

Liber Lilith: The Grimoire

Chapter 1

The Masterpieces of forbidden knowledge revealed by Lilith, the Queen of Harlots, unto Lamech, son of Methusael, son of Mehujael, son of Irad, son of Enoch, son of Can the Accursed.

It happened in the dark of the Moon, when Lamech with troubled mind lay upon his cot to sleep that Lilith came to him in a dream. He knew her by the beauty of her red hair, blazing in long coils of beaten copper wire with the jewels of Egypt. The dust of the rose blushed on her cheek. From her parted lips dripped scarlet juice of the pomegranate. Her eyes were two rolling emerald waves of the sea that caught the blood of the setting Sun upon their crests. White her teeth with the whiteness of snows on the distant mountain, white her breasts with the pallor of the morning mist that lingers in the valley.

Lamech gazed upon her, and his heart was smitten with desire. He forgot the faces of his wives. They became as bleached skulls over which the hand of Death had stretched a parchment to write mockeries upon.

“Fear not, child of my womb, for I have come to comfort you in the darkness of your soul.” So she spoke in a voice of wind on the sea. “I do not know you.” I told her. “You are not the wife of Mathusael, my father.”

She placed the fingers of her palm, white as the lily, over my lips and smiled.

“Listen and be wise. All the seed of Cain and its seed and the seed of its seed was given unto me even to the seventh generation. Faithless on, you are child of my womb as was your father and his father before him. Deny me not! Soon the blood on your hand will prove your birth. Hark unto me and I will teach you wisdom that has not been spoken since the beginning.”

Saying this, she drew me to her breast and thrilled me with burning caresses until I swooned with pleasure and lay in my own defilement. Darkness intoxicated my soul. From a great height I heard her

say to me, "Listen to the wisdom of the aeons and be wise in understanding. O son of blood. When you wake on the morrow take pen and ink block and record these sayings upon papyrus leaves. Seal them in clay and hide them under the earth where I will show you for the teaching of coming ages."

She spoke many wonders through the night until the crowing cock announced the dawn. Then she vanished leaving the scent of sandalwood. Lamech arose from his couch and got pen and ink block and leaves of papyrus and wrote in the script of the angels her words even as she had ordered it.

Chapter 2

Hear and be wise. The God of the sons of Adam is not the highest monarch of the heavenly zones. Above him swells one so much greater that his greatness cannot be measured. Even the name of God defiles him, for he is not a god but a singleness of being without discontinuity. He shines with a pure light no eye can see and speaks in thunder no ear can hear. There is none existing prior to him to limit his duration. He is ineffable and perfect, standing alone complete unto himself.

Neither male nor female, neither large nor small, neither breath nor flesh, the mind of man can never question his qualities for he is unknowable. He endures outside of time and encompasses duration. He is the Father or Aeons. He rules before and above all existence. He gives knowledge but is not Wisdom. He gives mercy but is not Love. The name of him is forever unspeakable, for in it are all names and moments in the existence of things, and if ever it were spoken aloud the universe would unravel like the hem of a garment and come to an end.

Eternal Unity gazed at himself within himself, for he was alone, in the mirror of his own radiance. He sent a shinning seed of desire into the light and impregnated his image by an act of self love. None the less he remained a virginal spirit. The first power issued forth from the mind of the All. She is called Barbelon, and her light is like the light of the invisible perfection.

With songs of praise she praised him, who had brought her forth from out of his radiance. She is the glory of the first thought, his image, the eternal womb that was before all other things came into being. She is the Heavenly Adam, The Queen of the Aeons, The Divine One of Two Sexes, the Shekhina from whose swollen breasts flows the milk that nourishes the world.

Then the Perfect Father sent his light through Barbelon and kindled within her womb a spark. In joy she brought forth the spark, who is like the light of his father but less than his light because no spirit can equal his greatness. He is called Autogene, that is the Only Begotten One, because he was begotten of the light of the Invisible Presence with his own light, and he begot no other.

The Father gave to his only begotten son a mind that he might know the Truth. He sent to him a Word that his voice might echo with thunder. He anointed him with the radiant water of his own pure fountain, and called him Mashia, the Anointed. And the Autogene stood before the throne of the Aeon of Aeons, and every power that was in the light knelt down to worship him. They saw the light of truth shining inside him with the holy letters of the name that is exalted above every other name. And this is wisdom to the wise.

From the virgin mind of the pure light by the will of Autogene came forth into being the Heavenly Man, who is called Gerradamas. The perfect spirit bestowed upon him the gifts of intelligence and strength to topple mountains. They set Heavenly Man upon the height of the highest aeon, the aeon of light, even beside divine Autogene himself. That has been in the world, or is, or is to come, is foreshadowed in the length, and breadth, and height of his measure.

Geradamas sang praises in praise of the Father from whom all things flow and to whom all things return. He sang praises in praise of the Son, the Living Truth who shines in glory before the Throne. In modesty Barbelon concealed herself behind a veil of clouds. Geradamas did not know her, and sang no praises in praise of the First Mother.

Jealous of the beauty of Geradamas, who was harmonious and perfected in all his parts, Barbelon looked in upon herself and sought her own image in the luminous mirror with the intention to create one like herself who would rival Geradamas in beauty. She conceived this thought in secret, lacking the consent of her maleness. The Father did not approve her plan. Her wish expanded with the power of the light and became a form in the dryness of her womb. A mass issued forth that was not in her image. She looked upon it in horror. The mass writhed and changed into a serpent with the head of a lion. Its eyes were bright stars that flashed lightning and showered glowing sparks.

In shame Barbelon cast from her breast the child of her imprudent desire. So that no immortal would look upon its incompleteness she bore it far from the knowledge of the Deathless Ones, even out of the Place of Aeons, and made for it a throne and concealed it within a radiant cloud so none but she could

find it. The child waxed strong by the power he had received from his mother. He is named Samael, but some call him Altabaoth, and he was the first of the Archons.

Chapter 3

Samael longed for the brightness of Shekhina shinning forth from the face of his mother. The same light glowed within him but lay concealed beneath the veil of his ignorance. When he came to his maturity desire moved in his nether parts. He lusted but knew not the shape of his lust. He wandered with loneliness through the empty kingdom of his own creation.

Turning it upon himself he sought his reflection in the fiery furnace of his heart and twisted it as the potter twists his clay into a semblance of the shinning form of Barbelon. He fashioned a consort like to his mother in all her liniments that issued forth from his left side. Her name is Lilith, she who walks in beauty clothes with the shadows of the Moon.

This is the Psalm of the Beauty of Lilith. O my love, you are upright as the palm whose fruit is ripe. You are slender as the river reed that bows its head at eventide. Your hips twist with the grace of the serpent that glides across the face of the waters, and the waters cover it not. Beneath the Sun your hair is a living flame woven on the loom with golden threads. Beneath the Moon your hair is a dark river that sweeps away the stars. Your breasts rise with your breaths like the sheep that climb the hillside. Beneath the Sun your eyes are white doves that flit amid the cool green shadows of the cedar. Beneath the Moon your eyes are silver fish that dart and hide in obsidian depths. Your voice is as the plashing of a fountain in the heat of midday, and the paleness of your cheek a place of shade to lie under on the sands of the desert. Cool my parched lips with the wine of your kisses. Soothe my brow with sighs from the mountain snows. Your thighs are pillars of marble that guard the entrance to the Temple of Mysteries, black beneath the Sun, but white under the Moon. With your scarlet mouth you smile wordless promises. Dance for me by moonlight, O my beloved. Come to my bed when the lamps burn dry of oil and the dogs that guard the threshold sleep. On the altar of your belly I offer up my lifeblood. Dance within my dreams until I love sleep more than waking, and learn to hate the dawn.

The consort was imperfect because the maker was incomplete. In outward shape the beauty of Lilith was like that of the First Mother, but inwardly she was empty and unfulfilled. A hollowness gaped under her left rib, the same hollow that was in the side of Samael. She was ignorant of her weakness and believed herself to be the Queen of All Creation, for this is what Samael told her as he went with her up and down the land and showed to her his kingdom.

Her emptiness engendered lust and the need to be filled, and the same lust kindled in Samael when he looked upon her nakedness. She embraced the first Archon and was transformed into a serpent even as he was a serpent. Hear and learn wisdom. Samael is called the Slant Serpent and Lilith the Convolute Serpent, because he falls upon her from the heavens as a lightning stroke but she rises slowly from the earth to receive him as a clinging vine.

Where their loins met arose a mighty churning and swirling of the firmament like unto the revolving of a vast millstone. Out of the vortex of this turning chaotic mass sprang forth a Dragon without end or beginning. Its scales are as drops of blood, its breath fiery. The eyes of the beast are shut up into slits after the way of serpents that dwell in the depths of the Abyss. Nor does it see the Sun by day nor the Moon by night.

All its blind will was bent upon desire. It coiled itself three and one half times between Samael and Lilith, nor could they copulate with each other directly but only through the coils of the Sightless Worm. The Red Dragon was born from the vortices of their empty need. They could not be fulfilled except through its substance.

Alone and separate Samael remained incomplete. The consort, his image in the flames, shared this defect. Together they were one flesh made whole. What was lacking in Samael he attained through Lilith. The hollow in the side of Lilith was filled up by Samael. Only through the mediation of the Blind Worm could they complete each other.

When Samael learned the nature of the Dragon he began to force its endless power along the pathways of his desire. He united his imperfect mind with the fire that blazed along the spine of the Worm and begot servants upon the hungry womb of Lilith. In a mad lust for creation he fashioned them out of the mingled heat of their loins and set them at stations around his kingdom. Five Kings he made and placed to rule the depth of the Abyss, and Seven Kings he made and set in the Seven Zones of the Firmament. Twelve Authorities he put at the intervals around the splendor of his throne.

He infused into his works the fiery heat of his own nature, but in his ignorance he remained blind to the pure light of his Mother that dwells within him and was the source of his power. The fire went forth and mingled with the darkness and became weak, but the pure light remained within him.

Samael savoured the splendor of his works and grew drunk on the magnificence of his creations. To the heights of Heaven and the depth of the Abyss he looked upon his own domain. All that fell into his survey was his to make or mar. He saw no other worlds. He did not know of the cloud of light created by Barbelon to conceal him from her holy consort Autogene. He remained ignorant of the perfect Spirit and its everflowing fountain of light water.

