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Lib. LXV

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LIBER CORDIS CINCTI SERPENTE. @

Chapter I.

I. I am the Heart; and the Snake is entwined
About the invisible core of the mind.
Rise, O my Snake! It is now the hour
Of the hooded and holy ineffable flower.
Rise, O my Snake, into brilliance of bloom
On the corpse of Osiris afloat in the tomb!
O heart of my mother, my sister, my own,
Thou art given to Nile, to the terror Typhon!
Ah Me! but the glory of ravening storm
Enswathes and wraps thee in frenzy of form.
Be still, O my goul! that the spell may dissolve
As the wands are upraised and the aeons revolve.

Behold! in my beauty how joyous Thou art,

O Snake that caresses the crown of my heart!

Behold! we are one, and the tempest of years

Goes down to the dusk, and the Beetle appears.

O Beetle! the drone of Thy dolorous note

Be ever the trance of my tremulous throat!

I await the awaking! The summons on high

From the Lord Adonai, from the Lord Adonai! @

@ The five chapters refer to the five Elements.
1). Earth. 2). Air. 3). Water. 4). Fire, and 5).
Spirit. Earth shews its Element in the light of the
relation between the Adeptus minor and His Holy Guard-
-ian Agnel. Thus in Chapter I. the material world, or
sensible aspect of Nature, is shown to be a mere sym-
-bolic picture of something altogether different.

2. Adonai spake unto V.V.V.V.V., saying:- There must be ever division in the word.
3. For the colours are many, but the light is one.
4. Therefore thou writest that which is of mother of emerald, and of lapis-lazuli, and of turquoise, and of alexandrite.
5. Another writeth the words of topaz, and of deep amethyst, and of gray sapphire, and of deep sapphire with a tinge as of blood.

Chapter I.

Verse I. Invocation of Kundalini.

The Adept "dies" to the natural world and blooms as a Lotus. He ceases, and enters the midnight silence, where he adores Khephra. Then he awaits the coming of his Lord.

6. Therefore do ye fret yourselves because of this.
7. Be not contented with the image.
8. I, who am the Image of an Image, say this.
9. Debate not of the Image, saying, Beyond! Beyond!

One mounteth unto the Crown by the Moon and by

the Sun, and by the arrow, and by the Found-

-ation, and by the dark home of the stars from

the black earth.
10. Not otherwise may ye reach unto the Smooth Point.

Verses 2-II. The Angel says:- Each man sees Nature in his own particular way. What he sees is only an image. All images must be ignored; the Adept must aspire single-heartedly to the Smooth Point. This matter cannot be discussed in common language; the king must speak of kingly things in a kingly way.

II. Nor is it fitting for the cobbler to prate
of the Royal matter. O cobbler! mend me this
shoe that I may walk. O king! If I be thy son,
let us speak of the embassy to the King thy
Brother.

12. Then was there silence. Speech had done with
us awhile. There is a light so strenuous that
it is not perceived as light.

13. Wolf's bane is not so sharp as steel; yet it

Verse 12. Silence. The Adept reports his impressions.
The highest degree of any given kind of energy
suppresses the receptive power of the observer.
Thus it appears as of some other order.

Verse 13. The subtler the form of energy, the more potent,
but it is less easily observed.

I3. pierces the body more subtly.
(contd).

I4. Even as evil kisses corrupt the blood, so do
my words devour the spirit of man.

I5. I breathe, and there is infinite dis-ease in
the spirit.

I6. As an acid eats into steel, as a cancer that
utterly corrupts the body; so am I unto the
spirit of man.

I7. I shall not rest until I have dissolved it all.

Verse I4. Truth destroys the reason.

Verse I5. Life disturbs the placidity of the mind's accept-
-ance of dead symbols as reality.

Verse I6. The Knowledge and Conservation of the Holy Guard-
-ian Angel gives a new and higher form of energy
which destroys the grosser types of existence.

18. So also the light that is absorbed. One
absorbs little, and is called white and
glittering; one absorbs all and is called
black.

