

AN ASPIRANT'S COMMENTS TO LIBER VII

LIBER LIBERI VEL LAPIDIS LAZULI ADYMBRATIO KABBALAE AEGYPTIORUM SUB FIGURA VII

Being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship.
These are the Birth-Words of a Master of the Temple.

The full knowledge of the interpretation of this book is concealed from all save only the Sixfold Star.
The Neophyte must nevertheless acquire a copy and thoroughly acquaint himself with the contents.

He must commit one chapter to memory.

By authority of V.V.V.V.V. This book is published and issued.

The comments were composed at the end of the Neophyte period by Frater Orpheus and represent solely the Aspirant's limited viewpoint. That apology put forth, this work also represents that same Aspirant's understanding after having worked the Thelemic system with over a decade of Aspiration to the Great Work. The lined in **Bold** are by NEMO (NEMO is the Master of the Temple whose task it is to develop the beginner.) The comments of Frater Orpheus are in *Italic*.

PROLOGUE OF THE UNBORN

Comment pencilled Sol in 20 [degrees] [Pisces] An. V [March 10-11, 1910ev] by NEMO.

1. Into my loneliness comes --
 "loneliness". i.e. of Babe of Abyss.
2. The sound of a flute in dim groves that haunt the uttermost hills.
 "flute". The flute of Pan.
3. Even from the brave river they reach to the edge of the wilderness.
 "river". Phrath. [One of the four rivers of Eden in Genesis.]
 "wilderness". The Abyss where is Choronzon.
4. And I behold Pan.
 "Pan". Sire of NEMO.
5. The snows are eternal above, above --
 "snows". The three Supernals.
6. And their perfume smokes upward into the nostrils of the stars.
 "stars". Nuith.
7. But what have I to do with these?
 "I" have nothing to do with these...
8. To me only the distant flute, the abiding vision of Pan.
 "I" am not as the prophet is in a state of Samadhi...
9. On all sides Pan to the eye, to the ear;
 In the Great Sea of Binah.

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.

Hence, the Prophet speaks.

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

Each chakra is enflamed.

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

The third eye, the Ajna chakra is given to seeing this great vision.

13. Myself flung down the precipice of being

From Chesed to Binah.

14. Even to the abyss, annihilation.

That annihilation that enables one to cross the Abyss.

15. An end to loneliness, as to all.

For there are other Masters in the City of the Pyramids.

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

And what is to come in this Holy Book is the recording of what the Prophet beheld.

Chapter I

(Attributed to the sacred planet Mars)

1. My God, how I love Thee!
2. With the vehement appetite of a beast I hunt Thee through the Universe.
The Shekinah yearning for the nuptial with the god-head.
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.
The heights--a view from the Supernals.
4. Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
The longing, the hunger, holy desire.
5. She lies upon the moss; there is none other but she:
*"She is benediction. She is addicted to thee. She is the rude connection. She is connecting with he...She is sublimation. She is the essence of thee. She is concentrating on he, the chosen of she."
Patti Smith.*
6. Art Thou not Pan?
Pan is Nuit.
7. I am He. Speak not, O my God! Let the work be accomplished in silence.
*The Prophet silences God!? How commandeering! How martial and so filled with testosterone!
(The Adept has balls!)*
8. Let my cry of pain be crystallized into a little white fawn to run away into the forest!
Let desire reach out to stroke the hair of Nuit, the trees of eternity.
9. Thou art a centaur, O my God, from the violet-blossoms that crown Thereto the hoofs of the horse.
The centaur is a symbol of Sagittarius which leads from Yesod to Tiphareth. This is an invocation of the Holy Guardian Angel.
10. Thou art harder than tempered steel; there is no diamond beside Thee.
11. Did I not yield this body and soul?
*The Exempt Adept gives up all to cross the Abyss.
"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." Liber Cheth, v.11.*
12. I woo thee with a dagger drawn across my throat.
*"dagger" is equivalent to the Oath of the Abyss.
"throat" is equivalent to Da'ath.*
13. Let the spout of blood quench Thy blood-thirst, O my God!
More blood for the Cup of Babalon. This is the sacramental blood of the saints poured out on this plane. And yet I wonder that it is not the bitter dregs for the higher life.
14. Thou art a little white rabbit in the burrow Night.
The Alchemical 'White Eagle'?
15. I am greater than the fox and the hole.
The Alchemical 'Red Lion'?

16. Give me Thy kisses, O Lord God!
17. The lightning came and licked up the little flock of sheep.
And the dire to the crucible?
18. There is a tongue and a flame; I see that trident walking over the sea.
19. A phoenix hath it for its head; below are two prongs. They spear the wicked.
Phoenix Wand.
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.
Finally, the completion of the Alchemical process that I have been guessing at in my previous comments.
22. My God! but I love Thee!
23. Why hast Thou whispered so ambiguous things? Wast Thou afraid, Ogoat-hoofed One, O horned One,
O pillar of lightning?
Again, a challenge to teh god-head!? How impudent!
24. From the lightning fall pearls; from the pearls black specks of nothing.
Still, such vigor seems but to arouse the god-head.
25. I based all on one, one on naught.
It all seems so calculated.
26. Afloat in the aether, 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!
*Binah--The Great Mother. She is the mistress of all Sorrow.
"And this is the wrath of God, that these things should be thus. And this is the grace of God, that these things should be thus." Liber Cheth, v. 17-18.*
30. Not Isis my mother, nor Osiris my self; but the incestuous Horus given over to Typhon, so may I be!
This verse a thought from mention of a weeping one.
31. There thought; and thought is evil.
A correction from Aiwass.
32. Pan! Pan! Io Pan! it is enough.
Invocation to regain aspiration.
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 parallellight from infinity, vilely diffracted in the haze of this mind.
The Ray of shaft of Arrows strikes Daath which disperses it.

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.



An intimation of Sagittarius as in verse 9 of this chapter.

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.

And again, the Invocation of the Holy Guardian Angel.

40. When Thou shall know me, O empty God, my flame shall utterly expire in Thy great N. O. X.
"N.O.X." = [Tzaddi] [Ayin] [Nun] = ☉ NOX. N=Mentu. O=Amoun. X=Isis Virgin.

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

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

*Both Nuit and Hadit yearn to each other to complete each other and become as one...
Ra-Hoor-Khuit.*

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.
Such all-consuming energy (symbol for Mars).

