

**LIBER LIBERI
VEL
LAPIDIS
LAZVLI**

ADVMBRATIO KABBALÆ
ÆGYPTIORVM
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.

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Temple of Thelema is an initiating Order – a modern Mystery School that focuses on the spiritual transformation of its members through progressive training in magick, mysticism, and esoteric psychology.

All work of Temple of Thelema is founded on the teachings of a received text titled *Liber Legis*, or *The Book of the Law*.

The primary message of *Liber Legis* is expressed by:

- the Greek word THELEMA (θέλημα), “will,” referring to the True Will, *dharma*, or Divine Word inherent in each person
- the Greek AGAPÉ (ἀγάπη), “love,” specifically *bhakti*, or passionate love of the Divine, as a basis for authentic human love
- the precept that, “Every man and every woman is a star” – each of us a spiritual being alive in a universe of unending wonder and choice

Most work of Temple of Thelema is performed in private by initiated members. As a service to aspirants, the Order also maintains a public discussion forum at www.heruraha.net.

All interested in initiation in Temple of Thelema are invited to review the information page at the end of this monograph.

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INTRODUCTION

To Liber Liberi vel Lapidis Lazuli

Liber VII, called “The Book of Wine,” or “The Book of the Azure Stone,” is one of the most important Class A Documents of the Order A.:A.:. It was written down in 1907 by G.:H.: Frater OY MH, 7^o=4[□] A.:A.:. The method was described by him in *The Confessions of Aleister Crowley*:

...the spirit came upon me and I wrote a number of books in a way which I hardly know how to describe. They were not taken from dictation like *The Book of the Law*, nor were they my own composition. I cannot even call them automatic writing. I can only say that I was not wholly conscious at the time of what I was writing, and I felt that I had no right to “change” so much as the style of a letter. They were written with the utmost rapidity without pausing for thought for a single moment, and I have not presumed to revise them. Perhaps “plenary inspiration” is the only adequate phrase, and this has become so discredited that people are loath to admit the possibility of such a thing.

The prose of these books, the chief of which are *Liber Cordis Cincti Serpente* [...] and *Liberi Vel Lapidis Lazuli*, is wholly different from anything that I have written myself. It is characterized by a sustained sublimity of which I am totally incapable and it overrides all the intellectual objections which I should myself have raised. It does not admit the need to explain itself to anyone, even to me. I cannot doubt that these books are the work of an intelligence independent of my own.

A brief commentary was later written by Crowley in the form of marginalia. The caption of these notes reads, “Comment penciled by NEMO, Sun 20° Pisces, Anno V, in vellum edition of *Liber VII* belonging to VJ.” The date of these notes is, therefore approximately March 10, 1910 E.V. The only prior publication of this Commentary was in the periodical *In the Continuum* (Vol. III, No. 2: Autumnal Equinox, 1982 E.V.), published by College of Thelema.

Frater O.M.’s Commentary is given in the present edition as footnotes. Supplemental remarks and explanations are uniformly included in square brackets [], and may be attributed to G.:H.: Frater II., the current Prolocutor General of Temple of Thelema.

Liber VII depicts a most exalted stage of Adeptship, and an exceedingly mature relationship between the aspirant and his or her Holy Guardian Angel, “the spiritual Sun of the soul.” It is fully described as “the Birth Words of a Master of the Temple,” and as “the Voluntary Emancipation of a certain Exempt Adept [7^o=4[□] Grade] from his Adeptship.” That is, it gives in magical language an account of the Initiation of a Master of the Temple (8^o=3[□] Grade).

Each of its seven chapters refers to one of the seven Qabalistic planets in the following sequence: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus. The reason for this particular sequence is never explained. It will be noticed, however, that the triangles of Mars-Saturn-Jupiter and of Mercury-Luna-Venus – with the Sun in their midst – mark easily discernible patterns on in the solar system and on the Qabalistic diagram called the Tree of Life.

The full knowledge of this book is concealed from all, save only the Sixfold Star.



A.:A.: Publication in Class A.
Issued by order:

V.V.V.V.V. **Pro Coll. Summ.**

D.D.S.
O.M. **Pro Coll. Int.**

V.N.
P.
P.A. **Pro Coll. Ext.**

O.S.V.
Imperator

LIBER LIBERI VEL LAPIDIS LAZVLI

PROLOGUE OF THE UNBORN

1. Into my loneliness¹ comes —
2. The sound of a flute² in dim groves that haunt the uttermost hills.
3. Even from the brave river³ they reach to the edge of the wilderness.⁴
4. And I behold Pan.⁵
5. The snows⁶ are eternal above, above —
6. And their perfume smokes upward into the nostrils of the stars.⁷
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.