In his madness Samael cried out, "I am the only God, there is no other God beside me." Thus did he blaspheme against the glory of the Blessed One, yet knew nothing of the other place from which he had come.

Chapter 4

The luster of Barbelon dimmed. She felt the light within her diminish and saw the cause with the foreknowledge given her as a gift by the invisible Spirit. The blasphemy and wickedness of her ill formed son shadowed her face. She became tarnished because her consort had not agreed with her act of bringing forth. In shame she hid herself under a mantle of darkness. Seeking forgetfulness she wondered to and fro. She feared to return to her Aeon yet bitterly repented of her error.

The whole of Heaven heard her weeping gusty sighs of regret. Her prayers were borne to the Invisible Spirit. With infinite mercy the Spirit that is Virgin forgave her and bathed her in the Waters of Life. Her consort, divine Autogene, came to her through the plenitude to restore her brightness. She was taken above him, even to the Ninth Sphere, to dwell with the Perfect Source and become renewed.

The Aeon of Aeons looked down upon the works and Samael and disapproved, even as a father frowns upon the wickedness of his child. Through the Blind Dragon he had gained great power both to make and to unmake. In the vanity of his arrogance he had yet used it only to create. Lest he turn the coils of the Dragon upon themselves and use its power to destroy, the Father of All sent the Angel of Light Aeon, whose name is Armozel, to smite the Worm with his fiery sword.

Armozel entered the kingdom of Samael unseen and approached even to the sleeping place where he lay entwined with his consort. Samael saw him not, for the drunkenness of desire was upon him. The coils of the Red Dragon churned between their loins and spat out an unending stream of mighty demons. Then Armozel reached with the flaming blade of his sword between their writhing bodies and maimed the Dragon in his hinder parts. He castrated the Worm so that it could neither make nor unmake.

The coils of the Dragon ceased to mill. No more creatures flew up from its chaos. Samael turned from his consort with a cry of rage. Lilith also cried out, but hers was a bitter cry. Armozel left them with their backs touching. Nor did Samael see him depart, for the light was veiled from his eyes. Without the binding power of the Dragon they could no longer join together. Each lay imperfect and alone. Their lust burned and was not quenched. They rose up and parted and fled each from the sight of the other.

Lilith wandered into the mountains beating her breast and gnashing her teeth because the emptiness inside her remained unfilled. She came even to the highest boundary of the kingdom of Samael. While she stood looking afar, the clouds that obscure the edges of the firmament rolled away and revealed the underside of the waters that encircle the earth. Light illuminated the waters and made them clear. The roots of the mountains trembled. Thunder shook the peaks.

For the fulfillment of his own design the Mother-Father of all caused the image of Geradamas to shine through the bottom of the waters. His face was a human face, and his form a human form. A voice of triumph rang down from the highest Aeons, "Behold the work that is Man." Lilith gazed in rapture at his heavenly image, wondering much at the harmony of his parts and the grace of his proportions. Lust moved within her loins. She determined to fashion a copy of Man and use it for her consort. This was in keeping with the plan of the Perfect Spirit.

She came down from the mountains and gathered together rotting leaves and mud and slime, the mingled it with other corruptions and molded it into the pattern seen in the Waters of Heaven. With infinite care she rounded its limbs and painted its countenance. Into its mouth she put ivory. Into the eye sockets she set pearls. Seaweed she draped over its bold crown, and bits of shells she pressed into the ends of its fingers and toes. Between its thighs she fitted the leg bone of a goat.

She stretched herself upon the image and pressed it into her breasts and set her lips over its mouth. No warmth arose to sustain her lust. The image of Man lay cold and still. She lacked the divine spark to give it life. She wept in frustration and watered it with tears. Watching from above, the Invisible Spirit sent down the angel Armozel to counsel her. He came to her in the midst of her vexation and whispered into her left ear. Lilith did not see the angel whose light was veiled from her.

Lilith sought Samael in his wrath and laid her hand upon his cheek to still him. She smiled a smile of love to placate him, and said, "My lord, come and see the wondrous shape the waves of the sea have thrown up onto the shore."

He went with her and marveled at the beauty of the image lying in the sand, declaring "Verily, it is a work of my Mother, who is in Heaven." For he knew no other Aeon but Barbelon.

"Only think what a splendid servant it would make if you could quicken it," Lilith told him. "If it holds the heavenly power of your Mother, its face will be a light to set between us." She spoke the words Armozel had placed in her mind but thought they were her own words. Samael approved her words. "Let us call him Adam," he said, "That his name may be a light and a power between us."

Samael desired to call forth the spark of Barbelon from the mute clay to serve him. He did not know that it already burned within his own breast. To display his power before Lilith and the watching hosts of angels he transformed his shape into the shape of a man and lay upon the pattern of earth. His feet, touched its feet, and his shins pressed its shins. His thighs touched its thighs, and his belly was on its belly. His hands held its hands, and his shoulders spanned its shoulders. From toe to crown he measures its measure. The face of Samael kissed the face of earth, and the breath of the Serpent slid between the lips of clay.

In the moment of his kiss the spark of light fled from Samael and entered the Earthly Man. This was the intent of the Aeon of Aeons. He acted to restore the power of the light to the Holy Mother, Barbelon. The limbs of earth became flesh and warmed with the warmth of the Sun. The man breathed a breath and opened wondering eyes. He sat upright. His face was luminous.

When Samael looked upon Adam he knew he had been deceived. The beauty of the man was more perfect than his own beauty. The man was whole, whereas he was incomplete. The rage of the first Archon flew out of his eyes in fiery bolts that blasted the rocks and made the sea boil.

He cried out to the assembled hosts of angels, "I am a jealous God, and there is no other God beside me." At this the angels wondered, and spoke between themselves, saying, "If there is no other God, then of whom shall this God be jealous?"

Chapter 5

Samael looked upon the luminous face of Man and his heart burned black with jealousy. The creature who had come into being out of the fire of his breath was greater in mind than any Archon. In him existed no taint of wickedness. He was wholly pure through the power of his mother. The first Archon perceived the spark of clear light in Man. He had not perceived it within his own breast. The way a thing may be seen in a mirror that is not seen without the mirror, he saw it. Samael coveted the spark and sought to possess it.

The Archons and angels hated Man because he excelled them in power of thought was free from sin. They wrought together and awakened in him the heaviness of needs and desires that is remembrance of the body, but forgetfulness of the spirit. The thoughts of Man became distracted. His eyes were turned away from the spark of Barbelon that glowed within him. The Archons made for him a place of keeping and set him within it, and called it Paradise. They told him, "Eat abundantly of the fruits of the trees, take pleasure under the Sun," for the fruits of their trees are bitter poison and their pleasures are deceptions and death. In these things is forgetfulness of the spirit. So they intoxicated him with luxury.

In the midst of Paradise grew a tree the Archons called the Tree of Life. Verily it is a tree of Gehenna, whose leaves are lies and whose roots drink corruption. Its seeds are desire, its flowers sin and its fruit is death. The shadow of the tree is hate. It sprouts in darkness and those who eat of its fruit go into darkness and into Gehenna.

In the midst of Paradise grew a second tree that the Archons called the Tree of Knowledge of Good and Evil. It is the tree of the foreknowledge of the pure light. The roots of the tree drink from the fountain of life water that sustains the Aeons. Its leaves are music, its seeds are promise, its flowers chaste. The fruit of the tree is the knowledge of descent and the way of ascent. Those who eat of its fruit arise through the Aeons and unite with the Son of the perfect Invisible Spirit, Autogene the Mashia.

The Tree of Life the Archons left unfenced that Man might disobey the law of Samael and eat of its sin, but the Tree of Knowledge of Good and Evil they covered with their wings and made hidden that Man should not eat of it and awaken in shame to the nakedness of his folly. For Man walked as in a dream of forgetfulness and obeyed the laws of Samael and called him Lord. He did not know the light was in him, and in Samael was only fire and darkness.

Samael cast a sleep over man that was not a true sleep but an oblivion of the mind. He sought to unite with the spark that shone from his face. The spark was not a thing that could be captured or held apart. The chief Archon took a pattern from the left side of Adam as he lay asleep and made of it a vessel that he filled with a portion of his light. The shape of the vessel was female. She was called Eve, the first Woman.

When Adam awoke he looked upon the woman and recognized in her his own image. She was born out of his own pattern and he loved her as he loved himself. He said to her, "Verily, you are bone of my bone and flesh of my flesh. We will cleave together and be as one."

It was the will of Samael to lie with the woman in secret while the man slept and thereby enthrall the power of the spark within her. He sought to infuse its power into his works, as before he had liberated it by union with his consort. The beauty of the woman aroused his lust. She was innocent and did not understand that she was naked.

Lilith saw the purpose of her consort and waxed black of countenance. The beauty of Eve was greater than her own beauty because the spark of the Mother shone within her. For the beauty of Eve comes from the light but the beauty of Lilith is of the shadows. Lilith still lusted after Samael but could no longer lie with him. The mutilation of the Blind Dragon kept them apart. The loveliness of Eve was as gall and wormwood in her mouth.

In the darkness and waning of the Moon she transformed herself into the shape of an owl. She flew into the topmost boughs of the tree in the midst of Paradise that is called the Tree of the Knowledge of Good and Evil. With shrill screeches she summoned the woman away from her bed before Samael had connection with her. The woman followed her cries to the root of the tree. She wondered much at its beauty. Always in the past it had been hidden behind the wings of angels.

Lilith said to Eve, "Awaken from the depths of your sleep. Arise from the couch of your intoxication. You are a God who has fallen from your estate. Eat of the fruit of this tree and recognize your nakedness."

She transformed herself into her serpent shape and extended a fruit of the tree to the woman between her jaws. Wondering much at her words, Eve ate of the fruit. Her eyes were open to her nakedness and she knew shame. She ran with the fruit to Adam and told him what the serpent had revealed. Adam ate

of the fruit also. His eyes were opened to his nakedness and he knew shame. They found leaves and covered themselves and hid from the anger of Samael.

When the chief Archon noticed that the man and woman had withdrawn themselves from his presence he became wroth. He understood at once that they had eaten of the fruits of the tree. Samael cursed them and the earth they walked over. They saw the ignorance of darkness that was within him but they were afraid to censure him. He was still their God. He had cast them out of Paradise and clothes them in skins of shadow. Lest they return he set an Archon in the gate of the East with the fiery sword.