46. I have been smitten with the reek of Thy mouth, that drinketh neverwine but life.
*Cf. Liber LXV, Cap I, v.14: "Even as evil kisses corrupt the blood, so do my words devour the
spirit of man."*

47. How the dew of the Universe whitens the lips!
*CF. Liber LXV, Cap I, v.59: "Stained is the purple of thy mouth, O brilliant one, with the white
glory of the lips of Adonai."*

48. Ah! trickling flow of the stars of the mother Supernal, begone!
The Adept reaches even unto Kether...

49. I Am She that should come, the Virgin of all men.
To be wedded to the god-head as his Shekinah.

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.

The last few verses have shown the Adept's throes of ecstasy in union with the Supernals.

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

The marriage of earth and heaven.

Chapter II

(Attributed to the sacred planet Saturn)

1. O my God! use Thou me again, alway. For ever! For ever!
The Prophet surrenders to the MT.
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.
Yesod.
"fire" 𐤒. "water" 𐤁. "Spirit" 𐤌.
Cf. 777, 31bis.: Fire does a double duty as spirit. And the hand of the Prophet is loosed upon the pages of these scriptures.
3. Travelling through space, I saw the onrush of two galaxies, butting each other and goring like bulls upon earth. I was afraid.
9 & 8.
Are the Sephiroth that NEMO appends as comments to this verse? And how does this verse reflect any of the elemnts of these two spheres? Are these the two 'galaxies' that butt each other?
4. Thus they ceased fight, and turned upon me, and I was sorely crushed and torn.
Cf. 777, 32 bis.: Saturn does a double duty as earth. And so these opening verses conclude with the Prophet being uplifted; and beyond the limitations described in Liber LXV, Cap I, v.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.
5. I had rather have been trampled by the World-Elephant.
𐤋=Lead; Yesod; Ganesha.
Ganesha is the Hindu god of prudence. The Prophet's hesitance and fear is described.
6. O my God! Thou art my little pet tortoise!
An ancient model of the world had teh firmament resting atop a giant turtle. And the tortoise is attributed to Yesod.
7. Yet Thou sustainest the World-Elephant.
The elephant is attributed to the 22nd path; the Lust Atu.
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.
An Invocation of the Holy Guardian Angel.
9. Thou shelterest me, that I hear not the trumpeting of that World-Elephant.
And a rising beyond the earth plane.
10. Thou art not worth an obol in the agora; yet Thou art not to be boughtat the ransom of the whole Universe.
And an invocation unto the highest; even the Ain Soph Aur.
11. Thou art like a beautiful Nubian slave leaning her naked purple againstthe green pillars of marble that are above the bath.
Atu VXII--As above so below. Also Cf. LXV, Cap I, v.20: "O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes." And LXV, Cap II, v.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.

12. Wine jets from her black nipples.
Atu VXII--The universe in equilibrium.
13. I drank wine awhile ago in the house of Pertinax. The cup-boy favoured me, and gave me of the right sweet Chian.
Pertinax=stick to it.
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.
Yesod.
15. I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
Perdurabo.
16. I had a crown of thorns for all my dower.
Isaiah of the Torah develops a similar prophecy.
17. Thou art like a goat's horn from Astor, O Thou God of mine, gnarl'd and crook'd and devilish strong.
Markhor. {A wild goat of Northwest India.}
18. Colder than all the ice of all the glaciers of the Naked Mountain was the wine it poured for me.
Nanga Parbat. {An Himalayan mountain}
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!
More Yesod and [Ayin] house of [Saturn].
This comment by NEMO confuses me. The Devil Atu is an intimation of the mastery of the earth plane and leads to Tiphareth.
20. O all ye toads and cats, rejoice! Ye slimy things, come hither!
The toad is attributed to Yesod, as is the elephant and tortoise.
The cat is attributed to the Moon Atu.
21. Dance, dance to the Lord our God!
The dance of Shiva. Or even better: Reguli and an invocation unto the Supernals.
22. He is he! He is he! He is he!
'I am that I am'--ARARITA.
23. Why should I go on?
Cf. Liber AL vel Legis, Cap. II, vs. 73 & 74: "Ah! Ah! Death! Death! Thou shalt long for death. Death is forbidden, o man, unto thee. 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."
24. Why? Why? comes the sudden cackle of a million imps of hell.
?

25. And the laughter runs.
Cf. Liber LXV, Cap. II, vs. 20-24: "A little crazy boy that rode with me spake unto the swan, and said: Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go? And laughing I chid him, saying: No whence! No whither! The swan being silent, he answered: Then, if with no goal, why this eternal journey? 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?"
26. But sickens not the Universe; but shakes not the stars.
Cf. Liber LXV, Cap. II, v.12: "Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.
27. God! how I love Thee!
28. I am walking in an asylum; all the men and women about me are insane.
[Saturn] melancholy.
For the Neophyte, the study of one's chosen chapter of this book represents one's voice of the Khabs as painted with the sorrow of the Great Mother.
29. Oh madness! madness! madness! desirable art thou!
The rites of Bacchus.
30. But I love Thee, O God!
31. These men and women rave and howl; they froth out folly.
And Dionysis.
32. I begin to be afraid. I have no check; I am alone. Alone. Alone.
Cf. Liber AL vel Legis, Cap. II, v.23: "I am alone: there is no God where I am." Along with vs. 46-47: "Dost thou fail? Art thou sorry? Is fear in thine heart? Where I am these are not."
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 Aegean; their blood is the blood of the sunset over Athens; their stink is like a garden of Roses of Macedonia.
Cf. Liber LXV, Cap. I, v.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."
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.
Cf. Liber LXV, Cap. I, v.26-27: "Now I am with thee; I will never leave thy being. For I am the soft sinuous one entwined about thee, heart of gold!"
36. Thou art no dream, O Thou too beautiful alike for sleep and waking!
37. I disperse the insane folk of the earth; I walk alone with my little puppets in the garden.
Cf. Liber LXV, Cap. I, v.36-38: "(From a certain world cam an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent. So they will reproach thy servant saying: Who hath set thee to save us? He will be sore distressed."
38. I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.
Ring of [Saturn].