¹ That is, of Babe of the Abyss. [“Babe of the Abyss” is the name of the Portal Grade to the Third Order of the A.:A.:, the unnumbered transition grade between Exempt Adept ($7^{\circ}=4^{\square}$) and Master of the Temple ($8^{\circ}=3^{\square}$).]

² The flute of Pan.

³ Phrath. [פֶּרַת]. Hebrew name of Euphrates, of great Qabalistic significance in the Order of the Golden Dawn, wherein Frater O.M. received his initial training.]

⁴ The abyss where is Choronzon. [Choronzon is an arch-devil, first named in the clairvoyant visions of John Dee and Edward Kelley, appearing in *The Vision & the Voice* especially in association with the ordeal of the Abyss. He is characterized by ideas of dispersion and incontinence, and overcome by concentration and silence.]

⁵ The sire of Nemo. [“Nemo” is Latin for “no man.” It is a generic name for a Master of the Temple, $8^{\circ}=3^{\square}$, who has become “no man” by transcending identification with the elements of his or her ego. “Pan” is here used in a double sense, both as a distinctive reference to the Greek woods god, and as the Greek word literally meaning “all.” By “Pan,” therefore, is meant “the All,” the experience of which, according to Frater O.M.’s comment, is “The sire of Nemo.”]

⁶ The three Supernals. [The first three sephiroth, or Creative Emanations, on the Tree of Life diagram. Although all ten sephiroth exist at both the most abstract and most material levels of existence, the three Supernals are most often related to super-consciousness, or a purely Divine consciousness.]

⁷ That is, Nuit. [Nuit is a Thelemic goddess, the primary subject of Chapter 1 of *Liber Legis*. She resembles the Egyptian *Nut*. She is maternal, the infinite circumference, all-embracing, all-encompassing, the entire body of the universe (“Infinite Space, and the Infinite Stars thereof”).]

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 being¹
14. Even to the abyss, annihilation.
15. An end to loneliness, as to all.²
16. Pan! Pan! Io Pan! Io Pan!

¹ That is, from Chesed [the 7^o=4[□] Grade] to Binah [the 8^o=3[□] Grade].

² For there are other Masters in the City of the Pyramids. [“City of the Pyramids” is a mystical reference to the sephirah Binah, and the 8^o=3[□] Grade of “Master.”]

I¹

1. My God, how I love Thee!
2. With the vehement appetite of a beast I hunt Thee through the Universe.
3. Thou art standing as it were upon a pinnacle at the edge of some fortified city. I am a white bird, and perch upon Thee.
4. Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
5. She lies upon the moss; there is none other but she:
6. Art Thou not Pan?
7. I am He. Speak not, O my God! Let the work be accomplished in silence.
8. Let my cry of pain be crystallized into a little white fawn to run away into the forest!
9. Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse.
10. Thou art harder than tempered steel; there is no diamond beside Thee.
11. Did I not yield this body and soul?
12. I woo thee with a dagger drawn across my throat.
13. Let the spout of blood quench Thy blood-thirst, O my God!
14. Thou art a little white rabbit in the burrow Night.
15. I am greater than the fox and the hole.
16. Give me Thy kisses, O Lord God!
17. The lightning came and licked up the little flock of sheep.
18. There is a tongue and a flame; I see that trident walking over the sea.
19. A phoenix hath it for its head; below are two prongs.² They spear the wicked.
20. I will spear Thee, O Thou little grey god, unless Thou beware!
21. From the grey to the gold; from the gold to that which is beyond the gold of Ophir.
22. My God! but I love Thee!
23. Why hast Thou whispered so ambiguous things? Wast Thou afraid, O goat-hoofed One, O horned One, O pillar of lightning?
24. From the lightning fall pearls; from the pearls black specks of nothing.
25. I based all on one, one on naught.
26. Afloat in the æther, O my God, my God!
27. O Thou great hooded sun of glory, cut off these eyelids!
28. Nature shall die out; she hideth me, closing mine eyelids with fear, she hideth me from My destruction, O Thou open eye.

¹ Mars.

² Phoenix Wand. [This verse literally describes the Phoenix Wand, a particular magical implement related to the 6^o=5[□] Grade of Major Adept, and employed by the second officer (Second Adept) in the 5^o=6[□] ceremony of the Order of the Ruby Rose and Golden Cross.]

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!¹
31. There thought; and thought is evil.²
32. Pan! Pan! Io Pan! it is enough.³
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.⁴
35. I love Thee.
I love Thee.
I love Thee.
36. Thou art a beautiful thing whiter than a woman in the column of this vibration.
37. I shoot up vertically like an arrow, and become that Above.
38. But it is death, and the flame of the pyre.
39. Ascend in the flame of the pyre, O my soul! Thy God is like the cold emptiness of the utmost heaven, into which thou radiatest thy little light.
40. When Thou shall know me, O empty God, my flame shall utterly expire in Thy great N.O.X.⁵
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.

