izdići našu šumu u Večnost.

31. Večnost je oluja što me zaklanja.
32. Ja sam Postojanje, Postojanje koje ne postoji sem kroz svoje vlastito Postojanje, koje je s one strane Postojanja svih Postojanja, i ukorenjeno je dublje od Drveta Ničega u Zemlji Ničega.
33. Stoga ti znaš kada sam ja u tebi, kad moja kapuljača prekriva tvoju lobanju, jer moja je moć veća nego moć penušavog Inda, i nezaustavljava je poput Džinovskog Glečera.
34. Jer kao što si pred razvratnom ženom u Tvojoj nagosti na bazaru usisan od njene lukavosti i smešaka, na jednak način si potpun a ne više udvojen pred simbolom voljene, pa bila ona tek Pisacha ili Yantra ili Deva.
35. I u svemu ćeš stvarati Beskrajno Blaženstvo, i sledeću kariku Beskrajnog Lanca.
36. Taj Lanac seže od Večnosti do Večnosti, uvek u trouglovima - nije li moj simbol trougao? - uvek u krugovima - nije li simbol Voljene krug? Stoga je sav napredak temelj iluzije, jer svaki je krug sličan i svaki trougao sličan!
37. Ali napredak je napredak, i napredak je ushićenje, postojano, zaslepljujuće, pljusak svetlosti, talasi rose, plamenovi kose Velike Boginje, cvetovi ruža oko njenog vrata, Amen!
38. Stoga se uzdigni kao što sam ja uzdignut. Drži se kao što sam ja gospodar ispunjenja. Na kraju, neka kraj bude daleko kao zvezde što leže u pupku Nuit, ubij sebe kao što sam ja ubijen na kraju, u smrti koja je život, u miru koji je majka rata, u tami koja drži svetlo u svojoj ruci, poput kurve koja vadi dragulj iz svojih nozdrva.
39. Stoga je početak užitak, i Kraj je užitak, i užitak je u sredini, kao što je Ind voda u jamama glečera, i voda među većim brdima i manjim brdima i kroz padine brda i preko visoravnii, i voda kod ustiju ušća dok lije u moćno more, da, u moćno more.

LIBER TAV  
VEL KABBALÆ TRIVM LITERARVM  
SVB FIGVRÂ CD

ꝑ Ꝓ ꝓ	Magister Templi, Adeptus, Neofit ( $8^\circ=3^\circ, 5^\circ=6^\circ, 0^\circ=0^\circ$ )
ꝑ Ꝕ ꝕ	Krajnja iluzija, Iluzija Sile, Iluzija Materije
ꝑ ꝕ Ꝕ	Funkcije 3 Reda: Tišina u govoru; Tišina; Govor u Tišini; Konstrukcija, Očuvanje, Uništenje
ꝑ Ꝗ ꝗ	Vrhovno Razotkrivanje vela (ili Razotkrivanje Luči), Razotkrivanje Života, Razotkrivanje Ljubavi
ꝑ ꝗ Ꝗ	Ravnoteža: na Kubnom kamenu, na Stazi, i među Školjkama
ꝑ ꝗ Ꝗ	Rituali inicijacije, ( $8^\circ=3^\circ, 5^\circ=6^\circ, 0^\circ=0^\circ$ ). Asar, kao Bik, kao Čovek, kao Sunce
ꝑ Ꝗ ꝗ	Iskušenja Inicijacije, ( $8^\circ=3^\circ, 5^\circ=6^\circ, 0^\circ=0^\circ$ ), Rođenje, Smrt, Uskrsnuće

**LIBER DCCCXIII VEL ARARITA**  
**SVB FIGVRÂ DLXX**

I

¶

فَلْ هُوَ إِلَهٌ أَحَدٌ إِلَهُ الصَّمْدِ لَمْ يَلِدْ وَلَمْ  
يُكَوِّنْ لَهُ كَفُواً أَحَدٌ

0. O moj Bože! Jedan je Tvoj Početak! Jedan je Tvoj Duh, i Tvoja Promena Jedna!
1. Daj da veličam Tvoja savršenstva pred ljudima.
2. U liku Šestokrake Zvezde koja plamti praznim Svodom, daj da razotkrijem Tvoja Savršenstva.
3. Ti mi se ukaza kao jedan stari Bog, poštovani Bog, Gospod Vremena, koji nosi oštar srp.
4. Ti mi se ukaza kao radostan i rumen Bog, pun Dostojanstva, Kralj, Otac u svoj svojoj snazi. Nosio si skiptar Univerzuma, okrunjen Točkom Duha.
5. Ti mi se ukaza sa mačem i kopljem, ratnički Bog u plamenom oklopu, među Tvojim konjanicima.
6. Ti mi se ukaza kao mladi i blistavi Bog, bog muzike i lepote, baš kao mladi i snažni bog koji svira na liri.
7. Ti mi se ukaza kao bela Okeanska pena skupljena u udove belje od te pene, udove čuda od žene, kao boginja krajnje ljubavi koja nosi pojasa od zlata.
8. Ti mi se ukaza kao mladi dečak nestašan i ljubak, sa Tvojim krilatim globusom i njegovim zmijama postavljenim na štap.
9. Ti mi se ukaza kao lovkinja među Tvojim psima, boginja devičanski čista, kao mesec među svelim hrastovima šume godina.
10. Ali nije me obmanulo ništa od toga. Sve to sam odbacio vičući: Odlazi! Tako da je sve to iščezlo iz moje vizije.
11. I skovao sam zajedno Plamteću Zvezdu i Šestokraku Zvezdu u kovačnici moje duše, i gle! nova zvezda 418 koja je nad svim ovim.
12. Čak ni to me nije obmanulo; jer kruna ima dvanaest zraka.
13. A tih dvanaest su jedno.

II

¶

0. Zatim videh ove stvari izopačene i zle; a one nisu bile, baš kao što Ti jesi Ne.
1. Videh glave bliznakinje koje se uvek bore jedna protiv druge, tako da su sve njihove misli zbrka. Videh Tebe u njima.
2. Videh one koji zatamnuju mudrost, poput crnih majmuna koji krešte podle besmislice. Videh Tebe u njima.
3. Videh proždrljive majke Pakla koje su jele svoju decu - O vi koji ste bez razumevanja! Videh Tebe u njima.
4. Videh nemilosrdne i nedostojanstvene koji su poput gramzivaca što se otimaju za svoju odvratnu hranu. Videh Tebe u njima.
5. Videh one što izgorevaju, divove poput vulkana koji povraćaju crni izbljuvav ognja i dima u svom besu. Videh Tebe u njima.
6. Videh bedne, svadljive, sebične, - bili su poput ljudi, O Gospode, bili su sasvim nalik ljudima. Videh Tebe u njima.
7. Videh gavranove smrti koji su leteli promuklo kričući nad zemljom posutom lešinama. Videh Tebe u njima.