39. Burn Thou strange herbs, O God!
40. Brew me a magic liquor, boys, with your glances!
*For this and the previous verse, Cf. Liber AL vel Legis, Cap. I, v.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!"*
41. The very soul is drunken.
Cf. Liber LXV, Cap. I, v.64: "Intoxicate the inmost, O my lover, not the outermost!"
42. Thou art drunken, O my God, upon my kisses.
*And I am reminded of part of Liber Legis, Cap. I, v.61: "...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..."*
43. The Universe reels; Thou hast looked upon it.
Atu X.
44. Twice, and all is done.
45. Come, O my God, and let us embrace!
*Cf. Liber LXV, Cap. II, v.5: "I suffered the deadly embrace of the Snake and of the Goat; I paid
the infernal homage of the shame of Khem." It is even interesting to note that the goat is a symbol
attributed to Capricorn and its ruler: Saturn.*
46. Lazily, hungrily, ardently, patiently; so will I work.
The virtues and vices of the gnomes.
47. There shall be an End.
An intimation of the delimiting quality of Saturn.
48. O God! O God!
49. I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.
*A potent symbol for the dark night of the soul. Christ on the cross also felt this when he called
out: 'My god! My god! Why has thou forsaken me?'*
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.
The weight of Saturn.
53. Let me go back into the world; yea, back into the world.
And the Prophet is wearied from the weight of Saturn.

Chapter III

(Attributed to the sacred planet Jupiter)

1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
Ammon-Ra is attributed to Chesed; sphere of Jupiter.
2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!
The path of the Star Atu leading from Tiphareth to Chokmah.
3. God! how I ran out in my rage and scattered the chorus!
The frenetic energy of the Rites of Bacchus.
4. But in my temple stood Bacchus as the priest of Ammon-Ra.
The Adeptus Exemptus.
5. Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.
This is the starry Duat beyond the Abyss.
6. Exceedingly; yea, in good sooth!
7. I will eat the ripe and the unripe fruit for the glory of Bacchus.
The orgiastic eucharist; the consummation of virgin and the whore; the mother and the daughter.
8. Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.
Ilex is the evergreen oak. Onyx is attributed to the 32nd path (Saturn). Opal is attributed to both the 8th and 12th paths (Mercury). Sardonyx is a striped onyx composed of Sard and Charledony. Malachite is a mineral consisting of concentric layers with a fibrous structure; used in making ornamental articles.
9. Within is a crystal shell, shaped like an oyster --- O glory of Priapus! O beatitude of the Great Goddess!
Cf. My comment on v.7 of this chapter and the third chapter of the Book of Lies...The oyster is a symbol of the Yoni. And the brothers of the A.'A.'. are one with the mother of the child as they cause all men to worship her.
10. Therein is a pearl.
This is the dissolution in the alembic of coitus.
11. O Pearl! thou hast come from the majesty of dread Ammon-Ra.
Humanity is raised to royalty by the eugenic process of transformation.
12. Then I the priest beheld a steady glitter in the heart of the pearl.
The seed of the Logos.
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.
"I" am PAN...this is the declaration and pronouncement of the Magister Templi.

16. I will set up my dance in your conventicles, and my secret loves shall be sweet among you.
[Mars and Mars] and [Venus and Venus] etc.
Does Nemo's comment allude to the mysteries of homosexuality and lesbianism? Cf. The Scented Garden of Abdullah. Or is this a form a-sexuality as per v. 24-25 of this chapter? Or both?
17. Thou shalt have a lover among the lords of the grey land.
That lover is Babalon, the guardian against the dispersion of the Abyss.
18. This shall he bring unto thee, without which all is in vain; a man's life spilt for thy love upon My Altars.
Here as repeated so many times in the chapters of this book is the death that leads to birth in the City of the Pyramids.
19. Amen.
The four-lettered name of God; IHVH.
20. Let it be soon, O God, my God! I ache for Thee, I wander very lonely among the mad folk, in the grey land of desolation.
Choronzon is the madness of insanity of which all too many of our brothers and sisters in this very young order of the A.'.A.'. seem to have become victim.
21. Thou shalt set up the abominable lonely Thing of wickedness. Oh joy! to lay that corner-stone!
Babalon and the Beast conjoined.
22. It shall stand erect upon the high mountain; only my God shall commune with it.

⌋
The Phallus as Aspiration.
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.
The arousal of the Penis and the quality of the semen that is ejaculated. Cf. Crowley's diaries and his sexual magick experiments.
25. It grows under my hand: it shall cover the whole heaven.

⌋
The masturbation of Khephra, which put the stars and the gods in the night sky.
26. Thou art behind me: I scream with a mad joy.
This is the support of the angel as we are hurled into the Abyss. Or again in homosexual terms we can consider the rite of anal-sex.
27. Then said Ithuriel the strong; let Us also worship this invisible marvel!
Ithuriel is an angel in Milton's Paradise Lost who restored Satan to his proper shape.
28. So did they, and the archangels swept over the heaven.
As unto Satan, the angels claimed their divinity and hence become our highest Aspiration.
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!
Tali-Fu. [A Chinese lake and town]
An obvious allusion to the validity of the Yellow Mystery School and its correspondence with the Western Mystery Tradition.
30. Let them obscure not the sun with their wings and their clamour!

31. Take away form and its following!
Rupa and the other skandhas.
The skandhas are the tendencies of the five parts of the soul; Rupa being the tendency of the Nephesh.
32. I am still.
The Magister Templi dwells in the Sea of Binah.
33. Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.
White and Red.
An Alchemical formula.
34. I am like a black eunuch; and Thou art the scimitar. I smite off the head of the light one, the breaker of bread and salt.
Black and White.
And another Alchemical formula.
35. Yea! I smite--and the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.
Rose and Blue.
And still another Alchemical formula.
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.
Malkuth broken into Ruach.
The Shekinah wedded to Tiphareth in Yetzirah.
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!
Netzach.
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.
Hod.
40. There is a strange pale God, a god of pain and deadly wickedness.
Choronzon.
41. My own soul bites into itself, like a scorpion ringed with fire.
Choronzon in manifestation as the vampire.
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.
The curse of the grade of Magus.
44. Better the loneliness of the great grey sea!
Liber B vel Magi, v.20 says: "And woe also be unto Him that refuseth the curse of the grade of a Magus and the burden of the Attainment thereof." And the Prophet seems hesitant.
45. But ill befall the folk of the grey land, my God!
The Prophet seeks for our fallen brothers and sisters that they too may yet arise to the Supernal Triad.