19. Therefore, O my darling, art thou black.

20. O my beautiful, I have likened thee to a
black Nubian slave, a boy of melancholy eyes.

21. O the filthy one! the dog! they cry against thee.

Verse 17. The process continues until complete.

Verse 18. Phenomena result from resistance to "love".
Perfect union is silent.

Verses 19-21. V.V.V.V.V. being perfectly Adeptus Minor
appears evil.

Verse 22. Those who understand all this work praise V.V.
V.V.V.

22. Happy are they that praise thee; for they
see thee with Mine eyes.

23. Not aloud shall they praise thee; but in the
night watch one shall steal close, and grip
thee with the secret grip; and another shall
privily cast a crown of violets over thee; a
third shall greatly dare, and press his lips
to thine.

24. Yea! the night shall cover all, the night
shall cover all.

25. Thou wast long seeking Me; thou didst run

Verses 23-24. They do so in secret ways.

Verse 25. Perdurabo hindered his own success by over-
eagerness.

25 forward so fast that I was unable to come up
(contd).

with thee.

O thou darling fool! what bitterness thou
didst crown thy days withal.

26. Now I am with thee; I will never leave thy
being.

27. For I am the soft sinuous one entwined about
thee, heart of gold!

28. My head is jewelled with twelve stars; my
body is white as milk of the stars; it is

Verses 26-27. Union once made is permanent.

Verse 28. The Angel is crowned with the Zodiac. His
body is that of Nuit.

28. bright with the blue of the abyss of stars
(contd)
invisible.

29. I have found that which could not be found;
I have found a vessel of quicksilver.

30. Thou shalt instruct thy servant in his ways,
thou shalt speak often with him.

31. (The scribe looketh upwards and crieth) Amen!
Thou hast spoken it, Lord God!

32. Further, Adonai spake unto V.V.V.V.V. and said:-

Verse 29. Stability has been found on a basis of continual
change.

Verse 30. Seems an injunction to the Holy Guardian Angel
to keep in close touch with the Adept.

Verse 31. The Adept accepts this as a definite promise.

33. Let us take our delight in the multitude of
men!

Let us shape unto ourselves a boat of mother-
-of-pearl from them, that we may ride upon the
river of Amrit!

34. Thou seest yon petal of amaranth, blown by the
wind from the low sweet brows of Hathor?

35. (The Magister saw it and rejoiced in the beauty
of it) Listen!

36. (From a certain world came an infinite wail).

Verses 32-33. Proposal to view phenomena from the new
standpoint.

Verses 34-36. Two points of view: as a girl's smile involves
the death of many cells in her body.

36. That fallen petal seemed to the little ones
(contd).

a wave to engulf their continent.

37. So they will reproach thy servant, saying:-

Who hath set thee to save us?

38. He will be sore distressed.

39. All they understand not that thou and I are
fashioning a boat of mother-of-pearl. We will
sail down the river of Amrit, even to the yew-
groves of Yama, where we may rejoice exceedingly.

40. The joy of men shall be our silver gleam, their

Verse 37. The above explains why men should resent their
saviour. They misinterpret his acts as destructive.

Verse 38. He in his human mind distressed at this.

Verses 39-40. But the whole relation is illusion. In

40. wee our blue gleam - all in the mother-of-
(contd) -pearl.

41. (The scribe was wroth thereof. He spake:-
 O Adonai and my master, I have born the ink-
 -horn and the pen without pay, in order that
 I might search this river of Amrit, and sail
 thereon as one of ye. This I demand for my
 fee, that I partake of the echo of your kisses.)

 reality the Angel and the Adept are simply arranging
 to sail through eternity together; the work of the
 Adept in redeeming mankind is only an image seen as
 he fashions his mother-of-pearl.

Verses 41-42. The human mind demands to be relieved of its
 sorrow by seeing Nature in this light on the ground
 that it has served the Masters with unselfish devotion.

42. (And immediately it was granted unto him)
43. (Nay, but not therewith was he content. By
an infinite abasement unto shame did he strive.
Then a voice:-)
44. Thou strivest ever; even in thy yielding thou
strivest to yield - and lo! thou yieldest not.
45. Go thou unto the outermost places and subdue
all things.
46. Subdue thy fear and thy disgust. Then - yield!
47. There was a maiden that strayed among the corn,

Verse 43. The mind demanded complete relief.