8. Videh lažljive duhove poput žaba na zemlji, i na vodi, i na pokvarenom metalu koji korodira sve stvari i ne opstaje. Videh Tebe u njima.
9. Videh bestidne, bikove-ljude vezane u bezdanu putrefakcije, koji grizoše jezike jedan drugome od bola. Videh Tebe u njima.
10. Videh Ženu. O moj Bože, spazih tu priliku, baš kao ljupki lik koji prikriva crnog majmuna, baš kao oblik koji svojim rukama vuče male ljudske prilike dole u pakao. Videh da je od glave do pupka žena, od pupka do stopala njenih muškarac. Videh Tebe u njoj.
11. Jer moja beše lozinka Zatvorene Palate 418 i moje uzde Kočije sa Sfingama, crnom i belom. Ali nije me obmanula nijedna od svih tih stvari.
12. Nego sam ih svojom suptilnošću rasprostro u Dvanaest Zraka Krune.
13. A tih dvanaest zraka behu Jedno.

III



0. Reci da je On Bog jedan; Bog je Večan; i On nema nikoga njemu Jednakog, niti ikavog Sina, ni ikavog Pratioca. Ništa neće stati pred Njegovo lice.
1. I pet stotina i jedanaest puta noću tokom četrdeset i jednog dana uzvikivao sam naglas Gospodu potvrdu Njegovog Jedinstva.
2. Takođe sam slavio Njegovu mudrost, kojom je On načinio svetove.
3. Da, veličao sam Ga zbog Njegove jasne suštine, kojom je univerzum postao svetao.
4. Zahvaljivao sam Mu zbog Njegove mnogostrukе milosti; obožavao sam Njegovu veličanstvenost i dostojanstvo.
5. Drhtao sam pred Njegovom moći.
6. Uživao sam u Harmoniji i Lepoti Njegove Suštine.
7. U Njegovu Pobedu progonio sam Njegove neprijatelje; da, nagnao sam ih niz strminu; stropoštao sam se za njima u najdublji bezdan; da, tu sam imao udela u slavi mog Gospoda.
8. Njegov Sjaj je sijao na me; obožavao sam Njegov divni sjaj.
9. Odmarao sam se diveći se Njegovoj Postojanosti, kako podrhtavanje Njegovog Univerzuma, disolucija svih stvari, Njega neće pokrenuti.
10. Da, zaista, ja Gospod Namesnik Njegovog Kraljevstva, ja, Adonai, koji govorim mom služitelju V.V.V.V.-u vladam i upravljam umesto Njega.
11. I još sam uobličio reč dvostrukе moći u Glasu Majstora, upravo reč 418.
12. I sve te stvari me nisu obmanule, nego sam ih svojom suptilnošću rasprostro u Dvanaest Zraka Krune.
13. A tih dvanaest zraka behu Jedno.

IV



0. Onda malo dete, ljubavnik Adonai-ev, baš V.V.V.V.V., odražavajući sjaj Adonai-a, uzdiže svoj glas i reče:
1. Slava Bogu i Hvala Bogu! Samo je Jedan Bog, i Bog je neizmerno velik. On je oko nas i ne postoji snaga do u Njemu uzvišenom, velikom.
2. Tako V.V.V.V. posta lud, i nag hodaše okolo.
3. I sve te stvari iščezoše, jer on ih je razumeo sve, da one benu samo poput starih rita na Božanskom Savršenstvu.
4. I žalio ih je sve, jer one bejahu samo iskrivljeni odrazi.
5. I udarao je po njima, da ne bi imale vlast nad pravednim.
6. I uskladio ih je u jednu sliku, predivnu za gledanje.
7. I pošto ih je tako pokorio, ostade nekakva čarolija svetosti usred šuplje sfere spoljašnjeg sjaja.
8. Tako da sve posta sjajno.

9. I pošto ih je čvrsto utvrdio u redu i poretku,
10. On proglaši savršenstvo, nevestu, užitak Boga u Njegovom stvaranju.
11. Ali premda je tako radio, on je uvek proveravao svoj rad Zvezdom 418.
12. I to ga nije obmanulo; nego je svojom suptilnošću rasprostro sve to u Dvanaest Zraka Krune.
13. A tih dvanaest zraka behu Jedno.

V

¶

0. Umesto krsta nevidljiva tačka koja nema osobine ni delove niti veličinu. Niti zaista ima položaj, budući da je izvan prostora. Niti ima postojanje u vremenu, jer ona je izvan Vremena. Niti ima uzrok ni posledicu, budući da je njen Univerzum na svaki način beskonačan, i nema ništa sa ovim našim koncepcijama.
1. Tako je pisao *οὐ μή*. Oslobođeni Adept, i ne zbuni ga smeh Majstora Hrama.
2. Niti se postidi slušajući smeh malih paklenskih pasa.
3. Jer on je bio na svom mestu, a njegova laž bi istina na njegovom mestu.
4. Mali psi ga ne mogu ispraviti, jer oni ne mogu ništa sem da laju.
5. Majstori ga ne mogu ispraviti, jer oni kažu: Dodi i vidi.
6. I ja dođoh i videh, da, ja, Perdurabo, Filozofus Spoljašnjeg Kolegijuma.
7. Da, baš ja, čovek, videh ovo čudo.
8. I ne mogu ga posredovati.
9. Ono što me uspostavilo je nevidljivo i nespoznatljivo u svojoj suštini.
10. Samo oni koji znaju ONO mogu biti znani.
11. Jer oni imaju genij moćnog mača 418.
12. A oni nisu obmanuti nijednom od ovih stvari; nego su ih svojom suptilnošću sve rasprostrli u Dvanaest Zraka Krune.
13. A tih dvanaest zraka su Jedno.

VI

¶

0. Dublje, sve dublje u mulj stvari! Dalje, sve dalje u beskrajno Prostranstvo Bezdana.
1. Velika boginja koja se svija preko Univerzuma je moja ljubavnica; ja sam krilati globus u njenom srcu.
2. Ja se uvek sažimam kao što se ona uvek rasprostire;
3. Na kraju je sve to jedno.
4. Iz naših ljubavi izrodi se Otac i Tvorac svih stvari.
5. On je uspostavio elemente: etar, vazduh, vodu, zemlju i vatru.
6. On je uspostavio lutajuće zvezde u njihovim putanjama.
7. On je orao svojim Plugom od sedam zvezda, tako da se Sedam zaista može kretati, a da ipak uvek pokazuje na nepromenljivo Jedno.
8. On je uspostavio Osam Pojaseva, kojima je opasao globuse.
9. On je uspostavio Trojstvo Trijada u svim stvarima, nagoneći vatru u vatru, i uređujući sve stvari u Stalnom Boravištu Kraljeva Egipta.
10. On je uspostavio Svoju vlast u Svom kraljevstvu.
11. Ipak se i Otac pokorava Moći Zvezde 418 i stoga
12. Njegovom suptilnošću On sve to rasprostire u Dvanaest Zraka Krune.
13. A tih dvanaest zraka su Jedno.