¹ This verse [is] a thought from mention of a weeping one.

² Correction from Aiwass. [Aiwass is the name of Frater O.M.'s Holy Gurdian Angel, and also recognized as a sempiternal or transcendent being, titled "the minister of Hoor-paar-kraat," who dictated *Liber Legis* to Aleister Crowley in April 1904.]

³ Invocation to regain aspiration.

⁴ Ray or shaft of arrows strikes Da'ath which disperses it. [Da'ath means "knowledge." It is the title of the transitional stage corresponding to the Babe of the Abyss Grade, which lies between Chesed and Binah: between the Second Order of Adepts and the Third Order of Masters.]

⁵ N.O.X. = 𐌒𐌚𐌗 = 210 = ⊗ NOX. N = Mentu, O = Amoun, X = Isis Virgin. [*Nox* is the Latin word for "night." It is used throughout this work, and others, to represent the Supernal consciousness, or consciousness of the Master, just as L.V.X., *Lux*, "light," is used to describe the illuminated consciousness of the Adept. N.O.X. is an ecstatic level of illumination so far beyond L.V.X. as to appear as darkness. In this footnote, Frater O.M. gives various symbolic definitions concerning the magical, mythical, and mystical interpretation of this hieroglyph. In particular, the deities mentioned correspond to the ceremonial signs (gestures) of the 6[○]=5[□], 7[○]=4[□], and Babe of the Abyss grades in A.:A.:. Note that the letters N, O, and X can be derived from tracing around the figure ⊗.]

53. O my God, spare me!

54. Now!

It is done! Death.

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

II¹

1. O my God! use Thou me again, always. 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.²
3. Travelling through space, I saw the onrush of two galaxies, butting each other and goring like bulls upon earth.³ 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.⁴
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 ago in the house of Pertinax.⁵ 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.⁶
Ah! but we laughed.
15. I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
16. I had a crown of thorns for all my dower.
17. Thou art like a goat's horn from Astor,⁷ O Thou God of mine, gnarl'd and crook'd and devilish strong.

¹ Saturn.

² "fire" ש. "water" מ. "Spirit" ר. [These are the three Mother Letters of the Hebrew alphabet. In particular, see *Sepher Yetzirah*.]

³ 9 & 8. [Presumably refers to sephiroth 9 and 8, Hod and Yesod.]

⁴ Saturn = lead; Yesod - Ganesha [the Hindu Elephant-God].

⁵ *Pertinax* = stick to it.

⁶ Yesod. [Yesod is the ninth sephiroth. The Path of Saturn, corresponding to the Hebrew letter Tav (ת), is the Path of Admission into this sphere; hence the presence of so many Yesod images in this Saturn chapter. Among Yesod's correspondences are the Moon and the image of a strong, athletic, or virile young man or boy.]

⁷ Hathor [an Egyptian goddess who, by nature, resembles the Greek Aphrodite].

18. Colder than all the ice of all the glaciers of the Naked Mountain¹ was the wine it poured for me.
19. A wild country and a waning moon.²
 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.³
29. Oh madness! madness! madness! desirable art thou!
30. But I love Thee, O God!
31. These men and women rave and howl; they froth out folly.
32. I begin to be afraid. I have no check; I am alone. Alone. Alone.
33. Think, O God, how I am happy in Thy love.
34. O marble Pan! O false leering face! I love Thy dark kisses, bloody and stinking! O marble Pan! Thy kisses are like sunlight on the blue Ægean; their blood is the blood of the sunset over Athens; their stink is like a garden of Roses of Macedonia.
35. I dreamt of sunset and roses and vines; Thou wast there, O my God, Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.
36. Thou art no dream, O Thou too beautiful alike for sleep and waking!
37. I disperse the insane folk of the earth; I walk alone with my little puppets in the garden.
38. I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.⁴
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.

¹ Nanga Parbat [which literally means “naked mountain”].

² More Yesod and ♄, house of Saturn. [The Hebrew letter A’ayin (א) corresponds to Capricorn, the Goat, the astrological House of Saturn. Many of the images employed in this and adjacent verses are symbolically consistent with the symbolism of Capricorn.]

³ Saturn, melancholy.

⁴ Ring of Saturn.

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.