Verses 44-46. The method. Know everything possible,
become indifferent to all. This attained, become
perfectly passive.

Verses 47-48. Persephone, the earth-bound soul. Corn-

47. and sighed; then grew a new birth, a
(contd) narcissus, and therein she forgot her
sighing and her loneliness.

48. Even instantly rode Hades heavily upon her,
and ravished her away.

49. (Then the scribe knew the narcissus in his
heart; but because it came not to his lips,
therefore was he shamed and spake no more.)

Corn = material nourishment; its result is sorrow.
Narcissus = the sexual instinct flowering as Beauty.
Instantly the soul forgets the "corn" and desires
the flower, Hades comes and carries her off. Hades
is the lord of "Hell", i.e., the dark and secret, but
divine Soul within every man and woman. The rape
thus means that the desire for Beauty awakes the

50. Adonai spake yet with V.V.V.V.V. and said:-

The earth is ripe for vintage; let us eat of
her grapes, and be drunken thereof.

51. And V.V.V.V.V. answered and said:- O my lord,
my dove, my excellent one, how shall this word
seem unto the children of men?

52. And He answered him:- Not as thou canst see.

It is certain that every letter of this cipher

Verses 47-48. Unconscious Self who then takes possession
(contd)
of the Soul, and enthrones her, only allowing her
return to earth(knowledge of the material world) at
certain seasons, in order to attain to the welfare of
mankind.

Verse 49. I was seized by the impulse to adore Beauty, and
felt ashamed at my inability to write a poem on the
spot which should be worthy of the theme.

52. hath some value; but who shall determine the
(contd) value? For it varieth ever, according to the
subtlety of Him that made it.

53. And He answered Him:- Have not I the key
thereof?

I am clothed with the body of flesh; I am one
with the Eternal and Omnipotent God.

Verses 50-58. An elaborate parable in dialogue.

Verse 50. The Angel bids the Adept rejoice in certain
events which are about to occur on earth.

Verse 51. The Adept doubts whether his doctrine will be
understood rightly by mankind.

Verse 52. The Angel agrees; but is more sceptical still,
suggesting that any event may be taken as anything
one chooses.

Verse 53. The Adept claims to be able to interpret phen-
-omena rightly; that there is one special relation

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?

Verse 53. which is true, and all others false. He (contd) reminds the Angel that he realizes Himself (as an unique Being always identical with Itself) alike in the lowest matter and the highest spirit.

Verse 54. 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 pair of opposites, and the fact of their identity, should trouble to calculate the equations which express the relations between the

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 under-
-stood not, and was sad.

Reap thou, and rejoice!

Verse 54. illusory symbols of diversity.
(contd)

Verse 55. The Adept replies that he must understand the
Laws of illusion in order to work in the world of
illusions.

Verse 56. The Angel replies that such calculations lead
one to believe in the reality of the illusions, to
become confused by their complex falsities, and ultim-
-ately, mistrusting one's powers, to fail to act for
fear of making mistakes; whereas it does not really
matter what one does, since one set of illusions is

57. Then was the Adept glad, and lifted his arm.

Lo! and earthquake, and plague, and terror on
the earth! A wasting down of them that sat in
high places; a famine upon the multitude!

58. And the grape fell ripe and rich into his mouth.

Verse 56. just as good as another. The business of the
(contd)
Adept is to do his work manfully and joyously, with-
out lust of result, or fear of accident. He should
exercise his faculties to the full; the free fulfil-
ment of their functions is sufficient justification.
To become conscious of any organ is evidence that it
is out of order.

Verse 57. The Adept takes this advice, and puts forth his
energy. The apparent result of his work is disaster.

Verse 58. But the whole idea of his relation with mankind
as a Redeemer proves phantasmagoric. The truth of the

59. Stained is the purple of thy mouth, O brilliant
one, with the white glory of the lips of Adonai.

60. The foam of the grape is like the storm upon
the sea; the ships tremble and shudder; the
shipmaster is afraid.

Verse 58. matter is that he has "eaten a grape", i.e.,
(contd) begun to enjoy the banquet with his Angel proposed in
Verse 50. (Conf. CCXX. I. 31).

