

## AMBROSII MAGI HORTUS ROSARUM\*

Translated into English by Christeos Luciferas. Printed by W. Black, at the Wheatsheaf in Newgate, and sold at the Three Keys in Nags-Head Court, Gracechurch St.

- Opus It is fitting that I, Ambrose, called I.A.O., should set down the life of our great Father (who now is not, yet whose name must never be spoken among men), in order that the Brethren may know what journey he undertook in pursuit of that Knowledge whose attainment is their constant study.
- Prima Materia. A. O. It was at his 119th year,<sup>1</sup> the Star Suaconch<sup>2</sup> being in the sign of the Lion, that our Father set out from his Castle of Ugg<sup>3</sup> to attain the Quintessence or Philosophical Tincture. The way being dark and the Golden Dawn at hand, he did call forth four servants to keep him in the midst of the way, and the Lion roared before him to bid the opposers beware of his coming. On the Bull he rode, and on his left hand and his right marched the Eagle and the Man. But his back was uncovered, seeing that he would not turn.
- Custodes.<sup>4</sup> And the Spirit of the Path met him. It was a young girl of two and twenty years, and she warned him that without the Serpent<sup>5</sup> his way was but a wool cast into the dyer's vat. Two-and-twenty scales had the Serpent, and every scale was a path, and every path was alike an enemy and a friend. So he set out, and the darkness grew upon him. Yet could he well perceive a young maiden<sup>6</sup> having a necklace of two-and-seventy
- Sapiens dominatibur astris.
- S. S. D. D.

\* It would require many pages to give even a sketch of this remarkable document. The Qabalistic knowledge is as authentic as it is profound, but there are also allusions to contemporary occult students, and a certain very small amount of mere absence of meaning. The main satire is of course on the "Chymical Marriage of Christian Rosencreutz." A few only of the serious problems are elucidated in footnotes.

<sup>1</sup> *I.e.* when 118 = change, a ferment, strength. Also = before he was 120, the mystic age of a Rosicrucian.

<sup>2</sup> Her-shell = Herschell, or Uranus, the planet which was ascending (in Leo) at Crowley's birth.

<sup>3</sup> Vau and Gimel, the Hierophant and High-Priestess in the Tarot. Hence "from his Castle of Ugg" means "from his initiation." We cannot in future do more than indicate the allusions.

<sup>4</sup> The Kerubim.

<sup>5</sup> See Table of Correspondences. [A Table of Correspondences was intended to appear as an appendix to the first volume of Crowley's *Collected Works*. It is not in the 1970s reprint from which I am working, and may not have been in the original. See 777 instead – T.S.]

<sup>6</sup> The 22<sup>nd</sup> Key of the Tarot. The other Tarot symbols can be traced by any one who possesses, and to some degree understands, a pack of the cards. The occult views of the nature of these symbols are in some cases Crowley's own.

pearls, big and round like the breasts of a sea-nymph ; and they gleamed round like moons. She held in leash the four Beasts, but he strode boldly to her, and kissed her full on the lips. Wherefore she signed and fell back a space, and he pressed on. Now at the end of the darkness a fire glowed: she would have hindered him: clung she to his neck and wept. But the fire grew and the light dazzled her; so that with a shriek she fell. But the beasts flung them selves against the burning gateway of iron, and it gave way. Our Father passed into the fire. Some say that it consumed him utterly and that he died; howbeit, it is certain that he rose from a sarcophagus, and in the skies stood an angel with a trumpet, and on that trumpet he blew so mighty a blast that the dead rose all from their tombs, and our Father among them. "Now away !" he cried. "I would look upon the sun !" And with that the fire hissed like a myriad of serpents and went out suddenly. It was a green sward golden with buttercups ; and in his way lay a high wall. Before it were two children, and with obscene gestures they embraced, and laughed aloud, with filthy words and acts unspeakable. Over all of which stood the sun calm and radiant, and was glad to be. Now, think ye well, was our Father perplexed; and he knew not what he would do. For the children left their foulness and came soliciting with shameless words his acquiescence in their sport ; and he, knowing the law of courtesy and pity, rebuked them not. But master ever of himself he abode alone, about and above. So he saw his virginity deflowered, and his thoughts were otherwhere. Now loosed they his body ; he bade it leap the wall. The giant flower of ocean bloomed above him! He had fallen headlong into the great deep. As the green and crimson gloom departed somewhat before his eyes, he was aware of a Beetle that steadily and earnestly moved across the floor of that Sea unutterable. Him he followed; "for I wit well," thought the Adept, "that he goeth not back to the gross sun of earth. And if the sun hath become a beetle, may the beetle transform unto a bird." Wherewith he came to land. Night shone by lamp of wining moon upon a misty landscape. Two paths led him to two towers; and jackals howled on either. Now the jackal he knew; and the tower he knew not yet. Not two would he conquer—that were easy : to victory over one did he aspire. Made he therefore toward the moon. Rough was the hillside and the shadows deep and treacherous ; as he advanced the towers seemed to approach one another closer and closer yet. He drew his sword : with a crash they came together; and he fell with wrath upon a single fortress. Three windows had the tower; and against it ten cannons thundered. Eleven bricks had fallen dislodged by lightning : it was no house wherein our Father might abide. But there he must abide. " To destroy it I am come," he said. And through he passed out therewithal, yet 'twas his home until he had attained. So at last he came to a river, and sailing to its source he found a fair woman all naked, and she filled the river from two vessels of pure water. "She-devil," he cried, "have I gone back one step ?" For the Star Venus burned above. And with his sword he clave her from the head to the feet, that she fell clean asunder. Cried the echo: "Ah ! thou hast slain hope now !" Our Father gladdened at