III¹

1. I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
2. But Bacchus came singing with his troops of vine-clad girls, of girls in dark mantles; and Bacchus in the midst like a fawn!
3. God! how I ran out in my rage and scattered the chorus!
4. But in my temple stood Bacchus as the priest of Ammon-Ra.
5. Therefore I went wildly with the girls into Abyssinia; and there we abode and rejoiced.
6. Exceedingly; yea, in good sooth!
7. I will eat the ripe and the unripe fruit for the glory of Bacchus.
8. Terraces of ilex, and tiers of onyx and opal and sardonyx leading up to the cool green porch of malachite.
9. Within is a crystal shell, shaped like an oyster – O glory of Priapus! O beatitude of the Great Goddess!
10. Therein is a pearl.
11. O Pearl! thou hast come from the majesty of dread Ammon-Ra.
12. Then I the priest beheld a steady glitter in the heart of the pearl.
13. So bright we could not look! But behold! a blood-red rose upon a rood of glowing gold!
14. So I adored the God. Bacchus! thou art the lover of my God!
15. I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.
16. I will set up my dance in your conventicles, and my secret loves shall be sweet among you.
17. Thou shalt have a lover among the lords of the grey land.
18. This shall he bring unto thee, without which all is in vain; a man's life spilt for thy love upon Mine Altars.
19. Amen.
20. Let it be soon, O God, my God! I ache for Thee, I wander very lonely among the mad folk, in the grey land of desolation.
21. Thou shalt set up the abominable lonely Thing of wickedness. Oh joy! to lay that corner-stone!
22. It shall stand erect upon the high mountain; only my God shall commune with it.
23. I will build it of a single ruby; it shall be seen from afar off.
24. Come! let us irritate the vessels of the earth: they shall distil strange wine.
25. It grows under my hand: it shall cover the whole heaven.
26. Thou art behind me: I scream with a mad joy.
27. Then said Ithuriel the strong; let Us also worship this invisible marvel!
28. So did they, and the archangels swept over the heaven.

¹ Jupiter.

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!¹
30. Let them obscure not the sun with their wings and their clamour!
31. Take away form and its following!²
32. I am still.
33. Thou art like an osprey among the rice, I am the great red pelican in the sunset waters.³
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.⁴
35. Yea! I smite – and the blood makes as it were a sunset on the lapis lazuli of the King’s Bedchamber.⁵
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.⁶
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!⁷
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.⁸
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!

¹ Tali-fu [or *Dali*, a city in Yunnan, China].

² Rupa and the other *skandhas*. [This refers to a Buddhist model of the psychology of spiritual states. The *skandas* (lit., “aggregates”) are five categories of phenomena, observable sequentially when moving awareness inward from the outermost. They are: *rūpa*, “form;” *vedanā*, “sensation;” *sañña*, “perception;” *sankhāra*, “tendency” or “impulse;” and *viññāna*, “consciousness.” In the present reference, by “Rupa” he means the form of a thing, its material perception.]

³ White and Red. [This will be of particular relevance to initiates of Temple of Thelema.]

⁴ Black and White. [An osprey, a variety of hawk, is dark on its back and white beneath. Otherwise, the note refers to the “black eunuch” and “the light one.” Counterpunal black and white constitute a familiar symbol. The Darkness slays the Light. The N.O.X. swallows (devours) the lesser Light of L.V.X. Cf. also the two pillars as employed in the Order of the Golden Dawn.]

⁵ Rose and Blue.

⁶ Malkuth broke into Ruach. [Malkuth, “the Kingdom,” is the tenth sephirah of the Tree of Life. Here, it especially seems to mean the realm of sensory impressions. The word “Ruach,” “breath,” is employed variously, and here means the higher intellect, the power of analysis of which breaks up the rigidity of sense impressions. *Rūpa*, (the perception of an awareness of) the thing itself, has given way successively to *vedanā*, (the perception of an awareness of) its sensory impression, and then to *sañña*, (the perception of an awareness of) a detached, almost clinical objectivity. This condition of *sañña* gives way, upon analysis or further objectification, to a perception of an awareness of the underlying *sankhāra*, or underlying defining tendencies of a thing.]

⁷ Netzach. [Netzach is the seventh sephirah, attributed to the planet Venus and the goddess Hathor.]

⁸ Hod. [Hod is the eighth sephirah, the complement of Netzach, and, among other attributions, corresponds to elemental Water.]

47. Oh Thou delicious God, smile sinister!
48. I pluck Thee, O my God, like a purple plum upon a sunny tree. How Thou dost melt in my mouth, Thou consecrated sugar of the Stars!
49. The world is all grey before mine eyes; it is like an old worn wine-skin.
50. All the wine of it is on these lips.
51. Thou hast begotten me upon a marble Statue, O my God!¹
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.²

¹ That is, my perception of the Mourning of Isis [the mystical Trance of Sorrow] started me on the quest.

