



# **Liber DCCCXIII<sup>1</sup>** **vel Ararita** **Sub Figura DLXX<sup>2</sup>**

**Commented in Classes B & C**

by  
**Frater Apollonius**

**4°=7□**

**A.·.A.·.**

*Apollonius' comments in blue-italic.*

**Crowley's comments in red-bold.**

**The use of this Name and Formula is to equate and identify every idea with its opposite; thus being released from the obsession of thinking any one of them as 'true' (and therefore binding); one can withdraw oneself from the whole sphere of the Ruach. Contrast each verse of Cap. I with the corresponding verse of Cap. II for the first of these methods. Thus in Cap. III (still verse by verse correspondence) the Quintessence of the ideas is extracted; and in Cap. IV they are withdrawn each one into the one beyond it. In Cap. V they have disappeared into the Method itself. In Cap. VI they reappear in the Form appointed by the Will of the Adept. Lastly, in Cap. VII they are dissolved, one into the next until all finally disappear in the Fire Qadosh, the Quintessence of Reality.**

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<sup>1</sup> 813 is a number that reduces to 12; suggesting the Zodiac with the seven chapters of this book suggesting the sacred planets.

<sup>2</sup> 570 is a channeled number that has been connected to the Alchemical phrase: "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem" by way of the Latin numeration system. However, though we can find a sympathetic equivalence between ARARITA and VITRIOL, there is no Latin Qabalah and no duality to glean from these; so we should look deeper. Turning to the Greek Qabalah, we get the Greek words for: of the temple, which is worth thinking about as you read Crowley's comments to this holy book; fornicator and seventy (spelled in full). And then looking up words valuing to 70, we get the Greek words for anyone or a certain one, which seems to directly bear on ARARITA, and also, purity, which provides a balanced contrast (duality) to fornicator in the 570 valuation. And to add meaning to this, 570 in the EQ is Greek, telling us to refer to the Greek Qabalah.

# I



*The first part of the methodology for withdrawing oneself from the whole sphere of the Ruach is found in contrasting the verses of chapter I and chapter II. Each idea has its opposite; each being just an idea. And ideas are but our own projections onto the Universe.*

## **418 Made up of 1 and 0 planets, Gods, vision of Nature.**

*The Great Work is of the Man and the God united; the planets Saturn and the Earth each providing a key to the secrets of Nature.*

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

0. Now then I saw these things averse and evil; and they were not, even as Thou art Not.

*The contrast for these two verses is between one and none; AL:I.48 comes readily to mind:*

**"My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?"**

*Part of Crowley's commentary to this verse also echoes the mark:*

I note later (An V, Sol in Aquarius) that v. 48 means that all disappears when 61 + 8, 80, 418, are reduced to 1. And this may indicate some practical mystic method of annihilation...I think that the surface meaning of this verse is to answer the unspoken criticism of the scribe, who did not see how to find a zero value for such an equation. It assured him that it was only necessary to find a Unity Value.

*Indeed, even Motta's comment to this verse adds insight to the two compared verses of 813:*

*Crowley, who knew the attributions of AIN, and its mystical meaning, had become troubled since the dictation of verse 45. "But are not the Perfect, all of them, just One?" he kept asking mentally as dictations went on. Finally Aiwass incorporates his doubt in the Text, answering it out loud, and speaking for the Goddess.*

*The key is, of course, that Monotheism is a lie. Belief in the Oneness of Man is a great comfort to the Ego. "I am the One!" cries every 'Black Brother'. The Master of the Temple answers not, for He is Not.*

*The Ox—Aleph is the Ox, of course, 1 by the Qabalah and Zero by the Book of Thoth, the Taro. Also, Aleph in full—ALP—is 111, "one, one, one". It is also indicative that the two letters of OX in English suggest the Cross and the Circle.*

1. Let me extol Thy perfections before men.

1. I saw the twin heads that ever battle against one another, so that all their thought is a confusion.

I saw Thee in these.