Intellectus.

Deus.

H. et S. V. A.

Luna.

Quid Umbra-  
tur in Mari.

Deo Duce  
Comite Ferro.

Vestigia Nulla  
Retrorsum

## APPENDIX II

Adest Rosa  
Secreta Eros.

that word, and wiping his blade he kissed it and went on, knowing that his luck should now be ill. And ill it was, for a temple was set up in his way, and there he saw the grisly Goat enthroned. But he knew better than to judge a goat from a goat's head and hoofs. And the first week he sacrificed to that goat <sup>1</sup> a crown every day. The second a p hallus. The third a silver vase of blood. The fourth a royal sceptre. The fifth a sword. The sixth a heart. The seventh a garland of flowers. The eighth a grass-snake. The ninth a sickle. And the tenth week did he daily offer up his own body. Said the goat: "Though I be not an ox, yet am I a sword." "Masked, O God!" cried the Adept. "Verily, an thou hadst not sacrificed—" There was silence. And under the Goat's throne was a rainbow <sup>2</sup> of seven colours: our Father fitted himself as an arrow to the string (and the string was waxed well, dipped in a leaden pot wherein boiled amber and wine) and shot through stormy heavens. And they that saw him saw a woman wondrous fair <sup>3</sup> robed in flames of hair, moon-sandalled, sun-belted, with torch and vase of fire and water. And he trailed comet-clouds of glory upward.

Hermaphroditus.

Thus came our Father (Blessed be his name!) to Death, <sup>4</sup> who stood, scythe in hand, opposed. And ever and anon he swept round, and men fell before him. "Look," said Death, "my sickle hath a cross-handle. See how they grow like flowers!" "Give me salt!" quoth our Father. And with sulphur (that the Goat had given him) and with salt did he bestrew the ground. "I see we shall have ado together," say's Death. "Aye!" and with that he lops off Death's cross-handle. Now Death was wroth indeed, for he saw that our Father had wit of his designs (and they were right foul!), but he bade him pass forthwith through his dominion. And our Father could not at that time stay him: though for himself had he cut off the grip, yet for others—well, let each man take his sword!

Mors Janua Vitae.

The way went through a forest. Now between two trees hung a man by one heel (Love was that tree).<sup>5</sup> Crossed were his legs, and his arms behind his head, that hung ever downward, the fingers locked. "Who art thou?" quoth our Father. "He that came before thee." "Who am I?" "He that cometh after me." With that worshipped our Father, and took a present of a great jewel from him, and went his way. And he was bitterly a-cold, for that was the great Water he had passed. But our Father's paps glittered with cold, black light, and likewise his navel. Wherefore he was comforted. Now came the sudden twittering of heart lest the firmament beneath him were not stable, and lo! he danceth up and down as a very cork on waters of wailing. "Woman," he bade sternly, "be still. Cleave that with thy sword: or that must I well work?" But she cleft the cords, bitter-faced, smiling goddess as she was;

Adeptus.

Terrae Ultor  
Anima Terrae.

<sup>1</sup> The sacrifices are the ten Sephiroth.

<sup>2</sup> See Table.

<sup>3</sup> Ancient form of the Key of David.

<sup>4</sup> Considered as the agent of resurrection.