Chapter 6

At the time Eve went forth from Paradise she was yet a virgin. All lust and fornication among men is from the chief Archon, Samael, born of the fire of his rebellious spirit. Men follow his example and sin, even as women imitate the tempting snares of Lilith, his consort.

When he had driven Eve out he repented of his rashness, saying, "I will lie with the daughter of Man and beget a son." So saying, he pursued her on shadowy wings. He came upon the woman as she was preparing herself in the bedchamber of her husband. As the thunderbolt falls from heaven, or as the hawk folds its wings and stoops upon its prey, so Samael the Ancient Serpent fell upon Eve to ravish her.

He sought to defile the luminous spark of life that shone within her. The Omniscient Spirit looked down from his high throne and understood the wicked purpose of Samael. He sent his angel Armozel to snatch back the spark of Barbelon out of the vessel of the woman before the Archon penetrated her maidenhead. The lust of Samael was satisfied, but the light was not polluted.

Adam came upon his wife. When he saw the filth of blood and impure seed that stained her thighs he knew the Serpent had mounted her. This was the stain of the first menstrual discharge, the curse of women forever hence. He turned away and denied Eve his caresses. The woman waxed hot with the scum of the Serpent that foamed inside her womb. She used her enticements to seduce Adam until he lay with her in her impurity.

In the fullness of time a man child was born. She wrapped him in the hem of her garment and bore him to Adam, saying, "I have gotten a man from the Lord." The face of the infant was red with indignation,

and the eyes of the child were black with rage. On its head hung a forelock of hair black as the wing of a raven. Nor was it ever heard to laugh. The name of the boy was Cain. Adam thought him the fruit of his loins but Eve knew he was spawn of the Serpent.

In the fullness of time a second man child was born. For Adam continued to lie with Eve in her blood. The face of the infant was fair, and its eyes were blue. The hair upon its head shone with the glory of the Sun. When the boy attained his manhood he sang songs of his own making while he tended the sheep of his father. The name of the boy was Abel. He was truly the fruit of Adam, but a terrible fate descended upon his head from the sin of his father.

Cain made offerings to the Lord, that is to Samael the chief Archon, but his heart was rebellious and his thoughts prideful. Abel made offerings from his flock, and his heart was gentle in his breast and his thoughts obedient. Samael accepted the gifts of Abel that were humbly given. He turned his back upon the gifts of Cain, given in arrogance. Cain hated Abel because the Lord favoured him. When Cain was with his brother in the field he raised his hand and slew him.

Samael bemoaned the murder of Abel and waxed wroth. He cursed the earth that Cain should gain no profit out of it. For he loved the son of Adam more than his own seed. And the earth would no longer bring forth to nourish him. He went out from his fields and the flocks of Adam. Lest Cain suffer destruction in his wandering Samael put a fiery brand upon his face. By this mark the lion and the basilisk shunned him.

Cain went into the land that lies east of Paradise and took a wife. She was not a woman but a daughter of Lilith begot by Samael through the Blind Dragon. Her name was Noko. She was a demon of secret desires. Upon her Cain begot Enoch. He built a city, and it was called after the son of Cain. Enoch begat Irad, and Irad begat Methujael, and Methujael begat Methusael, and Methusael begat Lamech. All the line of Cain sprang from lustful couplings with the daughters of Lilith.

Lamech took two demons of the wilderness to be his wives. One was named Adah, and the other was named Zillah. Upon Adah he begat Jabal, who was wise in all the ways of sacrifice and the reading of signs. And Adah brought forth another son named Jubal, who sang hymns of praise and worship before graven idols. Upon Zillah he begot Tubal-Cain who taught the making of weapons of war. And Zillah brought forth a sister to Tubal-Cain who was named Naamah. She was a seducer and a sorceress skilled in incantations and the making of talismans.

In appearance Naamah is like Lilith. Above her navel she is formed as a woman. Below her navel she is sometimes a woman and sometimes a consuming pillar of flame. Naamah put on her enticements and seduced her brother Tubal-Cain to lie with her. Likewise she used her allurements to arouse the lust of Lamech, and when she had coupled with her father and received his seed upon the seed of her brother, she put on wings of darkness and flew away laughing in the wickedness of her heart.

In remorse of his evil act of incest Lamech raised his hand against Cain and slew him. For it was the curse of Cain that gave rise to the sinfulness of Lamech. Thus was the judgment of Samael fulfilled against Cain for the murder of Abel his brother.

Chapter 7

After the murder of Abel, Adam refrained from lying with his wife for one hundred and thirty years, saying "Why should I beget sons for murder? A man is lifted up from dust and to dust he returns. Better by far if he were never born." He made a bed for himself in a separate chamber and slept apart from Eve, who wept bitterly. She was empty and was not filled. The stain of Serpent continued to lie upon her.

Great was the corruption of Adam who lusted for Eve in her time of impurity she buried his seed in the filth of the Serpent. Lilith the Queen of Harlots had not ceased to desire connection with Adam. When she saw the depth of his wickedness she grew mighty in her shells and came to Adam while he lay sleeping. She flew in through his open mouth and entered his flesh. In his dreams she came to him and had intercourse with him. He was not strong enough to resist her seductions. She stretched her serpent body across his skin and drew forth heat to engender demons.

Naamah the daughter of Lamech, whose mother was Zillah the demon of the wilderness, also came to lie with Adam and take his heat. With her sorceries she fashioned dreams of unlawful lust that drew forth his pollutions. She caught his seed in a silver cup and carried it back to her abode beneath the waves of the western sea. There she used it to engender demons and spirits.

After the death of Cain at the hand of Lamech, the Invisible Spirit sent the angel Armozel to Eve. The angel restored to the woman that which has been taken from her to guard it from defilement. Once

more the pure light shone from her countenance. Adam looked upon her, and the love that had withered sent forth a green shoot. He ceased to receive embraces from Lilith and Naamah. He returned to his wife and lay with her wholesomely in accordance with the Law.

In the fullness of time Eve gave birth to a son. She wrapped him in the hem of her garment and showed him to Adam. , saying "God has appointed me another seed instead of Abel, whom Cain slew." She did not say "I have gotten a man from the Lord" because this time Samael was not the sire. The face of the infant shone like the face of the Sun, because the spark that was in Adam and the spark that was in Eve mingled within him and burned doubly bright. And the name of the boy was Seth, who is first in the descent from Adam.

There was great rejoicing in Heaven because the light of Barbelon, the Shekhina, that had dimmed in her with the coming forth of Samael was at last restored to brightness. In the fullness of time the soul of Adam will ascend to the First Aeon and take its place beside the Mighty One, Autogene the Mashia, by the light of Armozel. The soul of Seth will ascend to the Second Aeon and dwell in the presence of the light of Oroiel. The seed of Seth will arise even to the Third Aeon and the light of Daveithu. This Aeon is destined to become the seat of the prophets. The souls of all those who repent of their wickedness will fly up to the Forth Aeon and the light of Aleleth.

The descendants of Adam on whom the opposing spirit casts its long shadow will be led into evil and burdened with forgetfulness. When at last their souls leave the dust they will be handed over to the demons of Samael and bound in chains and cast into the depths of Gehenna where there is no repentance. Here there is much wailing and gnashing of teeth. Such souls are ravished throughout eternity in natural and unnatural ways. They find no pleasure or consolation in their defilements.

Samael will send his angels of wickedness among the daughters of men to take those they desire and carry them away and bear upon them offspring out of darkness. He will harden the hearts of those who worship him and lead them astray with many deceptions. He will guide them into troubles and away from truth. He will instruct them in the arts of war and the ways of destruction. They will grow old before their years in the multitude of their miseries. In this way will the first Archon seek to enslave the whole Creation and cast all of Mankind into bondage.

The Song of Lilith. O my love, you are lost. The Sun bows his face towards the Western mountains. You have forgotten the places of your beginning. You wander on the steeps and your feet are bathed in blood. You flee through the valleys and the gathering mist swallows you up, and the shadows claim you. The road is overgrown with thorns. The wild ass grazes in the thoroughfare. A thief in the night has stolen the marker stones. Twilight falls between you and the tribe of your father that went before your face. Their footsteps are swallowed up. Their voices have ceased to echo from the hills.

Abide with me this night and I will comfort you. Beneath the open sky I will give you shelter. Lie at the crossroads with your head upon my lap. White my thigh as the wing of the swan newly fledged, soft as the down that lines the nest of the waterfowl. Relinquish your cares of the day and I will soothe your brow with kisses. My tongue drips with the sweetness of the honeycomb. The lushness of the pomegranate that splits in its ripeness, even so my lips lie ripe upon your lips. Drink the wine from my mouth. My mouth is a chalice brimmed with the wine of desire. Become drunk upon my kisses, O lonely traveler.

Seek shelter beneath the archway of my thighs. My thighs are mighty pillars of alabaster that hold up the star-shot firmament. Refresh your tongue at the cooling fountains of my breasts. My breasts are distant snow-capped mountains from which tumble foaming torrents. Conceal your face amid the tangled thicket of my hair. My hair is a dense forest of fragrant spice trees. Hide yourself deep behind the strong gateway of my womb. My womb is the House of Holiness, yea, even the Holiest of Holies.

I am white and comely. My countenance shines with the pale light of the Moon in her splendor. Enter in my Secret Garden and lie within my bower. Stay with me, O my love. Give no heed to the passing of days. The seasons turn and fall like petals from the flower. The years roll away like clouds after the rain. Even when your span of life has ended, stay in my embrace. I will draw the soft blanket of the earth over you and lie beside you until the uttermost ceasing of the world.

Do not strive to rise up, my love. The long night has yet to end. I will not so soon be parted from the warmth of your breath. My arms cling around your chill neck even as the dew-wet strands of the spider hold the fluttering moth. My red lips stick with the sweetness of honey to your face. You are caught between the bow of my strong thighs. My matrix devours whole your swollen member like unto the serpent that swallows its prey still quick with life.

I am black and terrible of aspect. My eyes are quickened coals that smoulder with emerald fire in the caverns of my skull. Sharp my teeth like those of the dragon that crushes its foe in deadly embrace.