² Atu XX = Ψ = 718 = Fulfillment in Anno XX, Sun in Aries (refers to *AL III*, v. 10).

[This requires a comment upon the comment upon the comment! The XXth Trump, or Atu, of Tarot is attributed to the Hebrew letter Ψ . In its present form, it depicts the Stéle of Revealing, an important icon of the Thelemic dispensation which, in Cap. III, v. 10 of *Liber AL* (= *Liber Legis*) is said to be identifiable by the number 718. Although this verse remained a mystery for two decades, Frater O.M. eventually solved the mystery and decoded the Qabalistic puzzle. This particular commentary line, therefore, was evidently written at least 14 years after the main part of Frater O.M.'s Commentary.]

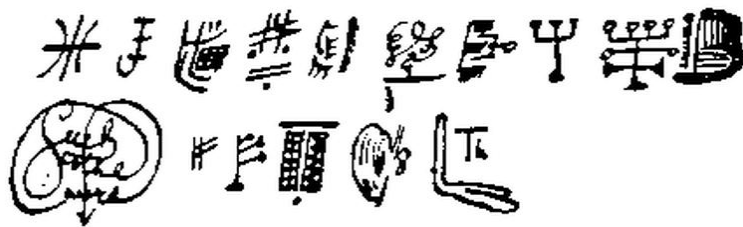
IV¹

1. I am like a maiden bathing in a clear pool of fresh water.
2. O my God! I see Thee dark and desirable, rising through the water as a golden smoke.
3. Thou art altogether golden, the hair and the eyebrows and the brilliant face; even into the finger-tips and toe-tips Thou art one rosy dream of gold.
4. Deep into Thine eyes that are golden my soul leaps, like an archangel menacing the sun.
5. My sword passes through and through Thee; crystalline moons ooze out of Thy beautiful body that is hidden behind the ovals of Thine eyes.
6. Deeper, ever deeper. I fall, even as the whole Universe falls down the abyss of Years.
7. For Eternity calls; the Overworld calls; the world of the Word is awaiting us.
8. Be done with speech, O God! Fasten the fangs of the hound Eternity in this my throat!
9. I am like a wounded bird flapping in circles.
10. Who knows where I shall fall?
11. O blesséd One! O God! O my devourer!
12. Let me fall, fall down, fall away, afar, alone!
13. Let me fall!
14. Nor is there any rest, Sweet Heart, save in the cradle of royal Bacchus, the thigh of the most Holy One.
15. There rest, under the canopy of night.
16. Uranus chid Eros; Marsyas chid Olympas; I chid my beautiful lover with his sunray mane; shall I not sing?²
17. Shall not mine incantations bring around me the wonderful company of the wood-gods, their bodies glistening with the ointment of moonlight and honey and myrrh?
18. Worshipful are ye, O my lovers; let us forward to the dimmest hollow!
19. There we will feast upon mandrake and upon moly!
20. There the lovely One shall spread us His holy banquet. In the brown cakes of corn we shall taste the food of the world, and be strong.
21. In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!
22. 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.

¹ The Sun. Malkah and the prince, the Soul and the H.G.A. [Malkah, “the Queen,” is the Heavenly Bride who mystically weds “the Prince.” They symbolize the Soul sacramentally mating with the Holy Guardian Angel.]

² H.C.I.P. [Herbert Charles Jerome Pollitt, a friend of Frater O.M.; evidently this verse is a reference to him.]

26. There was also a certain cry in an unknown tongue, whose stridency troubled the still waters of my soul, so that my mind and my body were healed of their disease, self-knowledge.
27. Yea, an angel troubled the waters.
28. This was the cry of Him: IIIOOShBTh-IO-IIIAMAMThIBI-II.
29. Nor did I sing this for a thousand times a night for a thousand nights before Thou camest, O my flaming God, and pierced me with Thy spear. Thy scarlet robe unfolded the whole heavens, so that the Gods said: All is burning: it is the end.
30. Also Thou didst set Thy lips to the wound and suck out a million eggs. And Thy mother sat upon them, and lo! stars and stars and ultimate Things whereof stars are the atoms.
31. Then I perceived Thee, O my God, sitting like a white cat upon the trellis-work of the arbour; and the hum of the spinning worlds was but Thy pleasure.
32. O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.
33. I have seen more of Thee in the white cat than I saw in the Vision of Æons.¹
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.²
36. So still we race!
37. Thou wast like a flake of snow falling in the pine-clad woods.³
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 writing⁴



It is well.

¹ ? ♏. [A possible reference to Leo.]

² ♐. [Sagittarius.]

³ ♍. [Virgo.]