VII



0. Zatim sam si u moći Lava uobličio tu svetu i bezobličnu vatru, שֶׁקְ, koja je strelovito jurila i sevala kroz dubine Univerzuma.
1. Na dodir Qadosh Vatre zemlja se rastopi u tečnost bistru poput vode.
2. Na dodir Qadosh Vatre voda ispari u proziran vazduh.
3. Na dodir Qadosh Vatre vazduh se zapali, i posta Vatra.
4. Na dodir Qadosh Vatre, O Gospode, Vatra se rasu u Prostor.
5. Na dodir Qadosh Vatre, O Gospode, Prostor se rastvori u Dubinu Uma.
6. Na dodir Qadosh Vatre Um Oca nesta u sjaju našeg Gospoda Sunca.
7. Na dodir Qadosh Vatre Briljantnost našeg Gospoda se apsorbovala u Ništavilu naše Dame čije Telo je od Mlečnih Zvezda.
8. Qadosh Vatra zgasnu tek onda kada Ulazeći bi odagnan s praga,
9. I kada se Gospod Tišine uspostavi na Lotosovom cvetu.
10. Tada bi dovršeno sve što se trebalo dovršiti.
11. I Sve i Jedan i Ništa bejahu ubijeni kada je ubijen Ratnik 418,
12. Kada je ubijena suptilnost koja je sve ove stvari rasprostrla u Dvanaest Zraka Krune,
13. Koji se ponovo vratiše u Jedno, i iza Jednoga, sve do vizije Lude koji u svojoj ludosti čaraše s rečju Ararita, i iza Reči i Lude; da, iza Reči i Lude.

**THE HOLY BOOKS OF THELEMA**

LIBER LXI

LIBER I  
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**LIBER LXI VEL CAVSÆ**

## A.:A.: THE PRELIMINARY LECTION INCLUDING THE HISTORY LECTION

## A.:A.: Publication in Class D

## THE PRELIMINARY LECTION

In the name of the Initiator, Amen.

1. In the beginning was Initiation. The flesh profiteth nothing; the mind profiteth nothing; that which is unknown to you and above these, while firmly based upon their equilibrium, giveth life.
2. In all systems of religion is to be found a system of Initiation, which may be defined as the process whereby a man comes to learn that unknown Crown.
3. Though none can communicate either the knowledge or the power to achieve this, which we may call the Great Work, it is yet possible for initiates to guide others.
4. Every man must overcome his own obstacles, expose his own illusions. Yet others may assist him to do both, and they may enable him altogether to avoid many of the false paths, leading no whither, which tempt the weary feet of the uninitiated pilgrim. They can further insure that he is duly tried and tested, for there are many who think themselves to be Master who have not even begun to tread the Way of Service that leads thereto.
5. Now the Great Work is one, and the Initiation is one, and the Reward is one, however diverse are the symbols wherein the Unutterable is clothed.
6. Hear then the history of the system which this lection gives you the opportunity of investigating. Listen, we pray you, with attention: for once only does the Great Order knock at any one door. Whosoever knows any member of that Order as such, can never know another, until he too has attained to mastery. Here, therefore, we pause, that you may thoroughly search yourself, and consider if you are yet fitted to take an irrevocable step. For the reading of that which follows is Recorded.

## THE HISTORY LECTION

7. Some years ago a number of cipher MSS. were discovered and deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.
8. Among the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. Those who discovered the ciphers wrote to S.D.A., and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.
9. After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that S.D.A.'s scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgements of any other person whomsoever . how much more, then, one of themselves, and that one most highly revered! . they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.
10. Shortly after this, one called S.R.M.D. announced that he had formulated such a link, and that himself and two others were to govern the Order. New and revised rituals were issued, and fresh knowledge poured out in streams.
11. We must pass over the unhappy juggleries which characterised the next period. It has throughout proved impossible to elucidate the complex facts. We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose

and pretentious nonsense: the knowledge proved worthless even where it was correct: for it is in vain that pearls, be they never so clear and precious, are given to the swine. The ordeals were turned into contempt, it being impossible for anyone to fail therein. Unsuitable candidates were admitted for no better reason than that of their worldly prosperity. In short, the Order failed to initiate.

12. Scandal arose, and with it schism.

13. In 1900, one P., a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other.

14. He discovered that S.R.M.D., though a scholar of some ability and a magician of remarkable powers, had never attained complete initiation: and further had fallen from his original place, he having imprudently attracted to himself forces of evil too great and terrible for him to withstand. The claim of the Order that the true adepts were in charge of it was definitely disproved.

15. In the Order, with two certain exceptions and two doubtful ones, he found no persons prepared for initiation of any sort.

16. He thereupon by his subtle wisdom destroyed both the Order and its chief.

17. Being himself no perfect adept, he was driven of the Spirit into the Wilderness, where he abode for six years, studying by the light of reason the sacred books and secret systems of all countries and ages.

18. Finally, there was given unto him a certain exalted grade whereby a man becomes master of knowledge and intelligence, and no more their slave. He perceived the inadequacy of science, philosophy, and religion; and exposed the self-contradictory nature of the thinking faculty.

19. Returning to England, he laid his achievements humbly at the feet of a certain adept D.D.S., who welcomed him brotherly and admitted his title to the grade which he had so hardly won.

20. Thereupon these two adepts conferred together, saying: May it not be written that the tribulations shall be shortened? Wherefore they resolved to establish a new Order which should be free from the errors and deceits of the former one.

21. Without Authority they could not do this, exalted as their rank was among adepts. They resolved to prepare all things, great and small, against that day when such Authority should be received by them, since they knew not where to seek for higher adepts than themselves, but knew that the true way to attract the notice of such was to equilibrate the symbols. The temple must be builded before the God can indwell it.

22. Therefore by the order of D.D.S. did P. prepare all things by his arcane science and wisdom, choosing only those symbols which were common to all systems, and rigorously rejecting all names and words which might be supposed to imply any religious or metaphysical theory. To do this utterly was found impossible, since all language has a history, and the use (for example) of the word .spirit. implies the Scholastic Philosophy and the Hindu and Taoist theories concerning the breath of man. So was it difficult to avoid implication of some undesirable bias by using the words "order", "circle", "chapter", "society", "brotherhood", or any other to designate the body of initiates.

23. Deliberately, therefore, idid he take refuge in vagueness. Not to veil the truth to the Neophyte, but to warn him against valuing non-essentials. Should therefore the candidate hear the name of any God, let him not rashly assume that it refers to any known God, save only the God known to himself. Or should the ritual speak in terms (however vague) which seem to imply Egyptian, Taoist, Buddhist, Indian, Persian, Greek, Judaic, Christian or Moslem philosophy, let him reflect that this is a defect of language, the literary limitation and not the spiritual prejudice of the man P.

24. Especially let him guard against the finding of definite sectarian symbols in the teaching of his master, and the reasoning from the known to the unknown which assuredly will tempt him. We labour earnestly, dear brother, that you may never be led away to perish upon this point; for thereon have many holy and just men been wrecked. By this have all the visible systems lost the essence of wisdom. We have sought to reveal the Arcanum; we have only profaned it.

25. Now when P. had thus with bitter toil prepared all things under the guidance of D.D.S. (even as the hand writes, while the conscious brain, though ignorant of the detailed movements,

applauds or disapproves the finished work) there was a certain period of repose, as the earth lieth fallow.