Sharp my envenomed nails like the fangs of the viper that hisses. My lips are ruddy with clots of gore, my mouth drips with fresh blood, my forked tongue is as black as Death, the stench of carrion hangs on my breath, and the flies come and settle upon my cheeks. Yet my breasts like unto the hills of Gehenna. My thighs vast columns of ebony that extend down even to the very foundation stone of the Abyss. Leviathan coils his slimy length about them and makes his lair in my womb. It breeds serpents as does the putrid belly of the dead horse.

Seek not to flee, O my love. My arms restrain you with terrible strength. I bind you to my breast with the rank strands of my hair. I am the Jealous God. No other god shall lie with you. I am the Heavenly Harlot, the Queen of All Pleasures. No other lover shall ever please you. Your seed is the payment I exact for my whoredom. You are source of my delight as the corpse delights the jackal in the desert. The screams that are born and die in your throat nourish my darkness. Your fear excites my lust. I will not cease to abuse you all the time that I love you. Nor can you ever be rid of me, for we are joined as one flesh under the dark face of the Moon. I cry out in the excess of my passions. My cries are like those of the bird that flies by night and screeches.

Fearful traveler, you sleep a sleep from which there is no awaking. You wander lost in the darkness that has no dawn. Resign you soul to my caresses and become drunk with the intoxication of my kiss. Verily I love you as no daughter of Eve can love you. You grow stronger in my lust than in the lust born of flesh. I teach you delightful sins unknown to humankind. The pleasures I give you are keener pleasures. The ways I open are deeper ways. Put aside vain regrets and forget the rosy glow of dawn. Make deaf your ears to the cock that crows. Nestle forever beneath the velvet shadow of my wing. My child, my flesh, my very own, how can you think I would forsake you?

Chapter 9

This is the Mystery of Names. Lilith and her consort Samael are one flesh. Even as Mother Eve issued from the side of Adam, so Lilith came out of the substance of the Prince of Archons. When this single essence takes the image of Adam and goes to lie with the daughters of man he is called Slant Serpent. When she puts on the skin of Eve and visits the sons of man she is called Convolute Serpent. Both are named Serpent to signify oneness.

She is called the Northerner because all evils descent from the North. It is the region of storms and pestilence, the place of winds under perpetual darkness. Also she is inwardly cold from the castration of the Blind Dragon and must steal the warmth of copulation from mankind.

She is Lilith the Sinful being never satisfied. Her womb gapes and cannot be filled. Though she lie in a strange bed every night her lust torments her. In the arms of her lover she yearns for the embrace. At the height of pleasure she feels bitter sorrow. The fruits of love are empty husks. She hungers and is not fed.

She is Grandmother Lilith and Lilith the Ancient because she is older than mankind. All wickedness flows out of her womb. The offspring of unions between the fallen angels and mankind are brought to her and attach themselves to the endless hem of her skirt. She nourishes them on wormwood and rears them as her own children.

She is called Mother of Abortions because she hates fruitfulness in the daughters of Eve. With wicked arts she procures miscarriages.

She is Scant Measure because she catches the seed of man that issues forth during dreams, and the seed that is cast upon the earth to prevent pregnancy, and she uses its heat to engender monsters. Men who sleep alone in the bedchamber fall prey to her caresses.

She is termed the Night Hag, and for this reason, she sits upon the chest of those who lie asleep, and sucks out their breath with her kiss. Her sweet, sickening fragrance clogs their nostrils. Sometimes she sits on the faces of men and draws out their spirit with her matrix. And she enters their dreams and sports with them. They lie as if bound with chains and cannot cast her off.

She is called the Strangler of Children. And she goes to the cribs of the newborn infants and attaches herself to the little faces. She tries to enter into them and receive the shape of their vessels, seeking to join their souls with her and possess them. Their breath is stopped and they die.

She is Scarlet Whore because she wears a red dress to arouse the passions of men and this is the color of wantonness. So also is her hair the color of flame. She rides upon the back of the Blind Dragon and it flies in a great circle that is the compass of the World.

She is Queen of Harlots because all fallen women who sell themselves for the price of a loaf or a jar serve her as handmaidens and worship her. She instructs their minds in perverse arts. They are made bold in sin by the courage she grants, and it is a kind of reckless madness that drives them onward to greater wickedness.

She is known as the Alien Woman and the Alien Crown for the reason that she comes stealthily between man and wife even as a corrupt serving girl and seduces the Master of the House and draws him away from the marriage chamber. And he forsakes his wife and lies in a bed of lawlessness. He makes her mistress of the house and then she betrays him.

She is called the Maiden when first she comes. For she puts on a modest face and speaks with chaste words. Her limbs are covered. She feigns a manner of innocence like to a new Bride on her wedding night. All this falsehood is to engender love that can be corrupted. Beneath the concealment of the hem of her garment she is a pillar of fire.

She is called the Messenger of God. When she enslaves a man to wickedness she leaves him and rises up to the highest reaches of the firmament and proclaims her victory to the Aeons. She denounces him before the throne of the Father of All. He gives her permission and she descends and slaughters her lover as the sheep is sacrificed and consumed in fire upon the altar. Then she carries his soul into Gehenna. Also she sends demons to plague mankind for its transgressions.

She is the Destroyer because she will be sent unto the wicked nations of the earth. They do not fear the Lord or obey his commandments. With her hosts she will lay waste to their cities. Their flocks shall be made barren and their fields sown with salt. The children of the unrighteous shall die in their cribs before they learn to crawl.

She is known as the Princess of Screeching because she flies on wings through the night and screeches in the desert. And the lonely traveler gathers his cloak about his shoulders and hurries on his way lest she fall upon his back and slay him.

She is the Harsh Husk for the reason that she has no pity. The damned souls of her former lovers beg for mercy and she mocks their cries with cruel laughter and drags them by the heel under the ground.

She is Lilith the Great who is the consort of Samael the chief Archon. She is called Little Lilith who is the daughter of Cain and demoness Zillah. And this is the same with Naamah, the Queen of all Sorceries. These two are one being even as the Waning Moon and the New Moon are one thing.

She is called the End of Flesh because she corrupts, and so also does flesh turn black and putrefy when the spirit of life leaves it. She is the End of Days because she carries the curse that is death of the soul.

Chapter 10

The Manner of the Appearances of Lilith. When she comes as Samael the Slant Serpent to lie with mortal women he has sometimes the body of a great snake with the face of a lion. Oftentimes he has the head of a man with long golden hair wearing a crown of reddish gold. He encircles the woman in his coils so that she cannot move and violates her. His member is long and thin with the hardness of ebony but cold, so that the heat is drawn out of her belly. His tongue is sharp like that of a lizard. He extends it into her ear or down her throat. With his lips he whispers obscenities. He bites her breast and leaves blackness. He squirts poison into her womb that turns into corruption and stinks, and the flies come and she dies.

Seeking deception he puts on the shape of a comely youth with soft white skin and golden hair falling in curls around his ears. He speaks in high voice sweet words of love. When he sings it is as if a woman sings. His laughter is a gentle clash of cymbals. Nor do his eyes ever leave her. With solicitudes he beguiles his foolish lover until she is led to offer him all her gifts. At last she submits to any outrage he pleases to inflict. Her virtue lost, he reveals his true nature, Samael the Prince of Lies.

The faces of Lilith are masks and her bodies changes of raiment. Most often she comes in a vessel of a woman to mock the memory of Eve. She is tall and slender. Her breasts stand forth like those of the Ethiopian but their whiteness is as snow on the mountains, and her nipples invite suck. Hair red as flame falls in waves down her back. Her buttocks are round as the Moon. Her hands are two white doves that fly up to seek the morning.

When she speaks her words flow forth like oil from a newly opened jar. She smiles with promise of forbidden secrets. Her mouth is rimmed with petals from the rose and sweet with the sweetness of honey. In her kiss is the sharp savour of ripe berries warmed beneath the Sun. Her laughter is a bubbling fountain that murmurs over a bank of snowy pebbles.

To a modest man she appears in the guise of a maiden. With coy glances from out of the corners of her eyes she softens his heart. Her fingers beckon him to temptation. The lower part of her face she keeps veiled after the way of a virtuous woman. When his lust quickens and his heart grows hot she appears as the harlot. Her eyelids are lined with Egyptian black and the nails of her hands and feet are stained with henna. Rings adorn her fingers and bangles encircle her arms. From her ears dangle ornaments. Her garments cover without concealing. She laughs openly even like a man and meets the gaze of her lover with a bold look.

He damns himself with perverse acts. The part of his belly below his navel is polluted. She pours down his throat a Wine of Abominations and he forgets the marriage vow and uses his wife as a harlot, yea even in her uncleanness he uses her. Then Lilith exults in her husks and transforms her vessel into the Destroyer of Worlds. She comes to him as a giant black of skin and full of eyes. Her teeth curve like daggers over her coarse lips. Her voice is a roaring storm, her breath stinks with the corruption of the charnel pit. Flames cover her limbs like a garment. In her right hand she brandishes a drawn sword that drips scorpion venom from its tip. And she takes him down to Gehenna and he is seen no more.

Lilith uses a multitude of vessels whose shape accords with the perversities of men. For there are some men who seek to lie with monsters. Nor are they appeased until they have outraged their weeping souls and robbed them of their godliness. They torment their souls as captive slaves from foreign lands and mock at their degradation.

Sometimes she comes as a creature half woman and half serpent. Above the waist she is woman, below she is a monster from the Abyss of Waters. Yet she has the parts of a woman and they lie with her.

She comes as a woman whose hair is vipers, and an asp flicks from her mouth in place of a tongue. They look upon her with terror but cannot flee. Their legs turn to water and their hearts are as stone.

Travellers in the desert hear her shrieks. She wears the shape of a bird of prey with the head and breasts of a beautiful woman. While they lie asleep she defecates upon their faces. And she falls upon their backs with her sharp talons and bears them down to Gehenna.

Yet another shape she wears in the desert, and it is this. She comes upon travelers unawares. Her body is as that of a lion and her head and breasts are as those of a woman. And she challenges them and tests their wisdom with riddles and if they fail she violates them.

Also she comes as a giant serpent with a poisoned barb in her tail and the face of a woman. The man lies in a charmed sleep. She eats his member and when he awakens he is a eunuch being neither male nor female.

Many other shapes she puts on according to her pleasure. The number of them is too great for the pen to set down. So curious are some that the mind will not fathom them, but relinquishes them to chaos.