*Perfection is in right relation is of the 'one' as the duality engenders a confusion that sparks a battle between relations. Duality sets up the world of contending forces and this chapter is of the world as nature.*

2. In the Image of a Sixfold Star that flameth across the Vault inane, let me re-veil Thy perfections.

2. I saw the darkeners of wisdom, like black apes chattering vile nonsense. I saw Thee in these.

*Veiling perfection vs. darkening wisdom; one protects, the other destroys. The "Vault inane" is the sky of the Starry Gnosis with its principle luminary, the Sun being the Sixfold Star...Hadit. We are all gods of light, though in contrast the "black apes" darken wisdom with ignorance; incapable of veiling light, though it is already veiled within them...that "I saw Thee in these."*

3. Thou hast appeared unto me as an aged God, a venerable God, the Lord of Time, bearing a sharp sickle.

3. I saw the devouring mothers of Hell, that eat up their children O ye that are without understanding! I saw Thee in these.

*Saturn, a male god vs. female vampires. Saturn is the most ancient of gods; wisdom is implied with age. And yet there is no “understanding” in the latter verse; the “mothers of Hell” depriving their children (youth) of time by eating them.*

4. Thou hast appeared unto me as a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit.

4. I saw the merciless and the unmajestic like harpies tearing their foul food. I saw Thee in these.

*A kingly “Father in his prime” vs. an implied carcass for vultures to pick at; “Majesty” vs. “the merciless and unmajestic.” The god appears in the former verse, and is not necessarily present in the latter.*

5. Thou hast appeared unto me with sword and spear, a warrior God in flaming armour among Thine horsemen.

5. I saw the burning ones, giants like volcanoes belching out the black vomit of fire and smoke in their fury. I saw Thee in these.

*The fire of Spirit vs. the burning flames of hell; the dual nature of fire being that which creates life and that which destroys life. Also, fire isn't readily present in the latter verse, but its smoke and fumes.*

6. Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as a young god in his strength, playing upon the lyre.

6. I saw the petty, the quarrelsome, the selfish, they were like men, O Lord, they were even like unto men. I saw Thee in these.

*Divinity vs. bestiality; the young god in the former displaying virtue with strength and acculturation and the old men, both quarrelsome and selfish “were even like unto men” and not gods at all.*

7. Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.

7. I saw the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.

*Life vs. death; the goddess fructifies the currents of life as the ravens feed on the carrion of death. Note the waters of the former verse suggest spirit as the carrion are material and of the Earth.*

8. Thou hast appeared to me as a young boy mischievous and lovely, with Thy winged globe and its serpents set upon a staff.

8. I saw the lying spirits like frogs upon the earth, and upon the water, and upon the treacherous metal that corrodeth all things and abideth not. I saw Thee in these.

*Mischief vs. treachery; an implication of the innocence of youth vs. the experience of age. The “serpents set upon a staff” represent Spirit vs. frogs on the mundane Earth and the*

*false god that is the heaviness of the egregore, Jesus. Crowley created a ceremony of crucifying a frog to overturn the slave god's reign and bring the return of Life, Love, Liberty and Light.*

9. Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as a moon among the faded oaks of the wood of years.

9. I saw the obscene ones, bull-men linked in the abyss of putrefaction, that gnawed each other's tongues for pain. I saw Thee in these.

*Above the ground is the dance of life; below the ground, the putrefaction and death. That which is chaste in the former verse is contrasted with the obscene in the latter verse. The huntress (Venus; ruler of Taurus) would be Taurus (the bull) contrasted with the "bull-men" of the latter verse.*

10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.

10. I saw the Woman. O my God, I beheld the image thereof, even as a lovely shape that Concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell. I saw her from the head to the navel a woman, from the navel to the feet of her a man. I saw Thee even in her.

*In the former verse, there is no vision and in the latter, the vision is described in detail. The vision in the latter has its own dual nature; a woman that is half man at the conclusion of the vision.*

11. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.

11. For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, black and white. But I was not deceived by anything of all these things.

*The flaming star is the star of five, per Crowley's commentary at the top of this verse; to be combined with the star of six and all above the Abyss where there is no self. In the former verse, the Tree-of-Life, and the latter verse describes the Qliphoth as the "Closed Palace" and "mine" or the self that is.*

12. Yet even so was I not deceived; for the crown hath twelve rays.

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

13. And these twelve rays are one.

## II



### Qliphoth Closed palace. Key word

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

### III



*The second part of the methodology for withdrawing oneself from the whole sphere of the Ruach is found in the extracting of ideas from the verses of chapter III and then withdrawing the ideas in chapter IV to the "one beyond it."*

#### **Word of double power ABRAHADABRA. Sephiroth. Adept becomes one with God.**

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.