<sup>5</sup> In the true key of David the tree is shaped like the letter  $\nabla$  = Venus or love. The figure of the man forms a cross above a triangle, with apex upwards, the sign of redemption.

and he went on. "Leave thine ox-goad,"<sup>1</sup> quoth he, "till I come back an ox!" And she laughed and let him pass. Now is our Father come to the Unstable Lands, 'Od wot, for the Wheel whereon he poised was ever turning. Sworded was the Sphinx, but he out-dared her in riddling: deeper pierced his sword: he cut her into twain: her place was his. But that would he not, my Brethren; to the centre he clomb ever: and having won thither, he vanished. As a hermit ever he travelled and the lamp and wand were his. In his path a lion roared, but to it ran a maiden, strong as a young elephant, and held its cruel jaws. But force he ran to her: he freed the lion—one buffet of his hand dashed her back six paces!—and with another blow smote its head from its body. And he ran to her and by force embraced her. Struggled she and fought him: savagely she bit, but it was of no avail: she lay ravished and exhausted on the Lybian plain. Across the mouth he smote her for a kiss, while she cried: "O! thou hast begotten on me twins. And mine also is the Serpent, and thou shalt conquer it and it shall serve thee: and they, they also for a guide!" She ceased; and he, having come to the world's end, prepared his chariot. Foresquare he builded it, and that double: he harnessed the two sphinxes that he had made from one, and sailed, crab-fashion, backwards, through the amber skies of even. Wherefore he attained to see his children. Lovers they were and lovely, those twins of rape. One was above them, joining their hands. "That is well," said our Father, and for seven nights he slept in seven starry palaces, and a sword to guard him. Note well also that these children, and those others, are two, being four. And on the sixth day (for the seven days were past) he rose and came into his ancient temple, a temple of our Holy Order, O my Brethren, wherein sat that Hierophant who had initiated him of old. Now read he well the riddle of the Goat (Blessed be his name among us for ever! Nay, not for ever!), and therewith the Teacher made him a master of Sixfold Chamber, and an ardent Sufferer toward the Blazing Star. For the S word, said the Teacher, is but the S tar unfurled.<sup>2</sup> And our Father being cunning to place Aleph over Tau read this reverse, and so beheld Eden, even now and in the flesh.

Sapientiae Lux  
Viris Baculum.

Femina Rapta  
Inspirat  
Gaudium.

Pleiades.

Dignitates.

Whence he sojourned far, and came to a great Emperor, by whom he was well received, and from whom he gat great gifts. And the Emperor (who is Solomon) told him of Sheba's Land and of one fairest of women there enthroned. So he journeyed thither, and for four years and seven months abode with her as paramour and light-of-love, for she was gracious to him and showed him those things that the Emperor had hidden; even the cubical stone and the cross beneath the triangle that were his and un-revealed. And on the third day he left her and came to Her who had initiated him before he was initiated; and with her he abode eight days and twenty days:<sup>3</sup> and she gave him gifts.

Amicitia.

Amor.

Sophia.

<sup>1</sup> Lamed means ox-goad; Aleph, an ox. Lamed Aleph means No, the denial of Aleph Lamed, El, God.

<sup>2</sup> Read reverse, the Star [= the Will and the Great Work] is to fold up the Sephiroth; *i.e.* to attain Nirvana.

<sup>3</sup> The houses of the Moon. All the gifts are lunar symbols.

APPENDIX II

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Dona Virginis.

The first day, a camel;  
 The second day, a kiss;  
 The third day, a star-glass;  
 The fourth day, a beetle's wing;  
 The fifth day, a crab;  
 The sixth day, a bow;  
 The seventh day, a quiver;  
 The eighth day, a stag;  
 The ninth day, an horn;  
 The tenth day, a sandal of silver;  
 The eleventh day, a silver box of white sandal wood;  
 The twelfth day, a whisper;  
 The thirteenth day, a black cat;  
 The fourteenth day, a phial of white gold;  
 The fifteenth day, an egg-shell cut in two;  
 The sixteenth day, a glance;  
 The seventeenth day, an honeycomb;  
 The eighteenth day, a dream;  
 The nineteenth day, a nightmare;  
 The twentieth day, a wolf, black-muzzled;  
 The twenty-first day, a sorrow;  
 The twenty-second day, a bundle of herbs;  
 The twenty-third day, a piece of camphor;  
 The twenty-fourth day, a moonstone;  
 The twenty-fifth day, a sigh;  
 The twenty-sixth day, a refusal;

Puella Urget  
 Sophiam Sod-  
 alibus.