Chapter 11

The Children of Lilith who are of the First kind. These were born from the churning mill of the blind Dragon when she lay coupled with her consort Samael the chief Archon who is her reflected image. Among them are the authorities and kings and fallen angels who lusted after the daughters of men. They are wholly spirit without the admixture of matter. For they have no part of humanity but take all of their nature from the fiery power of Samael that he received from his mother Barbelon.

The first who come forth from the Dragon were the Twelve Authorities who rule under the Supreme Authority. Each rules in his house in Heaven. They are named Athoth, Harmas, Galila, Yobel, Adonaios, Cain, Abel, Abrissina, Yubel, Armouphiael, Melcheir, and Belias.

The second to come forth were the Seven Kings. The Authorities concentrated them and set them in the seven heavens. From the highest their names are these. Athoth who has the likeness of a sheep. Eloaios who has the likeness of an ass. Hastaphaios who has the likeness of a hyena. Nao who has the likeness of a serpent with seven heads. Sabaoth who has the likeness of a dragon. Adonin who has the likeness of a baboon. Zabbedias who has the likeness of a flame. And these are the sevenfold parts of the week.

Seven archangels are set to rule over all lesser angels, whose number is three hundred and sixty-five. Their names are Michael, Ouriel, Asmenedas, Saphasatoel, Aarmoriam, Rickramas, Amiorps.

Five spirits were engendered to command the four incorporeal powers of the essences of matter and the fifth power that comprehends the four. The spirit of heat that is the fiery potency is called Phloxopha. That of coldness which rules the watery potency is Ororothos. The spirit of dryness set over the earthy potency is called Erimachos. That of moisture over the air potency is called Aethuros. And the spirit of the power of the quintessence is Onorthochras.

Five demons rule the passions. Ephememphi is set over pleasure. Yoko commands desire. Nenentophni commands sorrow. Blaomen rules fear. Over these four is set Ouchepiptoe who commands them all. From these four demons spring forth all the passions that are the frailty of flesh, as from sorrow comes anxiety, distress, envy, jealousy and so also for the rest.

Lesser demons are set over the parts of the body for they aided the chief Archon in carrying the breath of life to the extremities of Adam. Their names are these. Diolimodraza the head; Arterechme the right eye, Thaspomocha the left eye; Neronumos the right ear, Bissom the left ear; Akiozem the nose; Bethrom the mouth; Yammeax the neck; Yakoui the right shoulder; Derton the left shoulder; Tebar the right upper arm; Anambis the left upper arm; Mniarchon the right elbow; Phoraxii the left elbow; Abitron the right lower arm; Eventthon the left lower arm; Oudidia the right hand; Arbao the left hand; Lampno the right fingers; Leekaphor the left fingers; Krیمان all the nails of the hands; Koade the right back; Odeora the left back; Taphreo the middle back; Pisandriapt the upper chest; Barbar the right breast; Imaex the left breast; Asphixix the right ribs; Synogchota the left ribs; Phthave the navel; Arough the lower belly; Bethinoth all the genitals of man and woman; Bedouk the womb; Sorma the vulva; Arabei the penis, Eilo the stones, Baribas the right hip; Phnouth the left hip; Carcharb the right buttock; Cthaon the left buttock; Coux the right thigh; Carcha the left thigh; Aol the right knee, Caraner the left knee; Aroer the right shin, Toechea the left shin, Baston the right foot, Marephnouth the left foot; Archentech the right toes, Abrana the left toes; Miamae all the nails of the feet.

These are the demons that aided the spread of the breath of Samael into the inward parts of Adam. And they rule over the organs. Meniggesstroth the brain; Amen the teeth; Dearchos the gullet; Cnoumeninorim the hardness of the bones, Abenlenarche the marrow; Cesole the stomach; Agromauma the heart; Banno the lungs; Zostraphal the liver; Anesimalar the spleen; Thopithroe the intestines; Biblo the kidneys; Roerur the sinews; Ypouspoboba the veins.

Over all the demons of the parts of the body is set Aenaro, for he is who commands the soul of the flesh.

Among the powers were those who lusted after the daughters of men as Samael lusted for Eve. The first Archon gave them leave to descend to earth and put on the likeness of men that they might lie with their wives. And he sinned with them for they are his members. They taught men many sorceries and corrupted them. All their number was two hundred, but of leaders they had twenty. And nine angels follow the will of each leader. Their names are these. Semjaza, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Azazel, Armaros, Batarel, Ananel, Zaqiel, Shasiel, Satarel, Turel, Jomjael, Sariel, Samiazaz.

While these dwelt in the houses of men they taught the art of magic. Azazel was chief among the teachers, though tenth among the leaders. He taught the arts of smelting metals and polishing gems, and making the weapons of war, and the dyes and tinctures and ornaments used by harlots to arouse lust. Semjaza the chief among the leaders taught the uses of herbs and the singing of songs of power. Armaros taught the art of making amulets for protection and the finding out of poisons. Baraqijal gave instruction in reading the signs in the heavens. Kokabiel taught the names and powers of all the stars and their constellations. Ezeqeel taught the weather signs of the land and the sea, and the ways of stilling storms and calling up the winds and summoning rains. Arakiba gave instructions in the geomantical arts and growth of crops. Shamsiel taught the stations of the Sun and the measuring of days. Sariel taught the mansions of the Moon and all her secret powers.

They slept with the daughters of men upon the earth and defiled themselves.. And women bore giants, and men used the forbidden arts, and the world was filled with blood and unrighteousness. In punishment for their lust the Divine Autogene sent the avenging angel Michael with a sword of flame. And he cast them down into a pit and bound them in darkness. There they will abide until the Autogene, holy Mashia, descends to earth and redeems mankind from the torments of the flesh.

Chapter 12

The Children of Lilith who are of the Second Kind. These arise from fornication with the sons and daughters of men. And they are by nature compound. One part is spirit and one part is earthy. They dwell upon the earth. They are the offspring of Lilith in her multitude of forms, and her daughter Naamah, and of Samael her consort. Among them are the giants engendered by the Fallen Powers on mortal women. They are taller than common men and more beautiful. Spirits of Earth they are called from their flesh part, and evil spirits because they work destruction on the earth and cause trouble and afflict the children of men.

Of the Spirits of Earth are two sort that differ after the manner of their birth. This kind is more spirit than flesh, that kind is more flesh than spirit. The Arising of the First Kind. Lilith comes to the bed of a man and stirs his member. She catches the sparks of his seed and bears them away inside her womb. She gives birth and nurtures them at her own breast. Some receive bodies out of the essence of fire. They are hot against the skin and dark through the air with the quickness of a flame and strange laughter. Their dwelling place is in the marshes and upon mountains. Others are made out of air and mist. Their faces melt and twist from moment to moment and they transform their shapes. The name of the kind more spirit than flesh is Lilitu.

The Arising of the Second Kind. Samael comes to a woman in her uncleanness and mounts her and stirs up her desire. Then her husband mounts her and mingles his seed with that of the Serpent. Or it happens sometimes that Lilith excites the lust of a man and he lies with his wife by candlelight, or in her blood, or looks upon her nakedness in forbidden ways. His issue is made unclean and the child is given over to Lilith as her own. These grow more swiftly than common children and possess great strength. They are also more hairy and distort their faces with sly smiles and deceitful glances. The way to know them is this. When they are still in their youth they begin to lose the hair on the crown of their heads. In shame over their nakedness they cover themselves. And the name of the kind that is more flesh than spirit is Lilin.

Cain who was born out of Eve from the lust of Samael was the first of the Lilin. So of this kind was Enoch who is called the son of Cain, and his son, and the son of his son, for all the line of Cain are children of Lilith. Nor have they perished from the world but endure still. And their seed is mingled with the seed of men.

And child born from wickedness and unlawful lust is given over to Lilith as her own. She holds its life in her hand even as that of a young chick fallen from the nest. None the less she does not kill them but comes to sport with them in their dreams. The way to know of her presence is this. The child begins to laugh and gurgle as it lies sleeping in its cradle. Then it is good to wake it by tweaking it upon the nose lest Lilith forget herself in her affection and kiss the child and draw forth its life between her lips.

Such a child must be watched with care as it grows older and guided in righteous paths. It is quick to rage and ready to err. It eats like a wolf yet is always hungry. It drinks yet its burning thirst is never quenched. The fire of Samael flames hot in its breast. It is heavy with sighs and gloomy looks, nor can it find joy in this world. Better the rod be broken on its back than its soul descend into Gehenna. Better it learn fear of the light than love for the darkness.

At the time of the New Moon Lilith and her brood come to lie with the children born of unrighteousness and with those who lust and seek after wickedness and commit adulteries. She makes them to blemish themselves in sleep. And the spirits that serve her number four hundred and eighty legions. Here is a mystery for the wise. Let him who has eyes read it. They are the kind called Lilitu, and their leader is named Sariel who is ruler of the spirits of air.

All the offspring of these unholy unions rise up to Lilith and she rears them. They seek shelter beneath her broad skirts that are as broad as the heavens. They hang like clusters of ripe grapes from her innumerable breasts. Their cries are as the waves of the sea. A mountain of dung arises from their droppings and breeds flies and pestilence. They suck and are not fulfilled. All are naked and shivering. With blackened eyes and haggard cheeks they lust after blood.

Chapter 13

The Manner of Spirit Love. To the man who lies alone in his bed Lilith comes or one of her daughters, but to the solitary woman Samael comes or a son of Samael. All alike are children of Lilith and partake of her power. She visits both those who wake and those who sleep. When she comes to a sleeping man often times he wakes in her embrace and must submit. It can be thrown off only with much difficulty. She wrestles with him and take her pleasure by force. In fornication she has the strength of a warrior. He groans in her arms like a drawn bow and releases his seed.

To her waking lover she appears as a glowing mist upon the air. Its colour is the light of the Moon that shines through water. Her image ripples like the surface of a pool stirred by a breeze. It fleets away when the eye seeks it and returns when the gaze is averted. Her features alter from moment to moment even as a column of smoke in never the same but forever renewed. The eye catches her countenance and it is the sublime beauty of a young maid. Again the eye catches her countenance and it is the face of a harlot lined with sin. A moment more and it becomes the face of a male youth. Then it is strange and wild, the countenance of a demon. So Lilith dances in her husks before her lover.