46. Let me smother them with my roses!
Tiphareth provides the impetus that overcomes the ordeal of the Abyss.
47. Oh Thou delicious God, smile sinister!
48. I pluck Thee, O my God, like a purple plum upon a sunny tree. How Thou dost melt in my mouth, Thou consecrated sugar of the Stars!
Cf. The formula of the Star Sapphire.
49. The world is all grey before mine eyes; it is like an old worn wine-skin.
As per the Mass of the Phoenix: "Save me from Evil and from Good!" The Supernal Triad is beyond the differentiation between these two contraries.
50. All the wine of it is on these lips.
The wine of Iacchus.
51. Thou hast begotten me upon a marble Statue, O my God!
i.e. my perception of the Mourning of Isis started me on the quest.
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?
The tendency to inertia is always the enemy.
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.
The hunger towards Attainment is what drives us onward against the inertia.
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.
Though the inertia is a powerful force; the divine light breaks through this and all darkness.
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.
This light is all-consuming and overtakes us in spite of ourselves.
57. There shall be a new flower in the fields, a new vintage in the vineyards.
And prophecy again is endowed upon the souls of the wise.
58. The bees shall gather a new honey; the poets shall sing a new song.
A fresh fever shall pitch the skies and the word of God will again be revealed to the people of the earth.
59. I shall gain the Pain of the Goat for my prize; and the God that sitteth upon the shoulders of Time shall drowse.
Baphomet is the Attainment of PAN.
60. Then shall all this which is written be accomplished: yea, it shall be accomplished.
{Atu XX=[Shin]=718=Fulfillment in An. XX, Sol in Aries [March-April 1924ev]}
(refers to AL III, v.10.)

Chapter IV

(Attributed to the sacred planet Sol)

1. I am like a maiden bathing in a clear pool of fresh water.
Malkah and the prince, the Sould and the H.G.A.
2. O my God! I see Thee dark and desirable, rising through the water as a golden smoke.
The smoke is the veil of Paroketh.
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.
Rose and Gold as symbols of Tiphareth.
4. Deep into Thine eyes that are golden my soul leaps, like an archangel menacing the sun.
This is the Knowledge and Conversation of one's Holy Guardian Angel.
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.
The Sun and the Moon are the eyes of Horus.
6. Deeper, ever deeper. I fall, even as the whole Universe falls down the abyss of Years.
It is the momentum provided by one's Holy Guardian Angel that enables one to successfully traverse the Abyss.
7. For Eternity calls; the Overworld calls; the world of the Word is awaiting us.
Binah awaits at the end of one's journey in the Abyss.
8. Be done with speech, O God! Fasten the fangs of the hound Eternity in this my throat!
With the darkness of the Sea of Binah comes silence; Abrahadabra.
9. I am like a wounded bird flapping in circles.
This is the ordeal of the Abyss.
10. Who knows where I shall fall?
And this is the confusion of the Abyss. For knowledge is confusion as per Liber AL vel Legis, Cap. II, vs. 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."
11. O blessed One! O God! O my devourer!
And this is the formula of the Abyss; the casting off of all that one has and is. This is why the Christ had said that it is easier or a camel to pass through the eye of a needle than it is for a rich man to enter the kingdom of heaven.
12. Let me fall, fall down, fall away, afar, alone!
And this is the momentum of the Abyss as provided by one's Holy Guardian Angel.
13. Let me fall!
And this is the yearning unto Nuit.
14. Nor is there any rest, Sweet Heart, save in the cradle of royal Bacchus, the thigh of the most Holy One.
And this is the comfort provided by one's Holy Guardian Angel in the Abyss.
15. There rest, under the canopy of night.
The conclusion of the travail of the Abyss is in the Great N.O.X., Pan, the Sea of Binah.

16. Uranus chid Eros; Marsyas chid Olympas; I chid my beautiful lover with his sunray mane; shall I not sing?
H.C.I.P. [*Herbert Charles Jerome Pollitt; a friend of Crowley's at Cambridge University*]
17. Shall not mine incantations bring around me the wonderful company of the wood-gods, their bodies glistening with the ointment of moonlight and honey and myrrh?
18. Worshipful are ye, O my lovers; let us forward to the dimmest hollow!
19. There we will feast upon mandrake and upon moly!
Mandrake is a plant attributed to Yesod and Moly is a plant attributed to Hod. These are the spheres of Luna and Venus, respectively and they are manifestations of the goddess on lower planes than Binah.
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!
This is the Cup of Babalon, wherein is the blood of the Saints, of which to sample its' draught is a death.
22. Ohe! 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!
{HILARION} [*Hilarion was Jeanne Robert Foster, the third of Crowley's Scarlet Woman.*]
25. Then was the countenance of all time darkened, and the true light shone forth.
When the darkness and imprisonment of being is cast-off, then shines the true light of awareness of the continuity of existence.
26. There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul,
so that my mind and my body were healed of their disease, self-knowledge.
The cry of the Logos.
27. Yea, an angel troubled the waters.
The Holy Guardian Angel is confused as the light of the Magister Templi is beyond his understanding.
28. This was the cry of Him: IIIOShBThIO-IIIAMAMThIBI-II.
Yet the Angel in its attempt to grasp the word can only repeat a refraction of that word. This is the utterance of the Black Brother.
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.
This is the destruction of the temple in the City of the Pyramids. It should be clear here what half the Jews have as stated in Liber AL vel Legis, Cap I, vs. 47: "But they have the half: unite by thine art so that all disappear."
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.
The creation of the Universe.