26. Meanwhile these adepts busied themselves intently with the Great Work.

27. In the fullness of time, even as a blossoming tree that beareth fruit in its season, all these pains were ended, and these adepts and their companions obtained the reward which they had sought. They were to be admitted to the Eternal and Invisible Order that hath no name among men.

28. They therefore who had with smiling faces abandoned their homes, their possessions, their wives, their children, in order to perform the Great Work, could with steady calm and firm correctness abandon the Great Work itself; for this is the last and greatest projection of the alchemist.

29. Also one V.V.V.V.V. arose, an exalted adept of the rank of Master of the Temple (or this much He disclosed to the Exempt Adepts) and His utterance is enshrined in the Sacred Writings.

30. Such are Liber Legis, Liber Cordis Cincti Serpente, Liber Liberi vel Lapidis Lazuli and such others whose existence may one day be divulged to you. Beware lest you interpret them in either in the Light or the darkness, for only in L.V.X. may they be understood.

31. Also He conferred upon D.D.S., O.M., and another, the Authority of the Triad, who in turn have delegated it unto others, and they yet again, so that the Body of Initiates may be perfect, even from the Crown unto the Kingdom and beyond.

32. For Perfection abideth not in the Pinnacles, or in the Foundations, but in the ordered Harmony of one with all.

**LIBER B VEL MAGI SVB FIGVRÂ I**

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 is 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 unto Him in the grade of Practicus (which reflected 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 LIBERI VEL LAPIDIS LAZVLI  
ADVMBRATIO KABBALÆ ÆGYPTIORUM SVB FIGVRÂ VII**

BEING THE VOLUNTARY EMANCIPATION OF A CERTAIN EXEMPT ADEPT FROM HIS  
ADEPTSHIP. THESE ARE THE BIRTH-WORDS OF A MASTER OF THE TEMPLE

PROLOGUE OF THE UNBORN

1. Into my loneliness comes.
2. The sound of a flute in dim groves that haunt the utmost 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.
6. And their perfume smokes upwards 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 ph.nix hath if 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 æthyr, 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! Io 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 shalt 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 niddering 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; yea, to unbind the bound.

## II

1. O my God! use Thou me again, alway. For ever! For ever!
2. That which came fire from Thee cometh water from me; let therefore Thy Spirit lay hold on me, so that my right hand loose the lightning.
3. Travelling through space, I saw the onrush of two galaxies, butting each other and goring like bulls upon earth. I was afraid.
4. Thus they ceased fight, and turned upon me, and I was sorely crushed and torn.
5. I had rather have been trampled by the World-Elephant.
6. O my God! Thou art my little pet tortoise!
7. Yet thou sustaineſt the World-Elephant!

8. I creep under Thy carapace, like a lover into the bed of his beautiful; I creep in, and sit in Thine heart, as cubby and cosy as may be.
9. Thou shelterest me, that I hear not the trumpeting of that World-Elephant.
10. Thou art not worth an obol in the agora; yet Thou art not to be bought at the ransom of the whole Universe.
11. Thou art like a beautiful Nubian slave leaning her naked purple against the green pillars of marble that are above the bath.
12. Wine jets from her black nipples.
13. I drank wine awhile agone in the house of Pertinax. The cup-boy favoured me, and gave me of the right sweet Chian.
14. There was a Doric boy, skilled in feats of strength, an athlete. The full moon fled away angrily down the wrack. Ah! but we laughed.
15. I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
16. I have a crown of thorns for all my dower.
17. Thou art like a goat.s horn from Astor, O Thou God of mine, gnarl.d and crook.d and devilish strong.
18. Colder than all the ice of all the glaciers of the Naked Mountain was the wine it poured for me.
19. A wild country and a waning moon. Clouds scudding over the sky. 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 inane folk of the earth; I walk alone with my little puppets in the gardne.
38. I am Gargantuan great; yon galaxy is but the smokering 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.

## III

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 vineclad 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 Mine Altars.
19. Amen.
20. Let is 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 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 scimatar. 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. O Thou delicious God, smile sinister!
48. I pluck Thee, O my God, like a purple plum upon 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 blessed One! O God! O my devourer!
12. Let me fall, fall down, fall way, afar, alone!
13. Let me fall!

14. Nor is their 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 ointments 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. Ohé! the song to Iao, the song to Iao!
23. Come, let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indicible!
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, selfknowledge.
27. Yea, an angel troubled the waters.
28. This was the cry of Him: IIIOOOShBThIO-IOIIIAMAMThIBI-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 hood.
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; year, 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 pol in my joy; I am goodly with brown and gold and silver.
3. Why, I am lovlier than the russet autumn woods at the first snowfall.
4. And the crystal cave of my thought is lovlier 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 cicida!
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 Citlalteptl.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
15. Yea, Thou was 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 the 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 unthinkingly 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 below 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 first 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 reinest 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 was Thou, O Cæsar, 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 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 æon; 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 kissed abide.
17. There is none other beside Thee in the whole Universe of Love.
18. My God, I loveThee, O Thou goat with gilded horns!
19. Thou beautiful bull ofApis! Thou beautiful serpent of Apèp! 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 forst 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 burst over the bonds of Space and Time; mylove 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 PORTA LVCIS SVB FIGVRÂ X**

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 and women heard andunderstood, and trhough 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 those 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 man 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 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 unintelligibile - 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 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 adepts, seeing all 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 consumd 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 TRIGRAMMATON SVB FIGVRÂ XXVII**

BEING THE BOOK OF THE TRIGRAMS OF THE MUTATIONS OF THE TAO  
WITH THE YIN AND THE YANG



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 CORDIS CINCTI SERPENTE SVB FIGVRÂ אַדְנִי**

## 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 awakening! 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 devoured 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 brightwith 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. 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 engulph 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 therat. He spake: O Adonai and my master, I have born the inkhorn and 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. and said: The earth is ripe for vintage; let us eat of her grapes and be drunken thereon.
51. And 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 it was.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 behld 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 betwen 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 now is the Master? cry the little crazy boys. He is dead! He is shamed! He is wedded! and their mockery shall ring around the world.
36. But the Master shall have 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 miught not endure thee. And lo!
50. I was alone in a great park, and by a certain hillock was a ring of deep anamelled grass wherein greed-clad ones, most beautiful, played.
51. In their play I came even unto the land of Fairy Sleep.