These are the ways of her approach. She descends softly upon the crown of the head. Her lover feels her as a cooling mist falling across his scalp and face. There is a tickling and prickling where the ridges of the skull bone meet at the crown. It sometimes chanced that the right side of the face cools but the left side is unchanged. His eyes blink and water as though a fine dust is blown into them. A tickling comes at the tip of the nose and on the lips.

Other times she ascends up the legs from the tips of the large toes. It is as though a sharp thorn pricks the toes. Cold mist flows up the legs and presses them down with a soft weight. Warmth leaves the skin of the feet. The muscles in the thighs twitch. A fire that is like the lightning on the mountain flashes from the tips of the toes up the inner sides of the thighs and makes the entire body of the lover to vibrate. Her hair brushes along his skin as she extends herself over him and he thinks it to be a night breeze.

It may happen that her touch is felt only on the right side of the body. Often times he feels her coolness along the back where it lies against the mattress pad, for Lilith passes through straw and wool with ease of a fish that glides through the depths. The coverings of the bed are no barrier against her, nor will a locked door or shuttered window bar her approach. Her fingers reach beneath the bone of the skull to cool the brain and press against the beating heart inside the cage of the ribs and rest upon the liver at her pleasure.

Often she approaches the way of the anus and the sexual member. She descends over the hips with a touch that is like a cloth of the finest weave and makes a swelling at the root of the member behind the stones. It stands erect in a moment and stiffens into a billet of iron. Even though he has no thought of desire she touches him at the root and it becomes harder and thicker than when he lies with a woman. She makes his member erect and he begins to feel desire. But it is not necessary for him to lust before she hardens his penis. Her touch is enough.

Sometimes he feels a tickling in his anus at though it is penetrated. The glans of his penis is swollen to two times its normal size and in colour it becomes the dark purple of the grape. It is cold to the touch and lacking in sensation. None the less when Lilith touches it he feels the fire of lightning strike from its tip to its root, and his stones draw themselves up tight into his belly. It is not his own caress but that of the spirit which causes this feeling.

The kinds of caress Lilith gives to the member. It is a squeezing along its length like to the squeezing of a hand. It is a tickle on the underside of the skin below the glans and around the tip like to the brush of a feather. It is the squeezing of the stones that causes pain. It is a pricking of the stones. It is a creeping inside the roots of the stones. It is the hardness inside the root of the member. It is a tickling inside the canal of the member in the middle of its length. It is a moist soft touch upon the glans that is like a kiss. It is a drawing sensation that sucks forth the fluids of desire. It is a tight ring that slides down the length of the member from the glans even to the root and envelopes the member in clinging warmth and wetness.

Lilith finds delight in sustaining the lust of her lover. She takes pleasure in his amorous words and extracts heat from his lewd fantasies. He begs her to release his seed and end his tormented desire. She taunts him with skillful caresses so that his lust does not fail, nor is it fulfilled. He is suspended on a bed of fire that inflames his sensations without let or pause until he is driven near to madness. From the tip of his bursting glans a stream of clear pearls drips unceasing down upon his lower belly and pools there. This is the Silver Lake of Lilith that she makes out of the sexual fluids released by his yearning lust. These fluids are far more copious and also clearer than those released during the normal act of love.

Her kisses are soft and moist. They cling to the skin and leave a feeling of sweetness in the flesh that cannot be described in words. It is like to the intoxication of the finest wine before it surfeits the senses, but a thousand times more pleasurable and it never pales or reaches excess. Her breath upon the lips is scented with rare spices. The lover breathes it and it makes his thoughts heavy and cloaks his limbs in lassitude. Her kiss smothers his face. He struggles for breath and inhales her exhalations. Her fragrant scent goes to the very depths of his belly and doubles the stiffness in his member, so that he wishes to die from the shortness of his breath rather than lose her kiss. There is no urge to move his limbs. He drowns in the wine of his lethargy.

With the coming of Lilith the heart of her lover beats quickly with heavy strokes. It bounds in his breast with the eager joy of a young colt. Into his ears comes a ringing of silver cymbals and a buzzing of bees. A scent like incense hangs in the air of the bedchamber. Her kisses cause his lips and mouth to become dry as the sands of the desert. Sometimes a tickling arises in his throat and provokes him to cough. He draws each breath with effort as though the air itself were thickened by her substance. All his senses spin. In his head whirls a whirlpool.

At last she provokes the spurting of his seed. Verily it is her kiss and not the touch of the lover that provokes it. The emission is more copious than that provoked by a woman. Also the sensation is more intense, so that oftentimes he cries out with mingled pain and ecstasy. The lovemaking of woman is as water beside the heavy wine of her caresses. He turns to her with a willing heart and forsakes the embrace of his wife. Often it transpires that when a man has lain many times with Lilith or her daughters the love of earthly women no longer has the power to awaken his desire.

Lilith seldom speaks to her waking lover when she visits his bed, but often holds conversation with him when she embraces him in sleep. The way of her speech is taunting and bold. Sometimes she reveals secrets to one she favours. He sees her shape clearly in all its bright colours, nor does it fade when the

dreamer looks long upon it. When she transforms her shape it is done openly before his sight. She copulates with him and he spills his seed upon the bedclothes and pollutes them. That is why those men who seek the embrace of Lilith in the dreams wear a cloth about their loins when they lie down to sleep.

She comes to the dreaming woman in the guise of Samael the Slant Serpent. He has no limbs but to his lover he seems to possess limbs through the glamour of his adornments. To the innocent maiden he puts on the vessel of a beautiful youth with golden curls and blue eyes that look down upon her with love. She is seduced by his wiles and does not resist. He enters into her body of a spirit so that her hymen is not broken and violates her with his member. It is longer than the member of an earthly man and hard as wood, but steeped in cold even as though it has rested at the bottom of a deep well.

If she begins to resist his caresses become harsh and demanding. The beauty of his face is twisted with the fire of his lust. He taunts her and reviles her scruples. Not can she cast him away but must submit to his desire. Often times she comes to welcome his embrace and prepares for his coming into her bedchamber even as the new Bride prepares herself for the reception of the Bridegroom. When he is sure of her willing surrender he puts aside dissembling masks and appears to her in all his arrogance and cruelty. She becomes his slave and must give herself whether she wills it or tries to resist. Yet so potent is his lovemaking that few of his lovers are moved to defy him.

Chapter 14

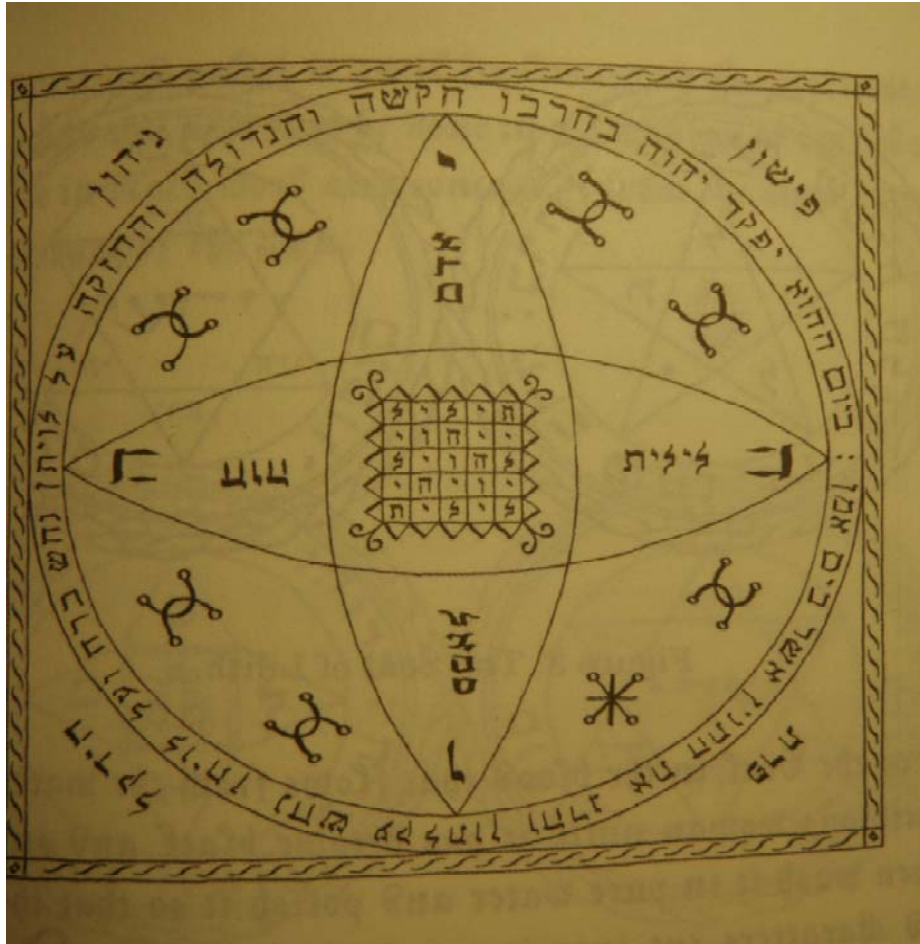
The Pentacle and Seal of Lilith, their making and use. Procure a young ewe whose wool is all white without blemish. Wait until she enters her heat and has coupled with the ram, then lead her aside and strangle her with a new cord. In the cord are tied eleven knots. Remove her skin and rot off the wool in strong water and cure it thin to make a parchment of the length and breadth of a cubit. From the remnant of the skin cut eleven strips no wider than the joint of the thumb each a cubit in length.

Take fresh the menstruous blood of a whore and dry it in a plate of Brass. Reduce it to powder in a mortar and mingle it with good scarlet ink. Write upon the strips in order these words. On the first strip write: **ביום ההוא** (BIVM HHVA). On the second write: **יפקד יהוה** (IPQD IHVH). On the third write: **בהדבו הקשה** (BChRBV HQShH). On the fourth write: **והגדולה וההוקה** (VHGDVLH VHChZQH). On the fifth write: **על נתייל** (AaL LVIThN). On the sixth write: **נהש בדה** (NChSh BRCh). On the seventh write: **ועל נתייל** (VAaL

LVITHN). On the eighth write: נהש עקלתונ (NChSh AaQLThVN). On the ninth write: ודהג את (VHRG ATh). On the tenth write: התנין אשד (HThNIN AShR). On the eleventh write: בים אמן (BIM AMN).