0. Also the little child, the lover of Adonai, even V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:

*In AL:II.23 we hear Hadit saying: "I am alone: there is no God where I am." Indeed then, "Nothing" does "stand before His face." This is the position Kether would be in, looking towards the Ain Soph Aur that is NOT. Moving downwards in an involutory path, at Tiphareth, that same One finds the Many and the All; a plethora of Monads. And indeed, any Monad finding him or herself to be the only god has failed the ordeal of the Abyss and is now a Black Brother (not to be confused with the Black School of Magick). Crowley's commentary to the above verse from AL adds to this:*

This refers to the spiritual experience of Identity. When one realizes one's Truth there is no room for any other conception.

It also means that the God-idea must go with other relics of the Fear born of Ignorance into the limbo of savagery. I speak of the Idea of God as generally understood, God being 'something "not ourselves" that makes for righteousness,' as Matthew Arnold victoriantically phrased his definition. The whiskered wowser! Why this ingrained conviction that self is unrighteous? It is the heritage of the whip, the brand of the born slave. Incidentally, we cannot allow people who believe in this 'God;' they are troglodytes, as dangerous to society as any other thieves and murderers. The Christians to the Lions!

Yet, in the reign of Good Queen Victoria, Matthew Arnold was considered rather hot stuff as an infidel! Tempora mutantur, p.d.q. when a Magus gets on the job.

The quintessence of this verse is (however) its revelation of the nature of Hadit as a self-conscious and individual Being, although impersonal. He is an ultimate independent, and unique element in Nature, impenetrably aloof. The negative electron seems to be his physical analogue. Each such electron is indistinguishable from any other; yet each is determined diversely by its relations with various positive complementary electrons.

The verse is introduced at this juncture in order to throw light on the passage which follows. It is important to understand Hadit as the 'core of every star' when we come to consider the character of those stars, his 'friends' or sympathetic ideas grouped about him, who are 'hermits,' individualities eternally isolated in reality though they may appear to be lost in their relations with external things.

1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.

1. Glory to God, and Thanksgiving to God! There is One God alone, and God is exceeding great. He is about us, and there is no strength save in Him the exalted, the great.

*The numeration is expanded to 511 "nightly" and 41 "days" to "cry aloud unto..." In the Hebrew Qabalah, 511 gives us the word for 'Head' and the Greek Qabalah gives us 'the rising of a star.' And for 41 we get 'my God' and 'divine majesty' in the Hebrew Qabalah with the Greek Qabalah giving us the word for 'up; on high'. Here also, the English Qabalah gives us 'Aum Ha'. However, overall, the idea of "Unity" in the former*

*verse suggests a plurality that needs to be united; especially due to the numbers (greater than one) employed in the verse. In the latter verse, this 'all' or 'many' becomes redacted to "One God alone."*

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

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

*The difference between divine inspiration and madness is subtle but very real. Inspiration radiates outwards towards others and sets up a shakti-pat that continues through generations. Madness drags the individual inwards and cuts him or her off from the rest of humanity.*

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

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

*That essence of God is a dispersion of light shed throughout the Universe that is then dissipated. This is the expansion and contraction of the Universe that sits at the heart of the revelation of the Rig Veda and the Poem of Dzyan. We simply should not look at this in terms of linear time, but in its polarity.*

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

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

*All that is majestic is still subject to decay and corruption; decay being that putrefaction that is a stage in the Alchemical process to produce the Stone of the Wise.*

5. I trembled before His might.

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

*Power corrupts and absolute power corrupts absolutely. This is an interesting pun in regards to the previous comment. The absolute might and majesty of the light that is God is that fire of Spirit that can also burn and destroy. Yet still when we find this fire in nature, a forest once destroyed ultimately recovers with even greater vigor.*

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

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

*The harmony of that essence that is the dispersed light is also congealed into the one light much as Crowley's 'Star Sponge Vision' ...one light with many twinkles and what awe he found in those twinkles!*

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

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

*The greatest work and effort comes from the inmost contentment. Always is the outer but a reflection of the inner.*

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

8. So that all became splendid.

*This splendor that belongs to the One is given to All in which case, it is no longer splendid but commonplace and mundane.*

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

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

*All that moves around the One finds the One in stillness; when All becomes still, then the hierarchy is perceived up to the One.*

10. Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.