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.
Harpocrates at the hub of the wheel of the 10th Atu.
32. O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.
The amusements and pastimes of the god-head.
33. I have seen more of Thee in the white cat than I saw in the Vision of Aeons.
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.
When one is one with the god-head one travels as if side-by-side as each informs the other.
36. So still we race!
And the journey is an illusion of movement in the stillness of that which is beyond time.
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.
The Latin can be loosely translated as 'the word becomes the word'. The Logos then incarnates by utterance of the word.
42. Also Vitriol and the hierophant's name V.V.V.V.V.
Vitriol is the formula of Attainment concealed in the motto of the Ipsissimus.
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
Sigils reading from left to right explained by the symbols
- 1st line [Air of Air], [Water], [Earth], [Fire], [Water of Air], [Earth of Air], [Fire of Air], [Air of Fire], [Earth of Earth], [Fire of Water].**
2nd line [Fire of Earth], [Water of Earth], [Air of Fire], [Water of Fire], [Earth of Fire].
- It is well.
This is the voice which shook the earth.
For the correct rendering of this verse, refer to the published version of the text. What we have here seems an intimation towards an holy, symbolic language from the Supernals. Liber CCXXXI seems a continuation of this effort.
45. Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou Elevenfold God 418!
[Tav]=Word of 11 letters that adds to 418, Abrahadabra.
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.
10[to the 22nd power] and [11 or II]

47. If I number them, they are One.
The three supernals are really undifferentiated above the Abyss.
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.
The light shines in the darkness. This is the lesson of the Night of Pan, N.O.X.
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.
See Liber LXV, Cap. II, vs. 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."
50. Yet they are but foolish folk yonder. I see them on the yellow sand, all clad in Tyrian purple.
The world of Tiphareth as seen from the Sea of Binah.
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 Amrimaratza, maratza, atman deona lastadza maratza maritza--maran!
[Nun]=Jesus, ἰδθυσ
"Amri" etc. Tr[anslation:] {forever/unlawfully} let him die, let him die, let his soul die without pleasure {lit. Orgasm} he shall die, he is dead.
52. Then do they cook the shining god, and gulp him whole.
The formula of the Star Sapphire.
53. These are evil folk, O beautiful boy! let us pass on to the Otherworld.
The passage leads beyond the Abyss.
54. Let us make ourselves into a pleasant bait, into a seductive shape!
In this way mankind shall yearn for Nuit as she does for them.
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.
The Star Atu as it leads from Tiphareth to Chokmah.
56. Thou shalt be like a little red worm on a hook.
The Emperor Atu as it leads from Yesod to Netzach. This journey is the refecation of the journey in the previous verse; but on a lower plane. These two verses corroborate the juxtaposition of these two Atus on the Tree-of-Life as a complement to Liber AL vel Legis, Cap. I, vs. 57: "All these old letters of my book are aright; but [Tzaddi] is not the Star."
57. But thou and I will catch our fish alike.
And from both paths one can accomplish the same result. Yet this is a grave mystery and is why the full Neophyte is exposed to the Knowledge of the Oath of the Abyss.
58. Then wilt thou be a shining fish with golden back and silver belly: I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.
59. And the fish shall be sacrificed to Thee and the strong man crucified for Me, and Thou and I will kiss, and atone for the wrong of the Beginning; yea, for the wrong of the beginning.
The wrong of the beginning is the indulgence of the god-head into the material universe. In popular mythology, this is most clearly delineated in the story of the fall of Atlantis.

Chapter V

(Attributed to the sacred planet Mercury)

1. O my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
Mercury is the closest planet to the sun and brings direct knowledge of God. The mountain reaches to the sun, and its torrent is the streaming of solar light.
2. I leap from pool to pool in my joy; I am goodly with brown and gold and silver.
The cakras.
Tiphareth (the Sun) has a path to every Sephira but Malkuth. Brown, the earth; Silver, the Moon; and Gold, the Sun.
3. Why, I am lovelier than the russet autumn woods at the first snowfall.
And this is the season of death--for to see God face to face, one must surely die.
4. And the crystal cave of my thought is lovelier than I.
Crystallization is of Assiah.
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.
Key XVII.
The fish-hook is Tzaddi and has been re-assigned to the Emperor Atu. But hte path is sitll from Yesod to Netzach. Magick is the royal art of Love...a commanding Love from the authority that informs the Universe by the word that is the Logos.
6. There is a bird on yonder myrtle; only the song of that bird can drawme out of the pool of Thy heart, O my God!
This has a connection with Chapter VII, vs. 4 of this book: "My darling! My darling! Away, away, beyond the Assembly and the Law and the Enlightenment unto an Anarchy of Solitude and Darkness!
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.
The boy is the Prince--Tiphareth. The ashes are given to the Guardians of the Abyss as in Liber Cheth, Vs. 5:
"Then shall the winds gather themselves together, and bear thee up as it were a little heap of dusk in a sheet that hath four corners, and they shall give it unto the guardians of the abyss."
8. And Oh! the chirp of the cicada!
9. I remember the days when I was cacique in Mexico.
A reference to the life of the Prophet and his Attainment.
10. O my God, wast Thou then as now my beautiful lover?
Bhakti Yoga at its highest.
11. Was my boyhood then as now Thy toy, Thy joy?
It seems even the Prophet holds some doubt in his mortal consciousness.
12. Verily, I remember those iron days.
And yet as Magister Templi there is absolute certainty as promised by Nuit in Liber AL vel Legis, Cap. I, vs. 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."

13. I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasurable image in the crater of Citlaltepētē.
This seems an image of Tiphareth.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
And from Tiphareth we are brought to the Abyss by our Holy Guardian Angel.
15. Yea, Thou wast a strange scarlet bird with a bill of gold. I was Thy mate in the forests of the lowland; and ever we heard from afar the shrill chant of mutilated priests and the insane clamour of the Sacrifice of Maidens.
The conjunction of two stars, the Scarlet woman and the Best creates the alembic of fire from which the Adept approaches the Abyss. There is a macrocosmic and microcosmic view of this.
16. There was a weird winged God that told us of his wisdom.
? The Toucan
17. We attained to be starry grains of gold dust in the sands of a slow river.
"We" are in the Abyss.
18. Yea, and that river was the river of space and time also.
The Abyss is the sphere of Da'ath: Knowledge.
19. We parted thence; ever to the smaller, ever to the greater, until now, O sweet God, we are ourselves, the same.
And the successful navigation of the Abyss ends at the Sea of Binah and the uniting as the Adeptus Exemptus with the god-head.
20. O God of mine, Thou art like a little white goat with lightning in his horns!
Kether and Pan.
21. I love Thee, I love Thee.
22. Every breath, every word, every thought, every deed is an act of love with Thee.
Hence the fulfillment of the Oath of the Abyss taken on by the Adeptus Exemptus which is also warily available to the full Neophyte.
23. The beat of my heart is the pendulum of love.
24. The songs of me are the soft sighs:
As a fond memory of what was before the attainment.
25. The thoughts of me are very rapture: 26. And my deeds are the myriads of Thy children, the stars and the atoms.
And this is magnetic.
27. Let there be nothing!
And the ascent.
28. Let all things drop into this ocean of love!
And a yearning for all things to attain.
29. Be this devotion a potent spell to exorcise the demons of the Five!
The five Sephiroth beneath the Abyss that are touched by Tiphareth. This is the work of the Adeptus Major.