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 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 did 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 obstructions.
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 about me 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 sign of Thy delight; all night I delight in Thy song.
35. There is no other day or night that 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 places; 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 belooved, 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, the 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 majestical 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 into 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 the 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 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-loham.
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 Magistry, 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 shall 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 the 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; the 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 darkenss 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 ight 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 grey 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 conquerer, 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 vermillion; thou hast plastered thy cheeks with ivory enamels. Thou hast played the wanton in every gate and byway 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 flamed, 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 Magistry of this Opus is a secret magistry 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 all 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 coils 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 established 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 'established 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 'established 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! blessed 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 resplendent 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, the chaste and obscene, the androgynous and gynandrous 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 pelt, 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 thereon. 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 Thebæ 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 he was 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 as 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 Apèp, 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 to 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 faroff 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 gathered 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 lie 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 STELLÆ RVBEÆ SVB FIGVRÂ LXVI**

1. Apèp 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:  
 Út! Út! Út!  
 Ge; fu latrai,  
 Le fu malai  
 Kūt! Hūt! Nūt!  
 Al Ō Āī  
 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 ♂ and ♀, ☽ 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 he shall 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 worm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.
38. I, Apes 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 rashest 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 Apes, 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 TZADDI VEL HAMVS HERMETICVS SVB FIGVRÂ XC**

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 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 a Companion; and the 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 yourself 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 yourself 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 CHETH VEL VALLVM ABIEGNI SVB FIGVRÂ CLVI**

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 fornications.
3. Thou shalt mingle thy life with the universal life. Thou shalt not keep 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 accursed 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 are 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 AL VEL LEGIS SVB FIGVRÂ CCXX**

AS DELIVERED BY XCIII = 418 VNTO DCLXVI

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 splendidous 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 & faery, of the stars, and two.
29. For I am divided for love.s sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.
31. For these fools of men and their 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. Accurséd! Accurséd 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 they not 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 judgements 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 x 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.

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 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 accursed 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 and 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!

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 stèle of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstraction 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 blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your 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-pakraat 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 veilèd 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 Kephra 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 overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses; 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.

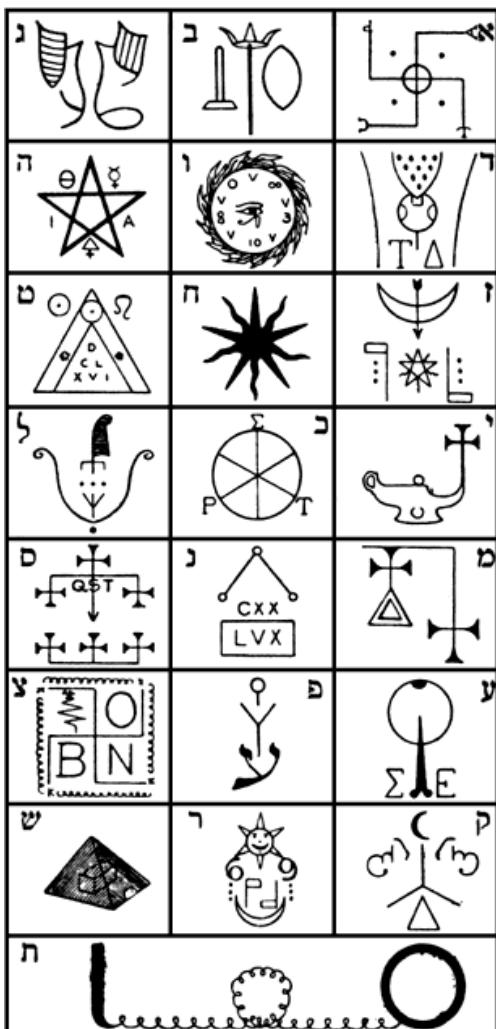
The priest of the princes,

*Ankh-f-n-khonsu*  
☥

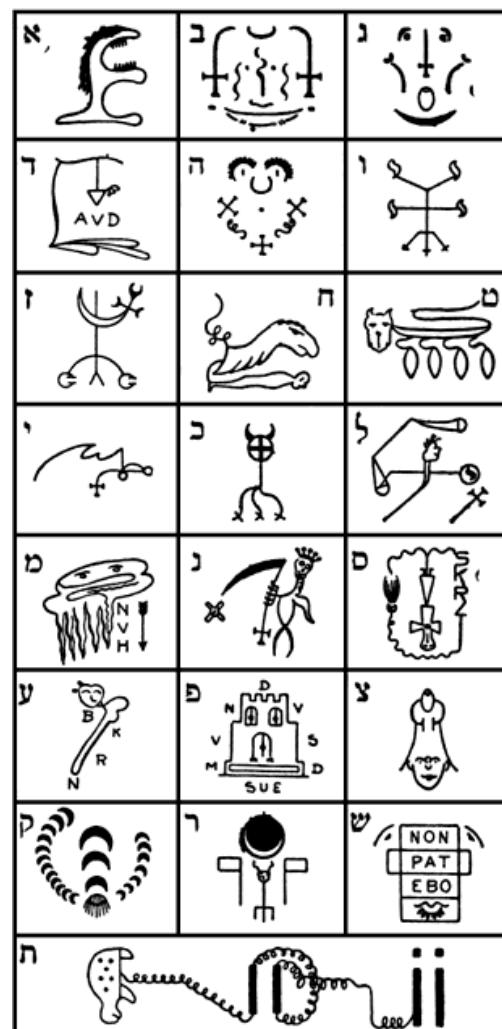
**LIBER ARCANORVM τῶν ΑΤΒ τῶν ΤΑΗΤΙ ΚΒΑΣ ΒΙΔΙΤ ΑΣΑΡ ΙΝ ΑΜΕΝΤΙ  
ΣΒ ΦΙΓΒΡÂ CCXXXI**

**LIBER CARCERORVM τῶν ΚΛΙΦΘΟΤ ΚΒΜ ΣΥΙΣ ΓΕΝΙΙΣ  
ΑΔΔΕΝΤΒΡ ΣΙΓΙΛΛΑ ΕΤ ΝΟΜΙΝΑ ΕΩΡΒΜ**

LIBER XXII DOMARVM MERCVRII  
CVM SVIS GENIIS



LIBER XXII CARCERORVM  
ΚΛΙΦΘΟΤ ΚΒΜ ΣΥΙΣ ΓΕΝΙΙΣ



(This book is true up to the grade of Adeptus Exemptus. V.V.V.V.V. 8°, 38.)

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 reveiled.
  8. Also cometh 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 powers 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

❖	A <u>ع</u> u-ia <u>ع</u> a [ <u>ع</u> = <u>়</u> ] . . . . .	Amprodias
❖	Be <u>ع</u> θaaaaabitom . . . . .	Baratchial
❖	Gitωnosap <u>ف</u> olliois . . . . .	Gargophias
❖	Dhna <u>ز</u> artar <u>و</u> θ [u <z> = st] . . . . .</z>	Dagadiel
❖	Hoo-oor <u>و</u> -i <u>غ</u> . . . . .	Hemethterith
❖	Vuaretza—[a secret name follows] . . . . .	Uriens
❖	Zoo <u>و</u> asar . . . . .	Zamradiel
❖	Chiva-abrahadabra-cadaxviii . . . . .	Characith
❖	θal <u>ع</u> er-ā-dekerval . . . . .	Temphioth
❖	Iehuvah <u>ع</u> an <u>ع</u> θatan . . . . .	Yamatu
❖	Kerugunavel . . . . .	Kurgasiax
❖	Lusanaherandraton . . . . .	Lafcursiax
❖	Malai . . . . .	Malkunofat
❖	Nadimraphoroio <u>ع</u> θalai . . . . .	Niantiel
❖	Sala <u>ه</u> lala-amrodnaq <u>ع</u> i <u>غ</u> . . . . .	Saksaksalim
❖	Oaoaa <u>و</u> ooo <u>ع</u> -i <u>غ</u> . . . . .	A'ano'nin
❖	Pura <u>ه</u> metai-ap <u>ه</u> metail . . . . .	Parfaxitas
❖	Xan <u>ه</u> azgeran <u>ه</u> ?-i <u>غ</u> [ <u>ه</u> ? = sh, q] . . . . .	Tzuflifu
❖	Qani <u>د</u> nayx-ipamai . . . . .	Qulielfi
❖	Ra-a-gioselahladnaimawa-i <u>غ</u> . . . . .	Raflifu
❖	Shabnax-odobor . . . . .	Shalicu
❖	Thath'u <u>ه</u> thith <u>ه</u> thuth-thi <u>غ</u> . . . . .	Thantifaxath