⁴ Sigils reading from right to left explained by the symbols

First 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.*

Second line: *Fire of Earth, Water of Earth, Air of Fire, Water of fire, Earth of Fire.*

[“Air of Air” is the same as “Air.” Besides this, there appear to be some transcription errors. “Air of Fire” is given twice, but no “Air of Water” or “Air of Earth.” It is also probably that “Earth of Earth” should be “Earth of Water.” This last correction being made, all four elements manifest through each other with the exception of the undeciphered irregularities with respect to Air.]

- 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!¹
 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.²
 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 God³ unto the land in nets; they build a fire to the Lord of Fire, and cry unhallowed words, even the dreadful curse Amri maratza, maratza, atman deona lastadza maratza maritza – marán!
 52. Then do they cook the shining god, and gulp him whole.
 53. These are evil folk, O beautiful boy! let us pass on to the Otherworld.
 54. Let us make ourselves into a pleasant bait, into a seductive shape!
 55. I will be like a splendid naked woman with ivory breasts and golden nipples; my whole body shall be like the milk of the stars. I will be lustrous and Greek, a courtesan of Delos, of the unstable Isle.
 56. Thou shalt be like a little red worm on a hook.
 57. But thou and I will catch our fish alike.
 58. Then wilt thou be a shining fish with golden back and silver belly: I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.
 59. And the fish shall be sacrificed to Thee and the strong man crucified for Me, and Thou and I will kiss, and atone for the wrong of the Beginning; yea, for the wrong of the beginning.

¹ π [*i.e.*, 8] = Word of 11 letters that adds to 418: Abrahadabra.

² 10²² and π.

³ ⲓ = Jesus, ἰχθους. [The Hebrew letter Nun (נ) means “fish,” a symbol long associated with Jesus. One of the better known symbols of this representation are that the letters for the Greek word for fish, ΙΧΘΥΣ, *ichthys*, are the initials of the Greek phrase meaning, “Jesus Christ, Son of God, Savior.”]

Amri, etc. translate as, “(forever unlawful) let him die, let him die, let his soul [Atman] die without pleasure (lit., “orgasm”), he shall die, he is dead.

V¹

1. O my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
2. I leap from pool to pool² in my joy; I am goodly with brown and gold and silver.
3. Why, I am lovelier than the russet autumn woods at the first snowfall.
4. And the crystal cave of my thought is lovelier than I.
5. Only one fish-hook can draw me out; it is a woman kneeling by the bank of the stream. It is she that pours the bright dew over herself, and into the sand so that the river gushes forth.³
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!⁴
7. Who is this Neapolitan boy that laughs in his happiness? His lover is the mighty crater of the Mountain of Fire. I saw his charred limbs borne down the slopes in a stealthy tongue of liquid stone.
8. And Oh! the chirp of the cicada!
9. I remember the days when I was cacique in Mexico.
10. O my God, wast Thou then as now my beautiful lover?
11. Was my boyhood then as now Thy toy, Thy joy?
12. Verily, I remember those iron days.
13. I remember how we drenched the bitter lakes with our torrent of gold; how we sank the treasurable image in the crater of Citlaltepētēl.
14. How the good flame lifted us even unto the lowlands, setting us down in the impenetrable forest.
15. Yea, Thou wast a strange scarlet bird with a bill of gold. I was Thy mate in the forests of the lowland; and ever we heard from afar the shrill chant of mutilated priests and the insane clamour of the Sacrifice of Maidens.
16. There was a weird winged God⁵ 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.

¹ Mercury.

² The chakras. [*Lit.*, “wheels.” Seven energy centers in the subtle body, adjacent to major nerve clusters in the physical body and aligned with the spine. Their relative positions up the spine, from base to above the head, correspond to progressively elevated psycho-spiritual states.]

³ Key XVII (The Star). [In the Old Æon, Atu XVII, The Star, was incorrectly attributed to the Hebrew letter Tzaddi, ז, meaning “fish-hook.” This attribution was corrected when *Liber Legis* was received in 1904, but it took many years for the new teaching to penetrate all the channels of teaching.]

⁴ Key XVII (The Star).