The twenty-seventh day, a consent ; and the last night she gave him all herself, so that the moon was eclipsed and earth was utterly darkened. And the marriage of that virgin was on this wise: She had three arrows, yet but two flanks, and the wise men said that who knew two was three,<sup>1</sup> should know three was eight,<sup>2</sup> if the circle were but squared; and this also one day shall ye know, my Brethren ! And she gave him the great and perfect gift of Magic, so that he fared forth right comely and well-provided. Now at that great wedding was a Suggler,<sup>3</sup> a riddler : for he said, "Thou hast beasts : I will give thee weapons one for one." For the Lion did our Father win a little fiery wand like a flame, and for his Eagle a cup of ever flowing water : for his Man the Suggler gave him a golden-hilted dagger (yet this was the worst of all his bargains, for it could not strike other, but himself only), while for a curious coin he bartered his good Bull. Alas for our Father! Now the Suggler mocks him and cries: "Four fool's bargains hast thou made, and thou art fit to go forth and meet a fool<sup>4</sup> for thy mate." But our Father counted thrice seven and cried: "One for the fool," seeing

The Sophic  
 Suggler.

<sup>1</sup> 3, the number of ♣. 2, the number of the card ♠.

<sup>2</sup> The equality of three and eight is attributed to Binah, a high grade of Theurgic attainment.

<sup>3</sup> *Scil.* Juggler, the 1st Key. The magical weapons correspond to the Kerubim.

<sup>4</sup> The Key marked 0 and applied to Aleph, 1.

the Serpent should be his at last. “None for the fool,” they laughed back—nay, even his maiden queen. For she would not any should know thereof. Yet all were right, both he and they. But truth ran quickly about; for that was the House of Truth; and Mercury stood far from the Sun. Yet the Suggler was ever in the Sign of Sorrow, and the Fig Tree was not far. So went our Father to the Fool’s Paradise of Air. But it is not lawful that I should write to you, brethren, of what there came to him at that place and time; nor indeed is it true, if it were written. For always doth this Arcanum differ from itself on this wise, that the Not and the Amen,<sup>1</sup> passing, are void either on the one side or the other, and Who shall tell their ways?

Hammer of Thor.

Arcanum.

So our Father, having won the Serpent Crown, the Uræus of Antient Khem, did bind it upon his head, and rejoiced in that Kingdom for the space of two hundred and thirty and one days<sup>2</sup> and nights, and turned him toward the Flaming Sword.<sup>3</sup> Now the Sword governeth ten mighty Kingdoms, and evil, and above them is the ninefold lotus, and a virgin came forth unto him in the hour of his rejoicing and propounded her riddle.

The first riddle :<sup>4</sup> Griphus I.

The maiden is blind.

Our Father : She shall be what she doth not.

And a second virgin came forth to him and said :

The second riddle : Detegitur Yod. Griphus II.

Quoth our Father : The moon is full.

So also a third virgin the third riddle : Griphus III.

Man and woman : O fountain of the balance!

To whom our Father answered with a swift flash of his sword, so swift she saw it not.

Came a fourth virgin, having a fourth riddle : Griphus IV.

What egg hath no shell ?

And our Father pondered a while and then said :

On a wave of the sea : on a shell of the wave : blessed be her name !

The fifth virgin issued suddenly and said : Griphus V.

I have four arms and six sides : red I am, and gold. To whom our Father :

Eli, Eli, lama sabachthani !

(For wit ye well, there be two Arcana therein.)

Then saith the sixth virgin openly : Griphus VI.

Power lieth in the river of fire.

And our Father laughed aloud and answered : I am come from the waterfall.

So at that the seventh virgin came forth: and her countenance was troubled. Griphus VII.

The seventh riddle :

The oldest said to the most beautiful: What doest thou here ?

<sup>1</sup> This is obscure. <sup>2</sup>  $0 + 1 + 2 + \dots + 21 = 231$ . <sup>3</sup> The Sepiroth.

<sup>4</sup> The maiden ( Malkuth) is blind ( unredeemed). Answer : She shall be what she doth not, *i.e.*, see. She shall be the sea, *i.e.*, “exalted to the throne of Binah” ( the great sea ), the Qabalistic phrase to express her redemption. We leave it to the reader’s ingenuity to solve the rest. Each refers to the Sephira indicated by the number, but going upward.