30. Ah God, all is gone! Thou dost consummate Thy rapture. Falutli! Falutli!
Is this the word of power to inaugurate such a rapture?
31. There is a solemnity of the silence. There is no more voice at all.
When truly the fourth power of the Sphinx is mastered...
32. So shall it be unto the end. We who were dust shall never fall away into the dust.
Then shall be the true attainment and unity with the god-head.
33. So shall it be.
34. Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
As per Liber Tzaddi, vs. 38: "I wham am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourself with both!"
35. The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.
The circle of NUIT with the cone of the Sernal Triad over it; a view from the Abyss.
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.
The Exempt Adept must discard all that he or she has and is to cross the Abyss. See Liber Cheth, vs. 8-11: "Thou has wealth; give it unto them that have need thereof, yet no desire toward it. 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 the quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge, the accursed one. 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. 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."
38. Falls it unthinkable far, with its sorrowful bearded face presiding over it; it fades to silence and woe.
Jesus.
39. We to silence and bliss, and the face is the laughing face of Eros.
Love.
40. Smiling we greet him with the secret signs.
As taught to us by our Holy Guardian Angel.
41. He leads us into the Inverted Palace.
The wedding with the Blind Creature of Slime.
42. There is the Heart of Blood, a pyramid reaching its apex down beyond the Wrong of the Beginning.
The [Alchemical sign for Water] reversed by Aiwass.
The manifestation of the universe and the incarnation of the god is an untruth. Even from the infernal wedding must the truth verily be found. See Liber LXV, Cap. II, vs. 3-6: "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. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Myteries Averse. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem. Therein was this virtue, that the One became the all."

43. Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!

The supernals are hidden in Tiphareth as the attainment of Tiphareth brings knowledge of one's holiness and divinity to absolute certainty.

44. It is done quickly; yea, the seal is set upon the vault.

And this is the mystery of Tiphareth...

45. There is one that shall avail to open it.

That one is truly God...as per Liber OZ: "There is no god but man."

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.

And this is the formula of submission to one's Holy Guardian Angel.

47. He shall await the sword of the Beloved and bare his throat for the stroke.

And this is the longing for one's Holy Guardian Angel.

48. Then shall his blood leap out and write me runes in the sky; yea, write me runes in the sky.

And this is the reward as a result of the consummation with one's Holy Guardian Angel.

Chapter VI

(Attributed to the sacred planet Luna)

1. Thou wast a priestess, O my God, among the Druids; and we knew the powers of the oak.
Woden was the name of the All-Father and assigned to this tree. A reference is also made here to a certain place and time; being England and Medieval. There is an allusion to an electro-magnetic attraction between the sexes and between the mortal and the divine.
2. We made us a temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed.
() Yoni concealed in man.
Nuit is the Universe displayed openly all around us as Hadit is enshrouded in that darkness that is black to the blind. This is the consummation.
3. There we performed many wonderful things by midnight.
This sounds very much like a witch's sabbat and is consistent with the timing suggested by the first verse. And of course, the romantic time for lovers.
4. By the waning moon did we work.
And underneath the full moon which marks the beginning of the waning period. Still this phase of the moon is a time for endings and not beginnings. Perhaps we have an allusion to the preservation of the mysteries in the changing times that will foreshadow the new aeon approaching.
5. Over the plain came the atrocious cry of wolves.
Howling at the moon (Pisces) and the spiritual awakening of this now by-gone aeon. Or even its own death throes. So much energy for the vampire who refuses to die even after the soul is departed.
6. We answered; we hunted with the pack.
An intimation of the second verse of the first chapter of hthis book..."With the vehement appetite of a beast I hunt Thee through the Universe". Such an hunger in spite of reality and we engage in the sacred hunt.
7. We came even unto the new Chapel and Thou didst bear away the Holy Graal beneath Thy Druid vestments.
Foreplay, teasing, and seduction. In the second verse of the next chapter we hear: "O beautiful flag of the moon, that she hangs out in the centre of bliss!"
8. Secretly and by stealth did we drink of the informing sacrament.
Cf. Star Sapphire. Stealth is a key to the power of such a magickal working. As Castaneda suggests, we stalk enlightenment and hunt power.
9. Then a terrible disease seized upon the folk of the grey land; and we rejoiced.
This is sexual arousal; that the agitation of the genitals is the one instance that is enjoyable compared to the agitation of all the other organs of the body. Wilhelm Reich discusses this fully in his work: Function of the Orgasm. Also, in Astrology, the moon represents the body.
10. O my God, disguise Thy glory!
And this is a secret not to be profaned.
11. Come as a thief, and let us steal away the Sacraments!
Because of this, there is that which must be don in silence and secrecy.

12. In our groves, in our cloistral cells, in our honeycomb of happiness, let us drink, let us drink!
And from Liber Legis, Cap II, vs. 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 woman with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them.
13. It is the wine that tinges everything with the true tincture of infallible gold.
Wine of Iacchus.
14. There are deep secrets in these songs. It is not enough to hear the bird; to enjoy song he must be the bird.
One must become one with the ecstasy...samadhi.
15. I am the bird, and Thou art my song, O my glorious galloping God!
The dance of Shiva.
16. Thou reignest in the stars; thou drivest the constellations seven abreast through the circus of Nothingness.
Key VII (The Chariot).
17. Thou Gladiator God!
An allusion to the Warrior Spirit.
18. I play upon mine harp; Thou fightest the beasts and the flames.
Music can tame the savage beast. And the celestial music will raise that beast to an evolutionary plateau that a few of our ancestors have reached. And the struggle of the aspirant.
19. Thou takest Thy joy in the music, and I in the fighting.
To the higher self, the ecstasy. To the lower self, action.
20. Thou and I are beloved of the Emperor.
And beyond this, the Ipsissimus.
21. See! he has summoned us to the Imperial dais.
The night falls; it is a great orgy of worship and bliss.
N.O.X., Night of Pan.
22. The night falls like a spangled cloak from the shoulders of a prince upon a slave.
This sets up the conversion from mere mortal to divine being. And one takes on a veil--an holy shroud. And a grave responsibility is fostered.
23. He rises a free man!
*"Yea! Deem not of change: ye shall be as ye are, & not other." AL II.58
Still, your metal will be proven.*
24. Cast thou, O prophet, the cloak upon these slaves!
Still, every last fiber in teh mortal and immortal bodies of the Prophet yearn for this reward of greater awareness. Enlightenment is spiritual and physical. We must take this yoke upon ourselves and work through the alembic forces of life.
25. A great night, and scarce fires therein; but freedom for the slave that its glory shall encompass.
14th Aethyr (of Vision and Voice).
This aethyr is an intimation of the burden of attainment.