⁵ ? The Toucan

20. O God of mine, Thou art like a little white goat with lightning in his horns!¹
21. I love Thee, I love Thee.
22. Every breath, every word, every thought, every deed is an act of love with Thee.
23. The beat of my heart is the pendulum of love.
24. The songs of me are the soft sighs:
25. The thoughts of me are very rapture:
26. And my deeds are the myriads of Thy children, the stars and the atoms.
27. Let there be nothing!
28. Let all things drop into this ocean of love!
29. Be this devotion a potent spell to exorcise the demons of the Five!
30. Ah God, all is gone! Thou dost consummate Thy rapture. Falútlí! Falútlí!
31. There is a solemnity of the silence. There is no more voice at all.
32. So shall it be unto the end. We who were dust shall never fall away into the dust.
33. So shall it be.
34. Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
35. The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.
36. Farther and farther we float; yet we are still. It is the chain of systems that is falling away from us.
37. First falls the silly world; the world of the old grey land.
38. Falls it unthinkably far, with its sorrowful bearded face² presiding over it; it fades to silence and woe.
39. We to silence and bliss, and the face is the laughing face of Eros.
40. Smiling we greet him with the secret signs.
41. He leads us into the Inverted Palace.
42. There is the Heart of Blood, a pyramid reaching its apex down beyond the Wrong of the Beginning.³
43. Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!
44. It is done quickly; yea, the seal is set upon the vault.
45. There is one that shall avail to open it.
46. Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourging, nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.
47. He shall await the sword of the Beloved and bare his throat for the stroke.
48. Then shall his blood leap out and write me runes in the sky; yea, write me runes in the sky.

¹ Kether and Pan. [Kether, “the Crown,” is the first and highest of the ten sephiroth of the Tree of Life.]

² Jesus.

³ The ▽ reversed by Aiwass. [The “descending” red triangle is a most important emblem of the Thelemic dispensation, particularly as a symbol sacred to the god Horus. Here Frater O.M. is especially relating its reversal to Aiwass, his own Holy Guardian Angel and the Divine Being who communicated to him *Liber Legis*, *The Book of the Law*.]

VI¹

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.²
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.³
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.⁴
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 night⁵ 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.

¹ The Moon.

² Yoni concealed in Man (). [Apparently refers to the Vessica Piscis.]

³ Wine of Iacchus. [Ἰάκχος, *Iacchus*, is a more exaltedly spiritalized form of the wine-god Bacchus, and represents sublime spiritual ecstasy. He is more or less cognate to the Roman god *Liber* after whom the present work is named, and whose name came into common parlance as a word for “wine.”]

⁴ Key VII (The Chariot).

⁵ N.O.X., Night of Pan. [See Cap. I, v. 34, and *Prologue*, v. 4. “Night of Pan” may be read, “the Night (Annihilation) of All.”]

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.¹
26. So also I went down into the great sad city.
27. There dead Messalina bartered her crown for poison from the dead Locusta; there stood Caligula, and smote the seas of forgetfulness.
28. Who wast Thou, O 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.²
34. But all is in vain.
35. Only Thy silence and Thy speech that worship me avail.
36. Wail, O ye folk of the grey land, for we have drunk your wine, and left ye but the bitter dregs.
37. Yet from these we will distil ye a liquor beyond the nectar of the Gods.
38. There is value in our tincture for a world of Spice and gold.
39. For our red powder of projection is beyond all possibilities.
40. There are few men; there are enough.
41. We shall be full of cup-bearers, and the wine is not stinted.
42. O dear my God! what a feast Thou hast provided.
43. Behold the lights and the flowers and the maidens!
44. Taste of the wines and the cates and the splendid meats!
45. Breathe in the perfumes and the clouds of little gods like wood-nymphs that inhabit the nostrils!
46. Feel with your whole body the glorious smoothness of the marble coolth and the generous warmth of the sun and the slaves!
47. Let the Invisible inform all the devouring Light of its disruptive vigour!
48. Yea! all the world is split apart, as an old grey tree by the lightning!
49. Come, O ye gods, and let us feast.
50. Thou, O my darling, O my ceaseless Sparrow-God, my delight, my desire, my deceiver, come Thou and chirp at my right hand!
51. This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.

¹ 14th Æthyr (of *The Vision & the Voice*).

² Cf. *Tao Teh King*.

VII¹

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 center of bliss!²
3. These loosen the swathings of the corpse; these unbind the feet of Osiris, so that the flaming God³ 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.⁴
5. We understand the rapture of that shaken marble, torn by the throes of the crowned child, the golden rod of the golden God.⁵
6. We know why all is hidden in the stone, within the coffin, within the mighty sepulchre,⁶ 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.⁷
10. These seven letters⁸ 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 day⁹ in the dusk of the year, in the dusk of the Equinox of Osiris, when first I beheld Thee visibly; when first the dreadful issue was fought out; when the Ibis-headed One charmed away the strife.
16. I remember Thy first kiss, even as a maiden should. Nor in the dark byways was there another: Thy kisses abide.

¹ Venus. [Elsewhere, Frater O.M. noted, "Moon better than Venus."]

² *Ca Vamenia*.

³ "flaming God" = Horus.

⁴ Isis mourning. [Elsewhere, Frater O.M. wrote, "The little pile of dust," a reference to the mystical state of the Master of the Temple, to whom also applies the "Vision of Sorrow (Isis Mourning)." *Cf.* Cap. III, v. 51.]