**LIBER A'ASH VEL CAPRICORNI PNEVMATICI SVB FIGVRÂ CCCLXX**

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 seacaptain.
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 from 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-Genetrix 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 a 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 worshippeth 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 bazar, 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, even 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 the mother of war, in the darkness that holds light in his hand as a 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 TAV VEL KABBALÆ TRIVM LITERARVM SVB FIGVRÂ CD

**X C N**

The Magister Templi, the Adeptus, the Neophyte  
[ $8^\circ=3^\square$ ,  $5^\circ=6^\square$ ,  $0^\circ=0^\square$ ]

**N S M**

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

**R N H**

The fucntions of the 3 Orders: Silence in Speech;  
Silence; Speech in Silence: Construction, Preserva-  
tion, Destruction

**R N H**

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

**C S R**

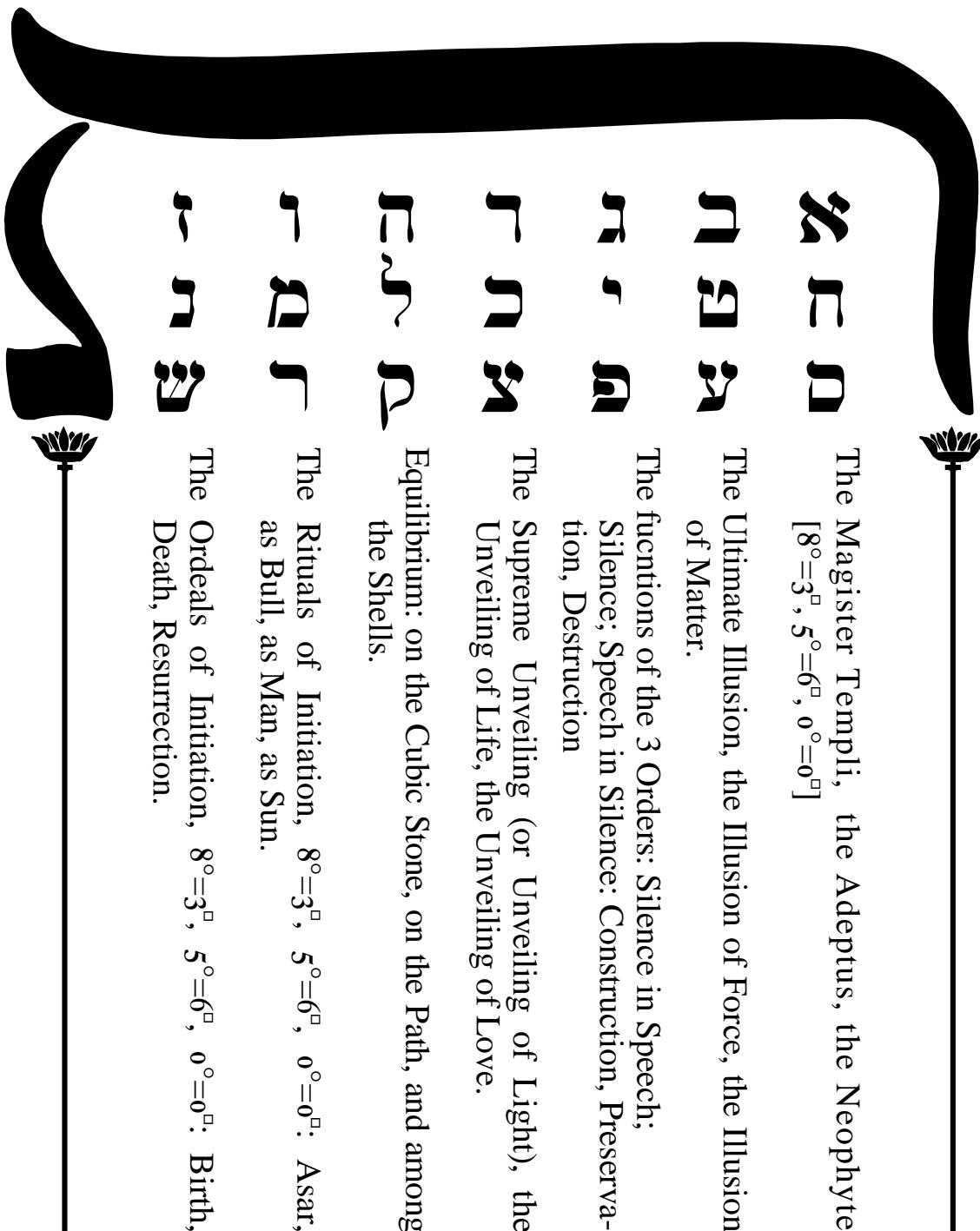
Equilibrium: on the Cubic Stone, on the Path, and among  
the Shells.

**R Q R**

The Rituals of Initiation,  $8^\circ=3^\square$ ,  $5^\circ=6^\square$ ,  $0^\circ=0^\square$ : Asar,  
as Bull, as Man, as Sun.

**R N S**

The Ordeals of Initiation,  $8^\circ=3^\square$ ,  $5^\circ=6^\square$ ,  $0^\circ=0^\square$ : Birth,  
Death, Resurrection.



**LIBER DCCCXIII VEL ARARITA SVB FIGVRÂ DLXX**

I

¶

فَلْ هُوَ اللَّهُ أَحَدٌ إِنَّهُ الصَّمْدُ لَمْ يَلِدْ وَلَمْ يُوَلَدْ وَلَمْ  
يَكُنْ لَّهُ كَفُواً أَحَدٌ

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
1. Let me extol Thy perfections before men.
2. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veal Thy perfections.
3. Thou hast appeared unto me as an agèd God, a venerable God, the Lord of Time, bearing a sharp sickle.
4. 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.
5. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.
6. 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.
7. Thou has 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.
8. Thou hast appeared unto me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.
9. 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.
10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.
11. 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.
12. Yet even so was I not deceived; for the crown hath twelve rays.
13. And these twelve rays are one.