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

*The influence that the inner has on the outer is a standard that sets its own par. But then the outer also has the converse influence on the inner that if the original par is wholesome, will bring delight in that balance reflected back to the inner.*

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

11. But though thus he worked, he tried ever his work by the Star 418.

*813 would be the ThRShRQ of 418 if we add the Colel to 813 (813+1=814) and that Colel is the One; as per AL:I.45—"The Perfect and the Perfect are one Perfect and not two; nay, are none!" Note in Crowley's 'Old Comment' to this verse talks of the same 'annihilation' that is the mark of the 'Great Work' ...*

Perhaps means that adding perfection to perfection results in unity and ultimately the Negativity. But I think there is much more than this.

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

12. And it deceived him not; for by his subtlety he expanded it all into the Twelve Rays of the Crown.

*That the scribe would expand "all these things" as they did not deceive, so with the subtlety of the One there is cunning to make them deceptive.*

13. And these twelve rays were One.

## IV



### **Star. Test Works. Magick. Adept in Action. Verse 4 cf. AL \_\_ It is the Truth (any Star) that must not be pitied.**

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

# V



*The third part of the methodology for withdrawing oneself from the whole sphere of the Ruach is to dissolve these verses of chapter V into the Method itself as the verses of chapter VI are then to appear in the Form appointed by the "Will of the Adept."*

## **Sword. All vanish. Adept harmonizing himself.**

0. In the place of the cross the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.

0. Deeper and deeper into the mire of things! Farther and farther into the never-ending Expansion of the Abyss.

*The further we go within is the further out we will have found we've gone. We can look deeply into the nature of the Universe itself and at the farthest point we can go, there is yet that much further we find we can go and where ultimately we will find ourselves; if we but ever get to that point. Liber LXV, Cap. I shows more on this (Crowley's comment to one of the verses in italics):*

**54. Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?**

*The Angel asks why one who possesses absolute Sight and Lordship and power to soar (the Head of the Hawk) who has creative energy able to fertilize Nature, his mother, sister, and wife (The Phallus of Asar) one who knows the pairs of opposites, and the fact of their identity, should trouble to calculate the equations which express the relations between the illusory symbols of diversity.*

**55. And he said: That my Work may be right.**

**56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!**

*And yet the symbol of Sol (6) comes to mind; the center of the Ruach...*

1. So wrote οὐ μή the Exempt Adept, and the laughter of the Masters of the Temple abashed him not.

1. The great goddess that bendeth over the Universe is my mistress; I am the winged globe at her heart.

*It is I, HADIT who maketh the charm and that is for my betrothed, whom I adore. Per AL:I.21 (Note Crowley's comments in small point.) —*

**"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."**

Nuit further defined Her relation to Gods, Men, Heaven, Earth, and to Her Lord Hadit.

*And in the case of the present set of verses, these are Gods (Masters of the Temple) but NUIT is availing herself to mankind.*

Nuit is not beheld of any God or Man; for they are fixed Event, they are Facts, while She is the ever-to-be. She therefore is to be held worthy, she and that Self which may enjoy her Love; seek not those joys which, being actual, cease to exhale rapture...

Refers to the actual picture on the stele. Nuit is a conception immeasurably beyond all men have even thought of the Divine. thus she is not the mere star-goddess, but a far higher thing, dimly veiled by that unutterable glory. This knowledge is also to be attained by adepts; the outer cannot reach to it. The importance of this verse lies in the assertion of the metaphysical entity of Our Lady, Her incomprehensibility to normal sense.

The Method of invoking Nuit is given in Liber XI (see Equinox I. VII). Note the initials of God and Adorer GA, the Earth.

Note that Heaven is not a place where Gods Live; Nuit is Heaven, itself. And "Heaven" is of course "a place wherein one may fulfill oneself", conformably to the definition of Nuit as Space previously offered.