⁵ The birth of Horus [from his mother, Isis].

⁶ Osiris [father of Horus].

⁷ Abrahadabra. [*Cf.* Cap. IV, v. 45.]

⁸ These seven chapters.

⁹ November 18, 1898. [This is the date of Frater O.M.'s Neophyte (0^o=0[□] Grade) initiation in the Order of the Golden Dawn.]

17. There is none other beside Thee in the whole Universe of Love.
18. My God, I love Thee, O Thou goat with gilded horns!¹
19. Thou beautiful bull of Apis! Thou beautiful serpent of Apep! Thou beautiful child of the Pregnant Goddess!²
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.³
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.⁴
24. Oh rejoice! rejoice!
25. My God! Oh 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 Winged Wand!⁵
27. I am the Initiator and the Destroyer. Mine is the Globe – and the Bennu Bird and the Lotus of Isis my daughter!⁶
28. I am the One beyond these all; and I bear the symbols of the mighty darkness.⁷
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.⁸
30. It shall swallow up that lesser darkness.
31. But in that profound who shall answer: What is?
32. Not I.⁹
33. Not Thou, Oh God!

¹ Capricorn.

² Taurus [bull], Scorpio [serpent], Virgo [pregnant goddess].

³ Kundalini. [*Lit.* “the coiled.” The primal, universal power extending throughout creation, conceived as a goddess, and conveniently understood to be spiral, coiled, or serpentine in form. In the human body, kundalini is stored, coiled and dormant, at the base of the spine. When it “stirs in its sleep,” it is depicted as a serpent that “rises its head” to the crown.]

⁴ For ג goes to כתר. [Gimel (ג), the third Hebrew letter, literally means “camel.” On the Tree of Life it corresponds to a Path leading from sephirah 6, Tiphereth, “Beauty,” to sephirah 1, Kether (כתר), “the Crown.”]

⁵ Hermes, Hegemon, Hierophant. [In the First Order of the Golden Dawn., the candidate was prepared by “Hermes” – *i.e.*, the officer called the Kerux, who bore the Caduceus or symbolic “Winged Wand” – and another officer called the Hegemon, who bore a miter-headed wand. The sword was the implement of the Hieres. The chief initiating officer, was called Hierophant, or “Revealer of the Mysteries.” This comment is slightly confusing because, from its form, we would expect the Hieres to be mentioned instead of “Hermes,” and the crowned scepter of the Hierophant to be mentioned instead of the “winged wand” (see next note). Nonetheless, it is clear enough that the Holy Guardian Angel is here identifying itself as being THAT which is represented by all of these officers – as that within the aspirant which both prepares him for initiation (Hegemon), leads him to that initiation (Kerux), and acts as that initiator (Hierophant).]

⁶ Wands of Adepts in 5^o=6[□]. [Similarly, the Holy Guardian Angel is THAT which is represented by the officers of the Second Order, the Order of the Ruby Rose and Golden Cross. In the 5^o=6[□] Grade thereof, the Chief Adept, or chief officer, bore a scepter surmounted by a winged globe; the Second Adept bore a Phoenix-headed wand, described here as “the Bennu Bird;” and the Third Adept bore a lotus-headed wand.]

⁷ 8^o=3[□] Binah. [Verse 26 described the Neophyte Grade, which admits to the First Order; verse 27, the Zelator Adeptus Minor Grade, which admits to the Second Order; and verse 28 refers to the Magister Temple Grade, which admits to the Third Order.]

⁸ ⊗ [The “circle-X” ensign of N.O.X.]

⁹ NEMO. [“Nemo” is Latin for “no man,” *i.e.*, for “Not-I.”]

34. Come, let us no more reason together;¹ let us enjoy! Let us be ourselves, silent, unique, apart.
35. O lonely woods of the world! In what recesses will ye hide our love?
36. The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup.²
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.³
45. My darling! My darling!
46. O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love.
47. My wine is poured out for them that never tasted wine.⁴
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.⁵

¹ Above Ruach. [*Ruach*, in this place, specifically refers to the mental faculties that have been transcended.]

² 9th and 11th Æthyrs. See explanations in Æthyrs [of *The Vision & the Voice*].

³ Verses 41-44. See explanation in Æthyrs [of *The Vision & the Voice*].

⁴ Verses 46-47. The spirit flashing down from NEMO. [The spirit or love pouring forth from the new Master of the Temple, who is filled “to bursting.”]

⁵ Verses 50-51. Perdurabo [the First Order aspiration name of Frater O.M., and meaning, “I shall persevere (unto the end of all)”] speaks the text book of a Master of the Temple.



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