Verse 59. Every act of the Adept is really the kiss of
his Angel.

Verse 60. The ecstasy of the relation between the Adept
and his Angel disperses "normal" thoughts; the Ego
fears to lose control of the course of the mind. This
(of course) occurs in a less real sphere, that of nor-
mal consciousness. The Ego is justly apprehensive, for
this ecstasy will lead to a situation when its annihilation

61. That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven.
62. O Lord God! Let the haven be cast down by the fury of the storm! Let the foam of the grape tincture my soul with Thy light!

Verse 60. will be decreed, so that the Adept may cross the Abyss and become a Master of the Temple. Remember that the Ego is not really the centre and crown of the individual; indeed the whole trouble arises from its false claim to be so.

Verse 61. The ecstasy of the Knowledge and Conservation of the Holy Guardian Angel brings peace to "the soul of the scribe" (his conscious mind), by impressing such energy on his thoughts that their normal conflict (which causes sorrow) becomes negligible, just as the personal

Verse 61. antagonisms in a cavalry regiment are forgotten
(contd) in the excitement of a charge.

Verse 62. But the mind, knowing that the old quarrels
will revive when the ecstasy has passed, asks that this
anaesthesia may be removed. It aspires to enter into
that rapture with every element of its being, no
matter for the pain. It knows that it can never be
truly content until each separate fibre thrill harmon-
-iously to that supreme enchantment.

Verse 63. It knows that the lower types of intoxication
were excitements, and in stupor and senility. It
demands the madness of Pan, the building up of every
particle of its being into a single symbol to include
all. This symbol is to combine the intelligence
(omniscience) of Man with the omnipotence typified by
horns, and the creating rapture of the leaping goat.
This Pan is not intoxicated, but wholly insane, being
beyond distinction (knowledge), as including all in
itself; he is also immune to time, since whatever

64. Intoxicate the inmost, O my lover, not the
outermost!

65. So was it - ever the same! I have aimed at the
peeled wand of my God, and I have hit; yea, I
have hit.

Verse 63. happens can only be within himself; that is,
(Contd) all events are the exercise of his functions, and
therefore accompanied by rapture, since He has in-
cluded all possibilities in His unity so that any
change is part of His life, an act of love under will.

Verse 64. This is presumably once more the voice of the
Angel. He bids the Adept pay less attention in the
future to the transmutation of gross impressions
into the rapture of union. The greater work is to
cause the Unconscious to interpenetrate with the
Angel. For such is the ultimate Sacrament. The
Adept is only too liable to be contented with the

Verse 64. conscious joy of causing just these
(contd.)

thoughts which have always been the source of error, to glow with purity and splendour at the touch of the Angel. But it is far more important to renounce these rewards, ineffably holy and delightful though they be, in order to perfect the Inmost Self, to purge it of personality and unite it with the Universe, though such attainment lie too deep for direct conscious apprehension.

Verse 65. In a secret code the Adept affirms that he is of the same sex (so to speak) as his Angel. It is not a union of opposites to produce a tertium quid, but a realisation of identity, like the return to consciousness from delirium, whose ecstasy bears no fruit involving new responsibilities, new possibilities of sorrow, but is all-sufficient to itself, with neither past nor future.

The "peeled wand" is the creative Energy

Verses 65. of the Angel, stripped of all veils, pointing
(contd) to the Zenith, ready and eager to act. The Adept
exclaims with joy that he has aspired to unite him-
-self with this Idea, and has attained.

Thus concludes the description of the relations
of the Adept and his Angel, so far as the element of
earth, the concrete and manifest aspect of Nature, is
concerned. The whole illusion has been destroyed; the
bread has become the body of God. Yet this is but
the lowest form of existence; in the next chapter we
shall understand how the mind - as distinct from the
matter of thought - is concentrated and sanctified
by the Magick of the Angel.