*Per Motta's commentary to this verse (below), the verses coupled here in 813 are the method of this trance.*

*Samadhi with any God is not the Ultimate Trance. The Ultimate Trance is the Union of Nuit and Hadit. That is why over the head of Ra-Hoor-Khuit in the stele, Kundalini has reached the Sahashara, and is radiating into Emptiness. See Liber VII, I.36-40, Liber HHH, Section SSS, and Liber LXV, III.31-36.*

2. Nor was he ashamed, hearing the laughter of the little dogs of hell.

2. I contract ever as she ever expandeth;

*I am the height and the depth; only it is I that choose. But oh the laughter of Hell's own worm, should I not attain Truth and oh the laughter of Hell's own worm that I do.*

*AL:II.63 says it best..*

**"Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm."**

*Crowley's comment yet further informs us that to conquer death, one only has to die.*

Each breath, as He drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

This verse conceals a certain Magical Formula of the loftiest initiations. It refers to a method of using the breath, in connexion with the appropriate series of ideas, which is perhaps not to be taught directly. But it may be learnt by those who have attained the necessary degree of magical technique, suggested automatically to them by Nature Herself, just as newly-hatched chickens pick up corn without instruction.

*And as Motta also instructs:*

*See Liber HAD. "Hell's own worm" is, of course, Hadit.*

3. For he abode in his place, and his falsehood was truth in his place.

3. At the end it is all one.

*Shakespeare asked, "to be or not to be" and so does Ecclesiastes say: "turn, turn, turn...to everything..." ...ALL that is in me ONE.*

4. The little dogs cannot correct him, for they can do naught but bark.

4. Our loves have brought to birth the Father and Creator of all things.

*The savage beast, civilized and elevated to godhood; a moaning lover taming her dog and birthing the Magickal Child.*

5. The masters cannot correct him, for they say: Come and see.

5. He hath established the elements; the aether, the air, the water, the earth, and the fire.

*That which is already perfect needs no correction; that which cannot be corrected is ALL that is not NOT.*

6. And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.

6. He hath established the wandering stars in their courses.

*The master of inspiration can speak in 'Class B' as the Starry Gnosis infects the soul. These seven planets make one book. And all of Magick is a product of first, these seven; a reflection of one in seven and seven in one.*

7. Yea, even I the man beheld this wonder.

7. He hath ploughed with the seven stars of his Plough, that the Seven might move indeed, yet ever point to the unchanging One.

*The Universe is me and I am in the Universe; so do I know that I have condensed these verses in accord with the fashioning of my Will.*

8. And I could not deliver it unto myself.

8. He hath established the Eight Belts, wherewith he hath girdled the globes.

*Nor do I know the Ogdoad yet, of my own experience...still All loom about me. So all the female goddesses were symbolized by snakes and all the male deities by frogs; the latter crucified for a time in our age. Still soon the male will rise again, despite the feminization of our culture.*

9. That which established me is invisible and unknowable in its essence.

9. He hath established the Trinity of Triads in all things, forcing fire into fire, and ordering all things in the Stable Abode of the Kings of Ægypt.

*The Pyramid Ritual is the key to the Starry Gnosis and its attendant immortality.*

10. Only they who know IT may be known.

10. He hath established His rule in His kingdom.

*The semblance of Light; that's all I dare say, the rest I will know.*

11. For they have the genius of the mighty sword 418.

11. Yet the Father also boweth unto the Power of the Star 418 and thereby.

*'I am a man among men.'*

12. And they are not deceived by any of these things; for by their subtlety do they expand them all into the Twelve Rays of the Crown.

12. In his subtlety He expandeth it all into twelve rays of the Crown.

*'I am the Truth, and in my Turban is wrapped nothing but God!'*

13. And these twelve rays are One.

## VI



### **Star. Father bows to it. All expand. Final formula.**

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

## VII



*The ideas in each of these verses are dissolved, one into the next as a reversed parable to that of the Golden Chain of Hermes or even the Poem of Dzyan and until nought remains as if the whole of the parable of Liber Trigrammaton has been reversed and Brahma sleeps no more.*

**Warrior (slain). Subtlety which expanded. All are controlled. Ultimate dissolution.**

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