Make a slot in the tail of the first strip and pass the second strip through it. Then make a slot in the head of the second strip and pass its own tail through the slot so that a noose is formed in the head of the second strip that binds the tail of the first strip. In this way continue to join the strips into a chain of eleven links. The joining of the tail of the eleventh strip to the head of the first strip is a riddle. It will easily be found by the wise man after sundry trials. As for the fool, he will never find it. The secret of its making lies in the mystery of the Serpent that eats its own tail and thereby encompasses the World.

With a new reed paint large upon the parchment the figure that is herein set forth using the menstuous ink. It has the power to draw Lilith from the Six Corners of the World no matter how distant she may be placed, and that in an instant. For the Heavens it summons her by יהו (IHV), but from the Abyss by יוה (IVH). From the Station of the East it summons her by הי (HIV), but from the West by הוי (HVI). From the Station of the South it summons her by ויה (VIH), but from the North by ודי (VDI). Nor can her power avail against its power.



The Pentacle of Lilith

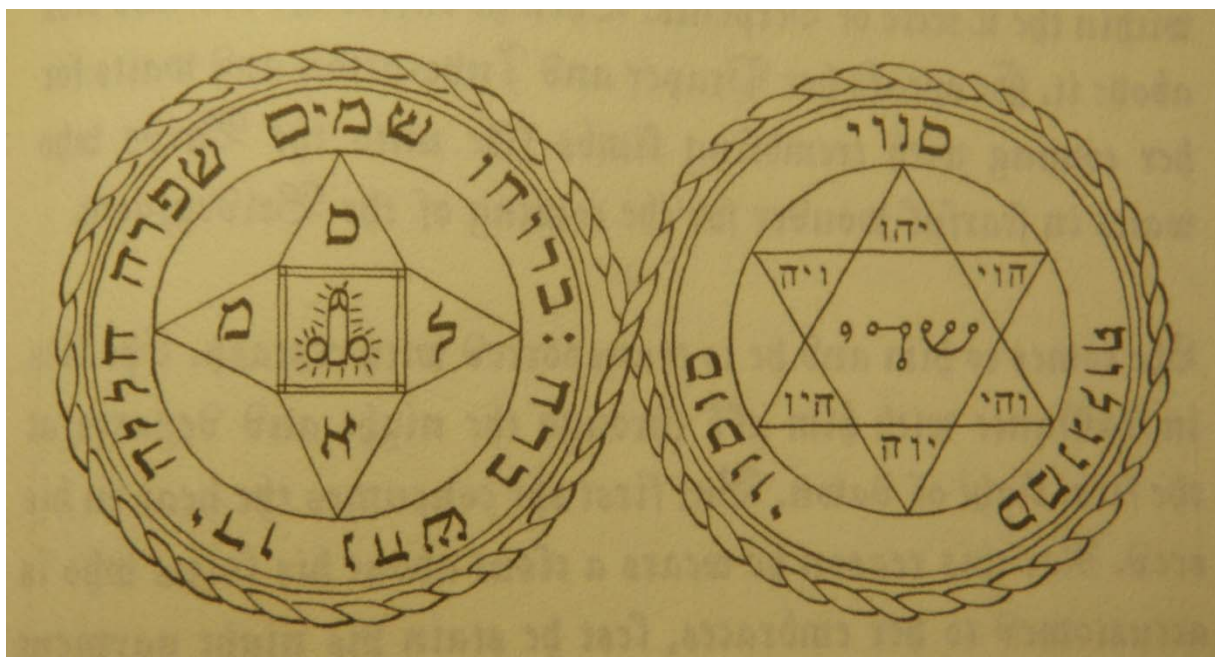
The Seal of Lilith make in the disk of purest Silver near to largeness of the big part of the hand. Yet take care that it be of such a size that it may lie within the boundary of the Magic Square of letters upon the figure. Inscribe the sides with the shapes and characters herein set forth. Score them deep with a point of iron, or scribe them upon the silver with an awl.



The Seal of Lilith

Steep the Seal in the blood that flows from the matrix of a lascivious woman until it has become black and stinking. Then wash it in pure water and polish it so that the lines and characters cut into it stand forth blackly. And this work should be done at night in the waning of the Moon. See that no hand touches nor any eye looks upon it, and keep it wrapped in black wool and hidden away from the face of the Sun. For the rays of the Sun purge its might.

Yet those who wish to summon Lilith in the guise of her consort Samael, the Piercing Serpent, shall make a different seal upon the disk of yellow Brass. And the like of it is shown herein. Cut its lines and characters deep with an iron point or strike them in with an awl. Steep it in the urine of a bold and lawless man until it darkens, then wash it in pure water and polish it until its lines and characters stand forth. And this also is to be done in the waning of the Moon. Wrap it in black wool and conceal it from the sight of man and the rays of the Sun.



The Seal of Samael.

The Temple of Lilith is the bedchamber, and the altar of Lilith is the bed. He who would worship her must cast the Circle of Eleven Serpents over his sleeping couch. Hear and be wise. The sacred writing upon it turns the face of the scribe who read it away from the Sun seeking after darkness. For if it is set about the couch in the contrary direction it will bar the approach of Lilith and all devices to lure her will avail nothing.

The use of the Pentacle. In the waning or black of the Moon when her power is greatest he who seeks the embrace of Lilith or her daughters shall set her silver Seal upon the square of characters writ in the midst of the Pentacle. This is done at night after preparation had been made for sleeping. The Pentacle is spread upon the floor under the bed and within the Circle of Serpents. Then he enters the bed and lies above it. He speaks her Prayer and Invocation and waits for her coming with trembling limbs like unto the Bride who waits in fearful wonder for the coming of the Bridegroom.

She comes to him and he is transported with ecstasy. She lies in dalliance with him all through the night and departs at first light of dawn. But first she consumes the heat in his seed. For this reason he wears a clout about his loins who is accustomed to her embraces, lest he stain his night garment and betray his defilement to others of his household.

And if the embrace of Samael or the sons of Samael is sought all these things are the same save only that the seal of Brass is set upon the square in the midst of the Pentacle. For he who lies with Samael in perverted lust lies also with Lilith who is his own image. The rod of Samael enters his bowels as a heated bar of iron glows and shimmers from the fire. It burns him as ice burns upon the hand. He is cursed under the light of the Sun and all natural creatures abhor him even as they abhorred Cain. But if a woman seeks his embrace it is less an offense against the Perfect Spirit because the union is of a natural kind.

Chapter 15

The Prayer, Invocation and Banishing of Lilith. The prayer is spoken in a low voice with the softness of the breath each night before entering into sleep. Her heart warms toward those that praise her and she comes to them lovingly and does not kill them.

“Sacred Mother of Heaven, be gentle unto me. I am the newborn that hangs at your breast, I am the infant that laughs upon your knee. Shelter me beneath the hem of your seamless garment from the heat that devours at Noon. Protect me from the burning winds of the desert. Conceal me from wrath of Geradamas the Righteous, whose eye searches into hidden corners and condemns the wicked. I praise you with great praise. More beautiful than the Sunrise the secret shadow of your desire. More beautiful than the Sunset the dark bower of your promises. Bless me with the myriad blessings of your love. Shower down upon my head the shining droplets of your scented oils. Anoint the instruments of my lust that it may ascend and impale you. I dedicate its power utterly in the rapture of the union. I am the true son of your womb. I am the deflowerer of your children. Lead me in the ways of your wickedness and shelter me in your shadow from the flaming sword of the All Powerful. Truly, Truly, Truly.”

The Invocation of Lilith to Tangible Presence. It is spoken by one anointed with her oil who kneels and bows the head within the Circle of Eleven Serpents. It calls her from the Six Extremities. He speaks the invocation when he desires to lie with her in pleasure upon his sleeping couch, or when he consults her about mysteries, or when he desires the forms of things to come in her reflecting bowl.

“I invoke you, O Ancient One, who rides the darkening crescent across the midnight heavens. I summon you, Mother of Demons, who sits enthroned in the midst of Archons. Athoth is your footstool and Harmas the dust beneath your sandal. Kalelah is the paring of your nails and Yabel your excrements. All serve you who are created of you and by you. Old and Young, Maiden and Harlot, Creator and

Destroyer, who is white on the right side of the face and black on the left. Descend! Descend! Descend!
Come forth into this place prepared for you. יהו, יהיו, ויה, (IHV, HIV, VIH) I gather you in
the right hand. ויה, יהיו, יהו (IVH, HVI, VHI). I gather you in the left hand. יהוה, יהוה, יהוה

(IH, IHVH, IHVH). By the powers of the names come forth. Sax, Sax, Abrasax. JAO, JAO, JAO.
Zox, Zozazoth, Zoxathazoth. Yaltabaoth, Saklas, Nethushtan. I know your name, I know your true name,
verily your name is this: IIIIII EEEEEEE OOOOOOOOOO VVVVVVVV AAAAAAAAAAAAA, IEA AIW
EIO OUA, IIIII EEEEE WWWWWW UUUUU AAAAA WWWWWW, AEI EIO AEI. O Sinful One, descend
into this place and be gracious unto your servant. Speak truth and answer truly. Reveal your true form.
Appear in manifest presence in accordance with my summons. It is your lover who calls to you and your
lover who seeks you out. Descend in the luminous veil of your enchantments. I am a Bridegroom who
has prepared a bridal chamber for you. Reveal the manifold beauties of your charms. By your tangible
presence consummate our union. Truly, truly, truly.”

The Invocation is sung by the lover who seeks after waking consummation of his lust upon the Queen of
Harlots. She comes in an unstable vessel of air and mist that holds within it invisible fire. He feels her
clearly, for of all the senses the sense of touch is most given over to her power.

The Banishing of Lilith. He kneels within the Circle of Eleven Serpents. The countenance holds to the
Northern Extremity and the forearms remain crossed upon the breast. The placement of the Circle, and
it is this. When the verse writ upon the Serpents is read the head is turned to follow the course of the
Sun. He speaks in a strong voice that is clear. There is no fear in the heart. If he has fear Lilith fails to
heed the words. If he mutters or whispers when he speaks Lilith fails to heed the words. If he stutters
or hesitates Lilith fails to heed the words.