II

¶

0. Now then I saw things averse and evil; and they were not, even as Thou art Not.
1. I saw the twin heads that even battle against one another, so that all their thought is a confusion. I saw Thee in these.
2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.
3. I saw the devouring mothers of Hell, that eat up their children. O ye that are without understanding! I saw Thee in these.
4. I saw the merciless and unmajestic like harpies, tearing their foul food. I saw Thee in these.
5. 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.
6. I saw the petty, the quarrelsome, the selfish, they were like men, O Lord, they were like men, O Lord, they were even like unto men. I saw Thee in these.
7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
8. 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.
9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other.s tounges for pain. I saw Thee in these.

10. 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.

11. 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.

12. For I expanded it by my subtlety into Twelve Rays of the Crown.

13. And these twelve rays were One.

## III



0. 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.

1. 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.

2. Also did I glorify His wisdom, whereby He made the worlds.

3. Yea, I praised Him for His intelligible essence, whereby the universe became light.

4. I did thank Him for his manifold mercy; I did worship His magnificence and majesty.

5. I trembled before His might.

6. I delighted in the Harmony and Beauty of his Essence.

7. In His Victory I pursued His enemies; yea I drove them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.

8. His Splendour shone upon me; I adored his adorable splendour.

9. I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.

10. 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.

11. Yet also did I formulate the word of double power in the Voice of the Master, even the word 418.

12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.

13. And these twelve rays were One.

## IV



0. 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:

1. 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.

2. Thus did V.V.V.V.V. become mad, and wend about naked.

3. And all these things fled away, for he understood them all, that they were but as old rags upon the Divine Perfection.

4. Also he pitied them, that they were but reflections distored.

5. Also he smote them, lest they should bear rule over the just.

6. Also he harmonized them into one picture, beautiful to behold.

7. And having thus conquered them, there was a certain glamour of holiness even in the hollow sphere of outward brilliance.

8. So that all became splendid.

9. And having firmly established them in order and disposition,

10. He proclaimed the perfection, the bride, the delight of God in his creation.

11. But though thus he worked, he tried ever his work by the Star 418.
12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.
13. And these twelve rays were One.

## V

¶

0. In the place of the cross the indivisible point which hath no points nor part 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.
1. So wrote *οὐ μη* the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.
2. Nor was he ashamed, hearing the laughter of the little dogs of hell.
3. For he abode in his place, and his falsehood was truth in his place.
4. The little dogs cannot correct him, for they can do naught but bark.
5. The masters cannot correct him, for they say: Come and see.
6. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
7. Yea, even I the man beheld this wonder.
8. And I could not deliver it unto myself.
9. That which established me is invisible and unknowable in its essence.
10. Only they who know IT may be known.
11. For they have the genius of the mighty sword 418.
12. 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.
13. And these twelve rays are One.

## VI

¶

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



0. Then in the might of the Lion did I formulate unto myself that holy and formless fire, שֶׁקְ, which darteth and flasheth through the depths of the Universe.
1. At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
2. At the touch of the Fire Qadosh the water smoked into a lucid air.
3. At the touch of the Fire Qadosh the air ignited, and became Fire.
4. At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
5. At the touch of the Fire Qadosh, O Lord, the Space resolved itself into a profundity of Mind.
6. At the touch of the Fire Qadosh the Mind of the Father was broken up into the brilliance of our Lord the Sun.
7. 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.
8. Then only was the Fire Qadosh extinguished, when the Enterer was driven back from the threshold,
9. And the Lord of Silence was established upon the Lotus flower.
10. Then was accomplished all that which was to be accomplished.
11. And All and One and Naught were slain in the slaying of the Warrior 418,
12. In the slaying of subtlety that expanded all these things into the Twelve Rays of the Crown,
13. 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.

**STELA OTKROVENJA**

*Čini što ti volja i to treba da bude sav Zakon.*

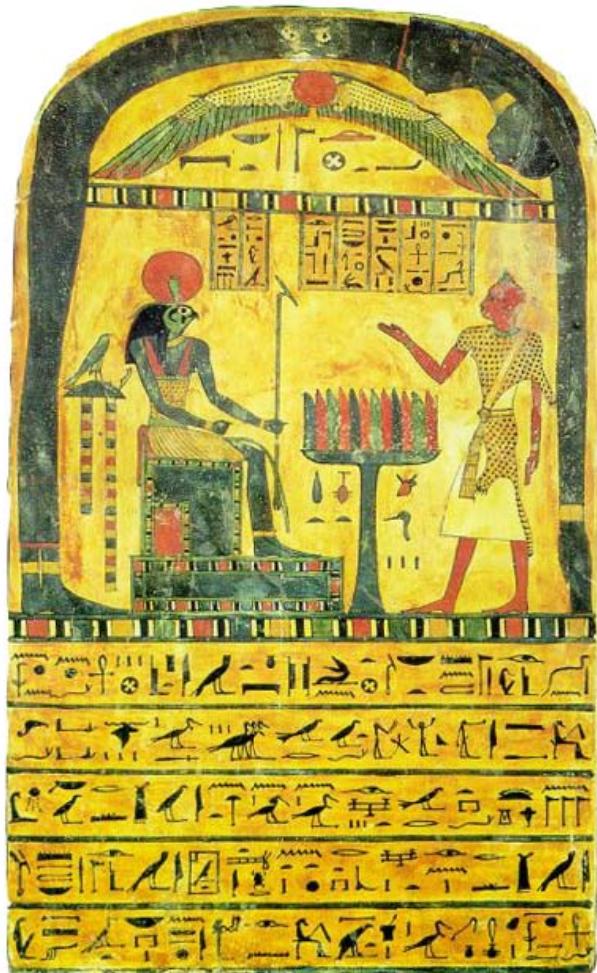
**Stela Otkrovenja** je egipatski religijski artefakt koji datira iz 26-te dinastije. To je drvena ploča presvućena gipsanim malterom i oslikana mitološkim scenama i hijeroglifskim ispisima. Napravljena je da bi komemorirala smrt tebanskog sveštenika boga Mentu koji se zvao **Ankh-f-n-khonsu**. Iako su mnogi objekti uobičajeno bili zapečaćeni u grobnici zajedno sa telom, posmrtnе stele kao što je ova su bile postavljane izvan grobnice kao žižna tačka za ponude koje su davane od strane prijatelja i rođaka preminulog.

Stela Otkrovenja je naročito sveta Telemitima zato što je kroz ovaj artefakt Zakon Teleme otkriven Alisteru Kroliju u 1904 e.v., inaugurisan Novi Æon Horusa. Ukratko po pronalasku Stele u muzeju u Kairu, Kroli je primio mistično opštenje znano kao *Knjiga Zakona*. Mnogo onoga što je Kroli otkrio u Steli Otkrovenja "je postavilo scenu" ili formiralo osnovu za ove kanalizane stihove.