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- Our Father :
- And she answered him : I am in the place of the bridge. Go thou up higher : go thou where these are not.
- Griphus VIII. Thereat was commotion and bitter wailing, and the eighth virgin came forth with rent attire and cried the eighth riddle :
- The sea hath conceived.
- Griphus IX. Our Father raised his head, and there was a great darkness.
- The ninth virgin, sobbing at his feet, the ninth riddle :
- By wisdom.
- Then our Father touched his crown and they all rejoiced : but laughing he put them aside and he said : Nay ! By six hundred and twenty <sup>1</sup> do ye exceed!
- Griphus X. Whereat they wept, and the tenth virgin came forth, bearing a royal crown having twelve jewels : and she had but one eye, and from that the eyelid had been torn. A prodigious beard had she, and all of white : and they wist he would have smitten her with his sword. But he would not, and she propounded unto him the tenth riddle :
- Countenance beheld not countenance.
- So thereto he answered: Our Father, blessed be thou !—
- Countenance ?
- Then they brought him the Sword and bade him smite withal : but he said :
- Culpa Urbium  
Nota Terræ.
- If countenance behold not countenance, then let the ten be five. And they wist that he but mocked them ; for he did bend the sword fivefold and fashioned therefrom a Star, and they all vanished in that light ; yet the lotus abode nine-petalled and he cried, “Before the wheel, the axle.” So he chained the Sun, <sup>2</sup> and slew the Bull, and exhausted the Air, breathing it deep into his lungs : then he broke down the ancient tower, that which he had made his home, will he kill he, for so long, and he slew the other Bull, and he broke the arrow in twain ; after that he was silent, for they grew again in sixfold order, so that this latter work was double: but unto the first three he laid not his hand, neither for the first time, nor for the second time, nor for the third time. So to them he added<sup>3</sup> that spiritual flame (for they were one, and ten, and fifty, thrice, and again) and that was the Beast, the Living One that is Lifan. Let us be silent, therefore, my brethren, worshipping the holy sixfold Ox <sup>4</sup> that was our Father in his peace that he had won into, and that so hardly. For of this shall no man speak.
- Now therefore let it be spoken of our Father’s journeyings in the land of Vo<sup>5</sup> and of his sufferin therein, and of the founding of our holy and illustrious Order.
- Nechesh. Our Father, Brethren, having attained the mature age of three hundred

<sup>1</sup> Kether adds up to 620.

<sup>2</sup> These are the letters of Ain Soph Aur, the last two of which he destroys so as to leave only Ain, Not, or Nothing.

<sup>3</sup> To (1 + 10 + 50) 3 × 2 he adds 300, Shin, the flame of the Spirit = 666.

<sup>4</sup> 666 = 6 × 111. 111 = Aleph, the Ox.

<sup>5</sup> His journeys as Initiator.

and fifty and eight years,<sup>1</sup> set forth upon a journey into the Mystic Mountain of the Caves. He took with him his Son,<sup>2</sup> a Lamb, Life, and Strength, for these four were the Keys of that Mountain. So by ten days and fifty days and two hundred days and yet ten days he went forth. After ten days fell a thunderbolt, whirling through black clouds of rain: after sixty the road split in two, but he travelled on both at once: after two hundred and sixty, the sun drove away the rain, and the Star shone in the day-time, making it Night. After the last day came his Mother, his Redeemer, and Him self; and joining together they were even as I am who write unto you. Seventeen they were, the three Fathers: with the three Mothers they were thirty-two, and sixfold therein, being as countenance and countenance. Yet, being seventeen, they were but one, and that one none, as before hath been showed. And this enumeration is a great Mystery of our art. Whence a light hidden in a Cross. Now therefore having brooded upon the ocean, and smitten with the Sword, and the Pyramid being builded in just proportion, was that Light fixed even in the Vault of the Caverns. With one stroke he rent asunder the Veil; with one stroke he closed the same. And entering the Sarcophagus of that Royal Tomb he laid him down to sleep. Four guarded him, and One in the four; Seven enwalled him, and One in the seven, yet were the seven ten, and One in the ten. Now therefore his disciples came unto the Vault of that Mystic Mountain, and with the Keys they opened the Portal and came to him and woke him. But during his long sleep the roses had grown over him, crimson and flaming with interior fire, so that he could not escape. Yet they withered at his glance; with that he knew what fearful task was before him. But slaying his disciples with long Nails, he interred them there, so that they were right sorrowful in their hearts. May we all die so! And what further befell him ye shall also know, but not at this time.

Going forth of that Mountain he met also the Fool. Then the discourse of that Fool, my Brethren; it shall repay your pains. They think they are a triangle,<sup>3</sup> he said, they think as the Picture-Folk. Base they are, and little infinitely.

Ain Elohim.

They think, being many, they are one.<sup>4</sup> They think as the Rhine-Folk think. Many and none.

Ain Elohim.

They think the erect<sup>5</sup> is the twined, and the twined is the coiled, and the coiled is the twin, and the twin are the stoopers. They think as the Big-Nose-Folk. Save us, O Lord!

<sup>1</sup> Nechesh the Serpent and Messiaeh the Redeemer.

<sup>2</sup> Abigenos, Abiagnus, Biagenos, Abiegnus, metatheses of the name of the Mystic Mountain of Initiation. The next paragraph has been explained in the essay "Qabalistic Dogma."

<sup>3</sup> The belief in a Trinity—ignorance of Daath.

<sup>4</sup> Belief in Monism, or rather Advaitism. Crowley was a Monist only in the modern scientific sense of that word.