26. So also I went down into the great sad city.
Rome? Is this the heart of that old aeon from which ashes does our present one take shape?
27. There dead Messalina bartered her crown for poison from the dead Locusta; there stood Caligula, and smote the seas of forgetfulness.
All that remains of that time is nothing but perversion.
28. Who wast Thou, O Caesar, that Thou knewest God in an horse?
And still in that time there was magickal enchantment and the wholesome course of the mysteries was pursued. This was reserved for royalty and the noble class.
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!
The beast provides the energy that drives us onward in the great night. The reference here is again medieval in which time was developed the idea of the divine right of kings.
30. Ah! but I love thee, God!
A love to purge the fine from the dross.
31. Thou art like a moon upon the ice-world.
Crystal clear vision beyond the veils that distort and refract the light of Truth.
32. Thou art like the dawn of the utmost snows upon the burnt-up flats of the tiger's land.
The white heat of passionate purity obtained from the heart of the alembic.
33. By silence and by speech do I worship Thee.
Cf. Tao Teh King.
In action and non-action; in all 'I' do. The Magister Templi knows to interpret all experience as the action of God upon the soul; the dance of the lover and the beloved.
34. But all is in vain.
Even the longing for the purest sacrament is a mere vanity. We can't escape this...until we escape this dual-natured reality that is beneath the veil of the abyss.
35. Only Thy silence and Thy speech that worship me avail.
Go with the Tao and be not concerned what lies at the end. Cf. Liber LXV, Cap. II, vs. 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 wariness and impatience for who would attain to some goal?
36. Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs.
"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." AL III.25. [The beetle is an intimation of the moon.]
37. Yet from these we will distil ye a liquor beyond the nectar of the Gods.
And still yet another possible use for this recipe; the Star Sapphire.
38. There is value in our tincture for a world of Spice and gold.
"This shall regenerate the world, the little world my sister, my head & my tongue, unto whom I send this kiss." AL I.53
39. For our red powder of projection is beyond all possibilities.
This seems like a reference to the Red Lion and the Phallus.
40. There are few men; there are enough.
"But whoso availeth in this, let him be the chief of all!" AL I.23

41. We shall be full of cup-bearers, and the wine is not stinted.
The Beast, the Charioteer, the prophets that are still to come.
42. O dear my God! what a feast Thou hast provided.
The one becomes the many.
43. Behold the lights and the flowers and the maidens!
And the many discover one another in the true pastime of interaction.
44. Taste of the wines and the cakes and the splendid meats!
These interactions are the true relations of the inter-mingling of the many; the all.
45. Breathe in the perfumes and the clouds of little gods like wood-nymphs that inhabit the nostrils!
*Nature herself will open up to the joyous evolution of we humans; her crown and her kingdom.
"Your opiate is the air that you breathe." Patti Smith*
46. Feel with your whole body the glorious smoothness of the marble coolth and the generous warmth of the sun and the slaves!
In the fourth verse of the next chapter we hear: "But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind."
47. Let the Invisible inform all the devouring Light of its disruptive vigour!
Chaos is the random ecstasy that is the sand in the oyster. The light of Zeus is the frenetic lightning bolt; an allusion to the lightening fashion the Tree-of-Life and the orgasm.
48. Yea! all the world is split apart, as an old grey tree by the lightning!
And the new aeon is established!
49. Come, O ye gods, and let us feast.
The attainment of Hadit.
50. Thou, O my darling, O my ceaseless Sparrow-God, my delight, my desire, my deceiver, come Thou and chirp at my right hand!
The attainment of Nuit.
51. This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.
Is Al A'in an historical figure? Or is he the god of nothing? Ra-Hoor-Khuit.

Chapter VII

(Attributed to the sacred planet Venus)

1. By the burning of the incense was the Word revealed, and by the distant drug.
As per the Gnostic Mass: Let Fire and Air make sweet the world [and bring us to ecstasy].
2. O meal and honey and oil! O beautiful flag of the moon, that she hangs out in the centre of bliss!
Catamenia. (*Menstruation, menstrual discharge*)
Also as per the Gnostic Mass: Let the salt (honey) of the earth purify the water (oil). Clitoris is the flag of the moon. Love is 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.
"flaming God". Horus.
"these" bring the penis to erection.
4. But of pure black marble is the sorry statue, and the changeless pain of the eyes is bitter to the blind.
Isis mourning. {The little pile of dust.}
The sorrow and pain is a joy as is arousal a pleasant agony due to the anticipation of orgasm (release).
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.
Birth of Horus.
This ecstasy and its throes that are the expression of the Child--are the dew of heaven; the Sun's rays from the Holy Phallus.
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer Olalam! Imal! Tutulu! as it is written in the ancient book.
{Osiris.}
One star in a company of stars; Hadit in Nuit; Khabs in the Khu. Also we are given three magickal words of power through the Prophet.
7. Three words of that book are as life to a new aeon; no god has read the whole.
8. But thou and I, O God, have written it page by page.
These three words of power and their utterance continuously repeated will invoke and shape the character of the new aeon.
9. Ours is the elevenfold reading of the Elevenfold word.
Abrahadabra.
How is this word 'read'?
10. These seven letters together make seven diverse words; each word is divine, and seven sentences are hidden therein.
"seven letters" i.e., these 7 chapters.
Are the chapters of this book seven specific lessons? And are there seven 'sub-lessons'?
11. Thou art the Word, O my darling, my lord, my master!
The three planes of devotion to the 'other' (Nuit): as lover (darling); as a god (lord); and as the Holy Guardian Angel (master).
12. O come to me, mix the fire and the water, all shall dissolve.
And the Alchemical process that consummates the relationship of the 'I' to the 'Not-I' (other).

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.
And this is the longing and the Aspiration.

