

THE MOST HOLY GRIMOIRE

The Arcanum of Arcana, which contains the Grimoire that Baphomet X° made by his Magus¹ – not yet to be revealed to the Supreme Kings of the O.T.O.

— Of The Temple —

1. In the East: The Altar.
2. In the West: The Talisman of the God to be Invoked.
3. In the North: The Priest.
4. In the South: The fire, with the thurible, etc.
5. In the Centre: The squared stone,
the Image of God,
the Most Immense Nefandous Ineffable, the most Sacred;
and with the sword, bell, oil.
The maid. Let the image stand next to the Book ΘΕΛΗΜΑ.²

— Of the Ceremony of the Beginning —

Let that which is in *Liber 671* be said; but previously, let the maid be asperged³ with the words:

*Asperge me, Therion, hyssoppo et mundabor; lavabis me, et super nivem dealbabor.*⁴

[“Asperge me, O Therion, with hyssop; wash me, and I shall be whiter than snow.”]

And let the vestures be removed with the words:

*Per sanctum mysterium illarum vestium sanctarum, me vestiam armis salutis in fortitudini Altissimi —, ut finis volens efficiat per fortitudinem tuam, Adonai; ad quem laus et gloria futurus erit in aeternum. Amen.*⁵

[“By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Highest —, that my desired end may be effected through thy strength, Adonai; to whom the praise and glory will forever belong. Amen.”]

Thus let the Pyramid be made. Then the maid shall asperge the priest, and let the vestures be removed, in the manner ordained above.

(Here the maid recites the orison of the God’s Work.)⁶

— Of the Ceremony of the Thurible —

Let the maid kindle the fire, and the priest, with her hands, saying:

Accendat in nobis, Dominus ignem sui amoris et flammam aeternae caritatis.

[“Let the Lord kindle in us the fire of his love, and the flame of eternal charity.”]

— Of the Ceremony of the Dedication —

¹ *M...* = *Mago*. It might also read “by his Magick”, “by his Magister”, etc.

² The reference is to the edition comprising *Libri LXI, VII, XXVII, LXV, CCXX* and *DCCCXIII*; however, the implication is of the Holy Books of V.V.V.V.V. in general, together with *The Book of the Law*.

³ “Moistened, bedewed”.

⁴ This is from *Psalms* 51:7 (the Biblical hyssop being probably the caper-plant, *capparis spinosa*, according to Dr. Royle), and is used in *The Lesser Key of Solomon* (in several MSS., e.g. MS. Sloane 2731 & 3645).

⁵ Again from *The Lesser Key of Solomon*. It is only given in abbreviated form (“Per sanctum mysterium...”) in MS. Sloane 2731, and I have not found it in Sloane 3645 or 3648, or the Latin version of Add. MS. 10862, so the Latin given here is translated from the English.

⁶ 666’s note: “i.e., any chosen as suitable from [The] *Equinox* or elsewhere”.

Let the maid invoke the Image of the God M.I.N.I.S. with these words:⁷

*Tu qui es, praeter omnia quae sum,
Qui habes nec natura, nomen non,
Qui es, cum omnia nisi tu sunt abitum,
Tu centrum Solis, et occultum,
Tu fons celatus omnium scitorum,
Et nescitum, Tu solus, remotus,
Tu verus ignis intra harunde,
Fovens et genens, fons et semen,
Vitae, amoris, libertatis, lucis,
Tu praeter linguam, et praeter visum,
Te invoco, mea scintilla integra,
Accendens ut aspirant intentiones meas,
Te invoco, unum durans,
Te centrum Solis, et occultum,
Et illud sanctissimum mysterium,
Cuius vehiculum sum!
Appare dirissimus, lenitissimus atque,
Quam legitimus, ad tuum liberum!*

Thou, who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire,
Kindling as mine intents aspire,
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I!
Appear, most awful and most mild,
As it is lawful, to thy child!

And let her not abandon the other image.

— Of the Supreme Sacrifice —

Thereupon, let the priest break the silence with the words of the holy versicle of the God particularly to be invoked.

Let him enter unto the Holy of Holies.

Let him beware; let him beware; let him beware.

Let the two who are become ONE sing the words of the holy versicle in a high voice.

— Of the Blessed Benediction —

With the dew from the mass, let the wife say these words:

*Quia Patris et Filii,
Spiritus Sanctus est norma,
Mas-femina, quintessentiè, unum,
Mas-esse velatus in Feminâ-forma,
In Altissimo veneratio et gloria,
Tu Columba, humanos quae deificas,
Curriculum ille – maximè regiè cursum,
Ad vernal solem per hibernam tempestam!
Veneratio et Gloria ad Te,
Sucus mundi fraxini, arbor mira!*

For of the Father and the Son,
The Holy Spirit is the norm:
Male-female, quintessential, one,
Man-being veiled in Woman-form,
Glory and worship in the Highest,
Thou Dove, mankind that deifiest,
Being that race – most royally run
To spring sunshine through winter storm!
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

— Of the Ceremony of the End —

Let that which is in *Liber 671* be said. AYMFN.

⁷ Only the first lines of this and the *Quia Patris* are given in Latin in the original. They are evidently verses from *The Ship* as adapted for *The Gnostic Mass*, and are here worked into Latin by the present translator.

[This edition of “The Grimoire of the Paris Working” is a translation of the later, revised and perhaps significantly different Latin version in *Magick in Theory and Practice*, by Aleister Crowley. Crowley may have been assisted in the Latin composition of this ritual by Walter Duranty, with whom he collaborated on *The Holy Hymns to the Great Gods of Heaven*, also part of *The Paris Working*. There are some important differences between this translation by Frater Hoor and the one that appears in *The Equinox* IV:2 and in the 1997 edition of *Book IV*, which are the subject of continuing debate.]