<sup>5</sup> Confusion of the various mystic serpents. The Big-Nose-Folk = the Jews. We leave the rest to the insight of the reader.

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Abracadabra.*	<p style="text-align: center;">Ain Elohim.</p> <p>The Chariot. Four hundred and eighteen. Five are one, and six are diverse, five in the midst and three on each side. The Word of Power, double in the Voice of the Master.</p>
Amethsh.	<p style="text-align: center;">Ain Elohim.</p> <p>Four sounds of four force. O the Snake hath a long tail ! Amen.</p>
Ye Fylfat †.	<p style="text-align: center;">Ain Elohim.</p> <p>Sudden death: thick darkness: ho ! the ox !</p> <p>One, and one, and one: Creator, Preserver, Destroyer, ho ! the Redeemer ! Thunder-stone: whirlpool: lotus-flower: ho ! for the gold of the sages !</p>
Mysterium Matris. <sup>1</sup>	<p style="text-align: center;">Ain Elohim.</p> <p>And he was silent for a great while, and so departed our Father from Him.</p> <p>Forth he went along the dusty desert and met an antient woman bearing a bright crown of gold, studded with gems, one on each knee. Dressed in rags she was, and squatted clumsily on the sand. A horn grew from her forehead; and she spat black foam and froth. Foul was the hag and evil, yet our Father bowed down flat on his face to the earth. “ Holy Virgin of God,” said he, “what dost thou here ? What wilt thou with thy servant ?” At that she stank so that the air gasped about her, like a fish brought out of the sea. So she told him she was gathering simples for her daughter that had died to bury her withal. Now no simples grew in the desert. Therefore our Father drew with his sword lines of power in the sand, so that a black and terrible demon appeared squeezing up in thin flat plates of flesh along the sword-lines. So our Father cried : “Simples, O Axcaxarotharax, for my mother !” Then the demon was wroth and shrieked : “Thy mother to black hell ! She is mine !” So the old hag confessed straight that she had given her body for love to that fiend of the pit. But our Father paid no heed thereto and bade the demon to do his will, so that he brought him herbs many, and good, with which our Father planted a great grove that grew about him (for the sun was now waxen bitter hot) wherein he worshipped, offering in vessels of clay these seven offerings :<sup>2</sup></p>
Evocatio.	<p style="text-align: center;">Ain Elohim.</p> <p>The first offering, dust ;          The second offering, ashes ;          The third offering, sand ;          The fourth offering, bay-leaves ;          The fifth offering, gold ;          The sixth offering, dung ;          The seventh offering, poison.</p> <p>With the dust he gave a sickle to gather the harvest of that dust.          With the ashes he gave a sceptre, that one might rule them aright.          With the sand he gave a sword, to cut that sand withal.          With the bay-leaves he gave a sun, to wither them          With the gold he gave a garland of sores, and that was for luck.          With the dung he gave a Rod of Life to quicken it.</p>
Lucus.	<p style="text-align: center;">Ain Elohim.</p> <p>With the dust he gave a sickle to gather the harvest of that dust.          With the ashes he gave a sceptre, that one might rule them aright.          With the sand he gave a sword, to cut that sand withal.          With the bay-leaves he gave a sun, to wither them          With the gold he gave a garland of sores, and that was for luck.          With the dung he gave a Rod of Life to quicken it.</p>

\* [Thus in *Collected Works*. May be a compositor’s error for *Abrahamadabra*, or maybe not – T.S.]

<sup>1</sup> This is all obscure.

<sup>2</sup> Refer to the planets.

With the poison he gave also in offering a stag and a maiden.

But about the noon came one shining unto our Father and gave him to drink from a dull and heavy bowl. And this was a liquor potent and heavy, by'r lady ! So that our Father sank into deep sleep and dreamed a dream, and in that mirific dream it seemed unto him that the walls of all things slid into and across each other, so that he feared greatly, for the stability of the universe is the great enemy; the unstable being the everlasting, saith Adhou Bim Aram, the Arab. O Elmen Zata, our Sophic Pilaster ! Further in the dream there was let down from heaven a mighty tesseract, bounded by eight cubes, whereon sat a mighty dolphin having eight senses. Further, he beheld a cavern full of most ancient bones of men, and therein a lion with the voice of a dog. Then came a voice:

Somnium Auri Potabilis.