14. Yet art Thou ever apart, even as I.
In Liber AL vel Legis, Nuit says: "For I am divided for love's sake, for the chance of union." The overcoming of division is the 'dreadful issue' and the 'strife' as mentioned in the next verse. This verse seems like an hesitation before battle; much in the same way Arjuna knelt before Krishna immediately prior to the battle of Kuruksetra.

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.
Nov. 18, 1898.
This date is Crowley's introduction to Cecil Jones, the Golden Dawn, and MacGregor Mathers.

16. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide.
The smattering of this illusion is the overcoming of the lie of innocence.

17. There is none other beside Thee in the whole Universe of Love.
A vision of the Universe from the perspective of Union and the resulting adoration from the throes of that union.

18. My God, I love Thee, O Thou goat with gilded horns!
𐄂.

19. Thou beautiful bull of Apis! Thou beautiful serpent of Apep! Thou beautiful child of the Pregnant Goddess!
𐄂 𐄃 𐄄
Apis literally means 'hidden' and is a bull that ancient Egyptians worshipped due to its connection with the god Ptah (equivalent to Kether). Apep was the personification of darkness and evil; a serpent god who was overthrown by Ra with the rising of the sun. Are these not the I/Not-I archetypes of whose conjunction births the Universe?

20. Thou hast stirred in Thy sleep, O ancient sorrow of years! Thou hastraised Thine head to strike, and all is dissolved into the Abyss of Glory.
Kundalini.
And is this not a description of that union?

21. An end to the letters of the words! An end to the sevenfold speech.
And yet it is so beyond description; even I can see that.

22. Resolve me the wonder of it all into the figure of a gaunt swift camel striding over the sand.
𐄅
Still this is a key to crossing the Abyss.

23. Lonely is he, and abominable; yet hath he gained the crown.
For 𐄅 goes to כתר.
O the agony and the joy of it all! As it must be.

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.
A star in a company of stars; successful in its orbit; the attainment of Nuit.

26. I am the Revealer and the Preparer. Mine is the Sword--and the Mitre and the Winged Wand!
{Hieruus, Hegemon, Hierophant.}
*The fact that the initial letter o the spelling of the names of these three officers begins with the Letter 'H' and signifies life as the character "is one mode of representing the ancient Greek aspirate; Breathing and Breath, are the evidence of life." (from the Golden Dawn Neophyte Ceremony) The Hieruus is the mighty, avenging guardian of the sacred mysteries; placed at the lowest point of Malkuth; enthroned upon matter as well as the borders of the Qliphoth. To her is the sword as she is the Shekinnah. The Hegemon is the reconciler between light and darkness and represents the higher aspirations of the soul; his ensign is the mitre-headed scepter. The Hierophant is the Lord of hte Paths of the Portal of the Vault of the Adepts, his ensign is the Winged Wand.
 Yet does this verse also speak to a foreshadowing of prophecy?*
27. I am the Initiator and the Destroyer. Mine is the Globe --- and the Bennu bird and the Lotus of Isis my daughter!
[26-27.] {Wands of the Adepts in 5=6.}
The Prophet having prepared the vessel is then filled with illumination; the god speaks from this vehicle.
28. I am the One beyond these all; and I bear the symbols of the mighty darkness.
Binah.
And the prophecy is given.
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.
 ⊗.
This sigil is described in this verse. Also is this highly devotional prophecy all consuming as per Liber LXV, Cap. I, vs. 16: "As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man." Yet that refers to a different plane.
30. It shall swallow up that lesser darkness.
The lesser darkness is the restriction of mortal limitation. God-hood is confirmed by its consumption.
31. But in that profound who shall answer: What is?
In such a state of being there seems to the lower being a confusion.
32. Not I.
NEMO.
33. Not Thou, O God!
Verses 32 and 33 may allude to Liber Legis, Cap I, vs. 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."
34. Come, let us no more reason together; let us enjoy! Let us be ourselves, silent, unique, apart.
"no more reason together"--above Ruach.
This is the peace unutterable, rest and ecstasy that Nuit promises in Liber AL vel Legis.
35. O lonely woods of the world! In what recesses will ye hide our love?
The hair of Nuit! All these Phalluses and their vaginal hiding!

36. The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup.
4th and 11th Aethyrs.
The fourth aethyr concerns the Magus and the marriage of Chaos with the purified Virgin. The symbols of this verse are the night of Pan; the Chariot Atu and the Cup of Babalon.
37. Fear me not with my spearmen! They shall slay the demons with their petty prongs. Ye shall be free.
Restriction is mastered with the courageous bon-vivance that comes in the heat of passion.
38. Ah, slaves! ye will not--ye know not how to will.
The lower self remains confounded.
39. Yet the music of my spears shall be a song of freedom.
It is an inspiration that results from the passion that pushes us onward in the spite of the lower self.
40. A great bird shall sweep from the abyss of Joy, and bear ye away to be my cup-bearers.
This seems to allude to Liber LXV, Cap. II, vs. 17: "Also the Holy One came upon me, and I beheld a white swan floating in the blue." But again, this is of a different plane.
41. Come, O my God, in one last rapture let us attain to the Union with the Many!
[41-44.] See expl[anation] in Aethyrs.
The union of the one (Hadit) with the many (Nuit).
42. In the silence of Things, in the Night of Forces, beyond the accursed domain of the Three, let us enjoy our love!
The Ain Soph Aur is the greater silence and night of forces beyond the Supernal Triad and is the abode of Nuit, Hadit, and Ra-Hoor-Khuit. This is the yew-groves of Yama referred to in LXV, Cap I, vs. 39.
43. My darling! My darling! away, away beyond the Assembly and the Law and the Enlightenment unto an Anarchy of solitude and Darkness!
Again, beyond the Supernals!
44. For even thus must we veil the brilliance of our Self.
And so is the L.V.X. within the N.O.X.
45. My darling! My darling!
Pure rapture.
46. O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love.
[46-47.] The spirit flashing down from NEMO.
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.
This is the divine intoxication of the innermost spoken of at the end of the first chapter of Liber LXV and breeds the power of prophecy. It is moreover, a description of the force of love that is beyond love and how that force generates the logos.
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.

[50-52.] Perdurabo speaks.

Was this the logos?

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

And is that the elevenfold word: Abrahadabra?

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

Faith in the absolute despite the self. Without this, these great runes will be misunderstood and we will fall into megalomania and erotomania; the pit of reason in a culture of knowledge only for the sake of knowledge.

{The text book of a Master of the Temple.}