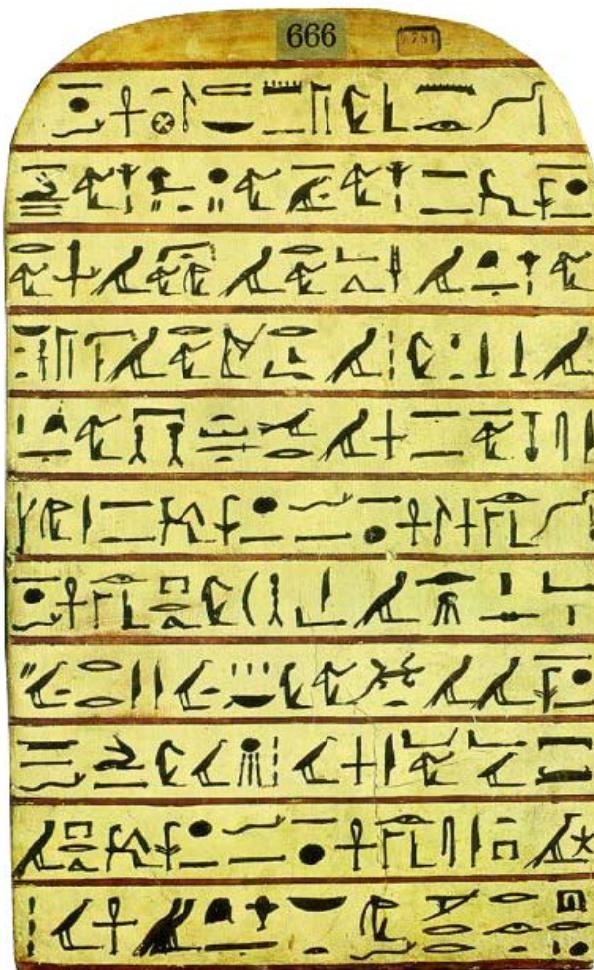
**STELA OTKROVENJA**

Teba, XXVI Dinastija  
 Naslikano preko gipsanog maltera na Drvetu  
 31 × 51.5 cm (otprilike 12" × 20")  
 Katalogni br. 666 - Bulak muzej, Kairo, Egipat

prednja strana



zadnja strana



## Prevod Hijeroglifa na Steli Otkrovenja

Vrh: Hadit, veliki bog, gospod neba.

Iznad levo: Ra-Hoor-Khut, glavešina bogova.

Iznad desno: Pokojni, prorok Mentua, gospodara Thebe, onaj za koga su vrata neba otvorena u Thebi, Ankh-f-n-khonsu.

Ispod oltara: hleb, voda, stoka i živina.

Pokojni, prorok Mentua, gospodara Thebe, Ankh-f-n-khonsu, istinitog glasa, kaže: „O uzvišeni! Ja obožavam veličinu tvojih duhova, o silna dušo, koja podstičeš užas svojeg duha među bogovima. Pojavljujući se na velikom tronu, on putuje put duše, duha, i tela, primajući svetlost, bivajući opremljen, Ja sam napravio moj put ka mestima u kojima su Ra, Tum, Kefra i Hator; Ja, pokojni sveštenik Mentua, gospodara Thebe, Ankh-f-n-Khonsu, sin osobe istog ranga, Bes-n-Maut, i sveštenice Amoun-Ra, gospodarice kuće Ta-Nech.“

Pokojni, prorok Mentua, gospodara Tebe, Ankh-f-n-khonsu, istinitog glasa, kaže: „O moje srce moje majke, O srce koje sam imao dok sam bio na zemlji, nemoj se podići protiv mene u svedočenju, ne protivi mi se kao sudija, ne tereti me u prisustvu velikog boga, gospoda Zapada, jer sam se pridružio zemlji na velikom Zapadu kada sam bujao na zemlji!“ Pokojni, prorok Mentua, gospodara Tebe, Ankh-f-n-khonsu, istinitog glasa, kaže: „O, ti koji imаш samo jednu ruku, koji sijaš na mesecu, pokojni Ankh-f-n-khonsu je napustio množine i ponovo se pridružio onima koji su u svetlosti, on je otvorio prebivališno mesto zvezdi (Duaut); sada s toga, preminuli Ankh-f-n-khonsu je otisao dalje po danu kako bi radio sve što mu je ugađalo na zemlji, među živima.“

## Alister Krolijeva parafraza Hijeroglifa na Steli Otkrovenja

Gore, biserno je plavetnilo  
Nuite golo blistavilo;  
U zanosu, ona se savija da bi  
tajni žar Hadita poljubila.  
Krilati globus, plavet zvezdana,  
Moji su, O Ankh-af-na-khonsu!

Ja sam Gospodar Thebe, i  
Nadahnuti glasnik Mentuov;  
Zbog mene se otkriva zastrto nebo,  
Samoubijenog Ankh-af-na-khonsu  
Čije su reči istina. Prizivam, Pozdravljam  
Tvoje prisustvo, o Ra-Hoor-Khuit!

Jedinstvo potpuno iskazano!  
Obožavam moć Tvoj dah,  
Vrhovni i užasni Bože,  
Koji činiš da bogovi i smrt  
Drhte pred Tobom:  
Ja, ja te obožavam!

Poјavi se na prestolu Raovom!  
Otvari puteve Khuove!  
Osvetli puteve Kaove!

Kazivanje Mentu-a, brata koji govori istinu  
Ko je bio gospodar Thebe od svog rođenja:  
O srce moje, srce moje majke!  
O srce koje sam imao na zemlji!  
Ne hvataj se u koštač sa mnom ti svedoče!  
Ne protivi mi se, proceni, na moje traženje!  
Sada me ne okrivljuju nesposobni  
Pred Velikim Bogom, užasnim Gospodom  
Zapada!

Jer ja sam učvrstio jedno za drugo  
Bajalicom za njihov mistični pojas,  
Zemlja i čudesni Zapad,  
Kada sam rastao, o zemljo, na tvojim grudima!

Mrtvi čovek Ankh-f-n-Khonsu  
Govori svojim istinitim i spokojnim glasom:  
O ti koji imаш jednu ruku!  
O ti koji si najsajniji na mesecu!  
Ja te uplićem u raspredene čini;  
Ja te mamim talasastom melodijom.

Mrtvi čovek Ankh-f-n-Khonsu  
Odvojen od mračne svetine,

Putevi Khabsa potpuno hrle  
Da me uznemire ili smire!  
Aum! neka me to ispuni!

Svetlost je moja; njeni zraci sažiju  
me: Načinih vrata tajna  
U kući Ra-a i Tuma  
Kefre i Ahatore.  
Tvoj Tebanac sam, o Mentu,  
Prorok Ankh-af-na-khonsu!

Bes-na-Mautom grudi svoje udaram  
Mudrošću Ta-Necha čaroliju svoju tkam  
Pokaži svoj sjaj zvezdani, o Nuit!  
Pozovi me u Kući tvojoj da živim,  
O krilata zmijo svetla, Hadit!  
Budi uz mene, Ra-Hoor-Khuit!

Udružen sa stanovnicima svetlosti,  
Otvara Duant, boravišta zvezde,  
Dobija njihove ključeve.

Mrtvi čovek Ankh-f-n-Khonsu  
Ima svoj prolaz u noći,  
Njegovo zadovoljstvo na zemlji je da čini to  
Među živima.

*Ljubav je zakon, ljubav pod voljom.*