“Thirteen<sup>1</sup> are they, who are one. Once is a oneness : twice is the Name: thrice let us say not : by four is the Son : by five is the Sword : by six is the Holy Oil of the most Excellent Beard, and the leaves of the Book are by six : by seven is that great Amen.” Then our Father saw one hundred and four horses that drove an ivory car over a sea of pearl, and they received him therein and bade him be comforted. With that he awoke and saw that he would have all his desire. In the morning therefore he arose and went his way into the desert. There he clomb a high rock and called forth the eagles, that their shadow floating over the desert should be as a book that men might read it. The shadows wrote and the sun recorded ; and on this wise cometh it to pass, O my Brethren, that by darkness and by sunlight ye will still learn ever these the Arcana of our Science. Lo ! who learneth by moonlight, he is the lucky one ! So our Father, having thus founded the Order, and our sacred Book being opened, rested awhile and beheld many wonders, the like of which were never yet told. But ever chiefly his study was to reduce unto eight things his many.

Tredecim Voces.

Ordinis Inceptio.

And thus, O Brethren of our Venerable Order, he at last succeeded. Those who know not will learn little herein: yet that they may be shamed all shall be put forth at this time clearly before them all, with no obscurity nor obfuscation in the exposition thereof.

Writing this, saith our Father to me, the Humblest and oldest of all his disciples, write as the story of my Quintessential Quest, my Spagyric Wandering, my Philosophical Going. Write plainly unto the Brethren, quoth he, for many be little and weak ; and thy hard words and much learning may confound them.

Therefore I write thus plainly to you. Mark well that ye read me aright !

Vitae.

Our Father (blessed be his name !) entered the Path on this wise. He cut off three from ten : <sup>2</sup> thus he left seven. He cut and left three: he cut and left one : he cut and became. Thus fourfold. Eightfold.<sup>3</sup> He opened his eyes : he cleansed his heart: he chained his tongue : he fixed

Viae.

<sup>1</sup> Achad, unity, adds to thirteen. There follow attributions of the “ thirteen times table.”

<sup>2</sup> These are the Buddhist “paths of enlightenment.”

<sup>3</sup> The eightfold path. The rest is very obscure.

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his flesh : he turned to his trade : he put forth his strength : he drew all to a point : he delighted.

Therefore he is not, having become that which he was not. Mark ye all : it is declared. Now of the last adventure of our Father and of his going into the land of Apes, that is, England, and of what he did there, it is not fitting that I, the poor fool who loved him, shall now discourse. But it is most necessary that I should speak of his holy death and of his funeral and of the bruit thereof, for that is gone into diverse lands as a false and lying report, whereby much harm and ill-luck cometh to the Brethren. In this place, therefore, will I set down the exact truth of all that happened.

Mirabilia. In the year of the Great Passing Over were signs and wonders seen of all men, O my Brethren, as it is written, and well known unto this day. And the first sign was of dancing: for every woman that was under the moon began to dance and was mad, so that headlong and hot-mouthed she flung herself down, desirous. Whence the second sign, that of musical inventions ; for in that year, and of Rosewomen, came A and U and M,<sup>1</sup> the mighty musicians ! And the third sign likewise, namely , of animals : for in that year every sheep had lambs thirteenth, and every cart<sup>2</sup> was delivered of a wheel ! And other wonders innumerable: they are well known, insomuch that that year is yet held notable.

I. Signum.

II. Signum.

III. Signum

Alia Signa.

Now our Father, being very old, came into the venerable Grove of our August Fraternity and abode there. And so old was he and feeble that he could scarce lift his hands in benediction upon us. And all we waited about him, both by day and night; lest one word should fall, and we not hear the same. But he spake never unto us, though his lips moved and his eyes sought ever that which we could not see. At last, on the day of D., the mother of P.,<sup>3</sup> he straightened himself up and spake. This his final discourse was written down then by the dying lions in their own blood, traced willingly on the desert sands about the Grove of the Illustrious. Also here set down : but who will confirm the same, let him seek it on the sands.

Children of my Will, said our Father, from whose grey eyes fell gentlest tears, it is about the hour. The chariot (Ch.)<sup>4</sup> is not, and the chariot (H.) is at hand. Yet I, who have been car-borne through the blue air by sphinxes, shall never be carried away, not by the white horses of the world. To you I have no word to say. All is written in the sacred Book. To that look ye well !

Pater Jubet :  
Scientiam  
Scribe.

Ambrose, old friend, he said, turning to me—and I wept ever sore—do thou write for the little ones, the children of my children, for them that understand not easily our high Mysteries; for in thy pen is, as it were, a river of clear water ; without vagueness, without ambiguity,

<sup>1</sup> Aum! The sacred word.

<sup>2</sup> Qy. ♠ (the cart) becomes O (a wheel). The commentators who have suspected the horrid blasphemy implied by the explanation "becomes ♠, the Wheel of Fortune," are certainly in error.

<sup>3</sup> Demeter and Persephone.

<sup>4</sup> Ch = ♠; H = Hades. See the Tarot cards, and classical mythology, for the symbols.

without show of learning, without needless darkening of counsel and word, dost thou ever reveal the sacred Heights of our Mystic Mountain. For, as for him that understandeth not thy writing, and that easily and well, be ye well assured all that he is a vile man and a losel of little worth or worship ; a dog, an unclean swine, a worm of filth, a festering sore in the vitals of earth: such an one is liar and murderer, debauched, drunken, sexless and spatulate ; an ape-droppi ng, a lousy, flat-backed knave: from such an one keep ye well away ! Use hath he little : ornam ent maketh he nothing : let him be cast out on the dunghills bey ond Jordan; let him pass into the S. P. P., and that utterly !

Sedes Profunda  
Paimonis.

With that our Father sighed deep and laid back his reverend head, and was silent. But from his heart came a subtle voice of tenderest farewell, so that we knew him well dead. But for seventy days and seventy nights we touched him not , but abode ever about him: and the smile changed not on his face, and the whole grove was filled with sweet and subtle perfumes. Now on the 71st day arose there a great dispute about his body ; for the angels and spirits and demons did contend about it, that they might possess it. But our eldest brother V. N. bade all be still ; and thus he apportioned the sacred relics of our Father.

Oculi Nox  
Secreta.

Portae Silen-  
tium  
Partitio.

- To the Angel Agbagal, the fore part of the skull ;
- To the demon Ozoz, the back left part of the skull ;
- To the demon Olcot,<sup>1</sup> the back right part of the skull ;
- To ten thousand myriads of spirits of fire, each one hair ;
- To ten thousand myriads of spirits of water, each one hair;
- To ten thousand myriads of spirits of earth, each one hair ;
- To ten thousand myriads of spirits of air, each one hair ;
- To the archangel Zazelazel, the brain ;
- To the angel Usbusolat, the medulla ;
- To the demon Ululomis, the right nostril ;
- To the angel Opael, the left nostril ;
- To the spirit Kuiphiah, the membrane of the nose ;
- To the spirit Pugrah, the bridge of the nose ;
- To eleven thousand spirits of spirit, the hairs of the nose, one each ;
- To the archangel Tuphtuptuphal, the right eye ;
- To the archdevil Upsusph, the left eye ;

The parts thereof in trust to be divided among their servitors ; as the right cornea, to Aphlek ; the left, to Urnbal ;—mighty spirits are they, and bold !

- To the archdevil Rama,<sup>3</sup> the right ear and its parts ;
- To the archangel Umumatis, the left ear and its parts ;

The teeth to two-and-thirty letters of the sixfold Name: one to the air, and fifteen to the rain and the ram , and ten to the virgin, and six to the Bull;

- The mouth to the archangels Alalal and Bikarak, lip and lip;
- The tongue to that devil of all devils Yehowou.<sup>4</sup> Ho, devil! canst thou speak?

<sup>1</sup> Col. Olcott, the theosophist.

<sup>2</sup> ? the spirt of motor-cars.

<sup>3</sup> Vishnu, the preserver.

<sup>4</sup> Jehova.

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The pharynx to Mahabonishash, the great angel;

To seven-and-thirty myriads of legions of planetary spirits the hairs of the moustache, to each one;

To ninety and one myriads of the Elohim, the hairs of the beard; to each thirteen, and the oil to ease the world;

To Shalach, the archdevil, the chin.

So also with the lesser relics; of which are notable only : to the Order, the heart of our Father: to the Book of the Law, his venerable lung-space to serve as a shrine thereunto: to the devil Aot, the liver, to be divided: to the angel Exarpt and his followers, the great intestine: to Bitom the devil and his crew, the little intestine: to Aub, Aud, and Aur, the venerable Phallus of our Father: to Ash the little bone of the same: to our children K., C., B., C., G., T., N., H., I., and M., his illustrious finger-nails, and the toe-nails to be in trust for their children after them : and so for all the rest; is it not written in our archives? As to his magical weapons, all vanished utterly at the moment of his Passing Over. Therefore they carried away our Father's body piece by piece and that with reverence and in order, so that there was not left of all one hair, nor one nerve, nor one little pore of the skin. Thus was there no funeral pomp; they that say other are liars and blasphemers against a fame untarnished. May the red plague rot their vitals!

Amen.

Thus, O my Brethren, thus and not otherwise was the Passing Over of that Great and Wonderful Magician, our Father and Founder. May the dew of his admirable memory moisten the grass of our minds, that we may bring forth tender shoots of energy in the Great Work of Works. So mote it be!

BENEDICTVS DONINVS DEVS  
NOSTER QVI NOBIS DEDIT  
SIGNVM  
R. C.