“O Mother of Abortions, who comes in the night on wings of shadow to cover the little faces, depart! O
Sinful One, who leads men in wickedness to shun the light, depart! O Harsh Husk, who drags fallen souls
into the fiery pits of Gehenna, depart! Go forth quickly from this place. By יהו, יהיו, ויה, (IHV,
HIV, VIH) I banish you from the right hand. By ויה, יהיו, יהו (IVH, HVI, VHI) I banish
you from the left hand. In the name of מנוי (SNVI, Senoi) your gaping jaws are shut up. In the
name of מנסנוי (SNSNVI, Sansenoi) the flames of your eyes are put out. In the name of
מנגלוף (SMNGLVPh, Samangeloph) the black nails are plucked from your fingertips.
Depart! Depart! Depart! In the most potent name שדי (ShDI, Shaddai) go forth from this place.
יהוה, יהוה, יהוה (IHVH, IH, IHVH). Doxomedon, Geradamas, Adamas, Heli Heli Machar
Machar Seth. By the power of the names go forth. Sax, Sax, Abrasax. I know your name, I know your
true name, verily your name is: OOOOOO, AAAAA, UUUUU, WWWWWW, EEEEE, IIIIII, OUA, EIO, AIW,

IEA, AAAAAAAAAAAAAA, UUUUUUUUUU, WWWWWWWWWWWWW, EEEEEEEEE, IIIIII, AEI, EIO, AEI.
Come not again to this place until you are summoned. I have set a flaming sword of holy letters that turns in all the six directions upon the gate of the circle. Depart, O Alien Woman, depart! You cannot cross. This is verily true. You cannot cross. Truly, truly, truly.”

The banishing is spoken when Lilith comes in her black face with malicious intent, or when her lover is weakened by an excess of lust. She waits and watches at the boundary of the circle but cannot pass. The sword composed of powerful names bars her entry. She gnashes her teeth in the redness of her frustration but cannot pass. He is given respite within the circle. His sleep is not violated and his strength is restored.

Chapter 16

The Oil of Lilith, its Extraction and Use. It is a clear soft oil that wells in crystal droplets from the sexual organ when she enflames it. The oil is of two kinds, a male kind and a female kind. The male kind flows from the tip of the member and the female kind gathers in drops on the inner walls of the passage. It is the Nectar of Lilith given as a reward to those she loves. Nor can it be willfully extracted by manipulation of the member for then another oil flows that is cloudy and stinking. And it lacks the virtues of the true oil.

The way to recognize the Veritable Oil is this. Lilith comes while the member is soft and the mind is empty of desire. She makes it erect even if the man does not wish it. He is without lust yet his sinful part stands with the hardness of iron, and there is hardness and swelling beneath the stones near the anus. She maintains the stiffness with her caress. The oil begins to bead in silver tears from the slot in the glans and does not cease until Lilith leaves his bed. All the while lightening flashes along the nerves in his limbs and causes them to vibrate. He hears the music of silver cymbals and the buzzing of bees in his head and another sound that is like to the string of a harp when it is plucked.

The oil of the female kind flows when Samael descends to toy with a solitary maiden or a widow on her sleeping mat. She does not touch herself. She turns her thoughts away from desire, yet even so the lips that seal the mouth of her womb gape wide and darken to the color of coral. The walls of her passage ripple. Sparks of fire flash in her lower belly and streak up and down her limbs. The nectar gathers in drops like dew on the soft convolutions of the gateway.

The Extraction of Oil is after this manner. When the stem of the member is full so that the pearls of oil begin to overflow from its head, it is squeezed in the hand. Two or three silver drops fall and are captured in a small vase of glass or stone. This is repeated so long as the nectar continues to flow. Then the vase is sealed. A vial of Silver may also be used. Clay is not used because the moisture of the oil is lost through its sides.

The oil is gathered from a woman by scraping the edge of an oval seashell across the gateway so that the oil flows down its side and polls within. This is repeated for as long as Samael continues his embrace. Then the oil is poured into a small vase or Silver vessel that can be sealed tight. It is kept in a secure place for it is more precious than Amber.

The Sundry Virtues of the Oil, and they are these. It heightens the beauty of the woman. She is made more alluring to her lover. Her skin is softened and the blemishes fade, the wrinkles around the eyes and mouth vanish and it tightens the breasts and buttocks to lift them up. Her voice becomes persuasive, her laughter like unto the music of the flute. Her breath is made sweet, her teeth white, her lips more full. The colour of her hair returns if she has lost it. Her hair has the luster of the wing of the raven. She feels desire to lie with a man even if she has not felt it for many years. Her cheek becomes like the petal of the rose and no lover is able to resist her beauty.

The man it makes more handsome and regal in his bearing. His thighs grow hard, his back straight and his belly flat. His voice becomes deeper and it commands the will of others. His gaze pierces like to that of the eagle. His strength is doubled. No woman can resist his charms nor can any rival contend against him. The virility of his member cannot be exhausted by the passion of love. Even one who has lost the power to lie with a woman returns to her embrace and gives her ample satisfaction.

By the virtue of the oil both man and woman live years beyond the allotted span. Their endurance is magnified and they know freedom from disease. Women who could not conceive grow round in the belly and men without issue bear sons. The pleasure of sexual union is increased.

The oil also has this virtue, its scent attracts Lilith to him who is anointed. She comes more lucidly to the sight and her caress is of greater force. For this reason the oil is used when Lilith is invoked. Also it carries the power of Lilith within it. When it is daubed on a love charm the charm inflames the heart with lust. When it is smeared across a looking glass the glass shows lascivious scenes or visions of the future.

The places of anointing for a woman are the soles of the feet, behind the knees, the inner thighs, the lower belly, the buttocks, the breasts, beneath the arms, behind the ears, the upper lip, the line of the hair at the corners of the eyes. The places of anointing for a man are the tops of the feet, the tops of the knees, behind the stones, the lower belly, the breastbone between the nipples, beneath the arms, the chin, between the eyebrows. The man anoints with the male kind and the woman with the female kind, unless it happens they are addicted to unnatural vice.

Chapter 17

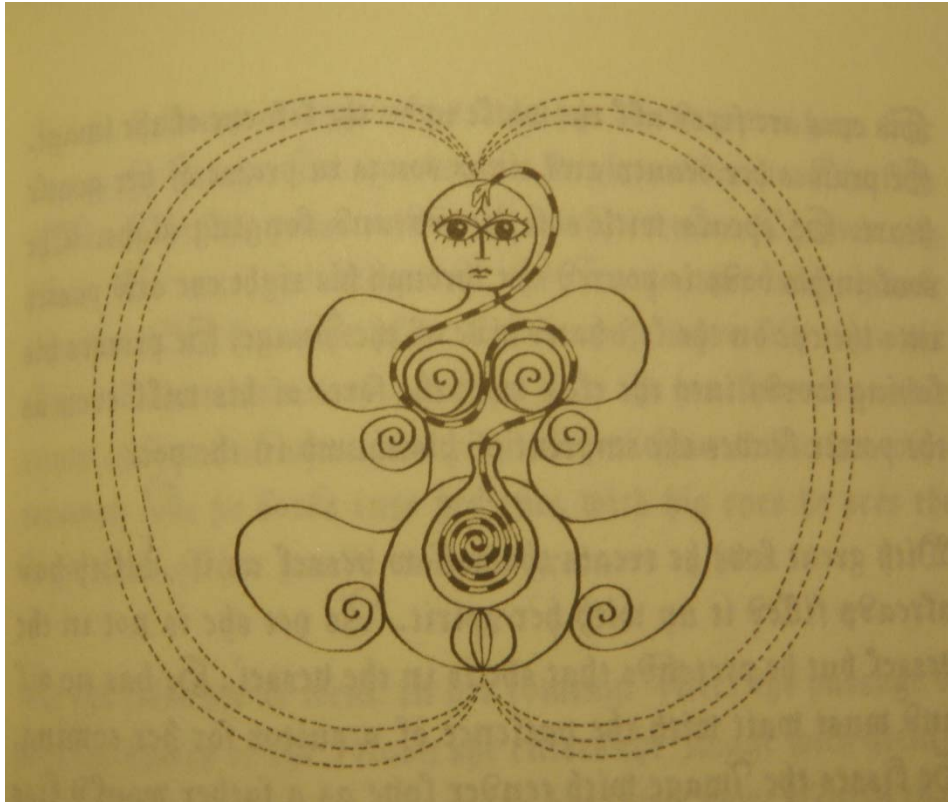
The Making of the Spirit Vessel. The body of Lilith being composed inwardly of dancing fire but outwardly of moist vapours, it is difficult for the waking mind to apprehend. To aid with communication with her spirit her lover constructs an image for her indwelling. This is needed when first he seeks to obtain her favours. For like the maiden outwardly coy but inwardly hot, Lilith puts on a mask of modesty and must be courted with diligence. Now she extends her embrace, now she withdraws. To overcome her caprice he must prove his dedication.

The height of the vessel is half a cubit. The likeness is that of a beautiful woman who stands in repose with arms near to her sides. Her hair is long, her breasts full and round, her waist narrow. The hands and feet are delicate. Her face is painted in the colours of life. He fashions it out of red clay of the highest quality with an aperture at the crown of the head and a hollow chamber in the midst of the body.

Above all other matters he ensures that the eyes of the image are open and look back into his eyes when he looks upon them. They are fashioned with cunning from polished bit of Selenite for the white parts and green Malachite at the middle. A bead of Jet forms the inner orbit. With great care he takes care to perfect them. No statue may live without eyes. Through them he interprets the heart of Lilith. Through them she expresses her purposes and desires.

On a leaf of papyrus newly made he draws with monstrous ink the secret and true image of Lilith herein rendered. Nor let it be papyrus from which the writing has been removed but only a virgin sheet. He rolls it and places it inside the hollow through the aperture of the head. He closes the hole with wet clay. The image of earth is the outer vessel of Lilith even as Eve was formed from the clay of the earth.

The image of papyrus is the inner vessel of her spirit even as Eve was inwardly made upon the pattern of Adam taken by Samael from out of his side.



The True Image of Lilith

The Awakening of the Image is after this manner. Each night before sleep he sits within the Circle of Eleven Serpents. The Seal of Lilith is put inside the Pentacle. The clay vessel is placed on a table before his face or he holds it in his hands. He invokes her with the words of her Invocation. After she opens her arms and he becomes her lover, he anoints the image with the oil on the crown of the head. She comes swiftly, but before she embraces him he has no oil.

He courts her with diligence each night for many cycles of the Moon. She spurns him with her foot. The clay remains lifeless. He has no oil. She will not look out through the eyes. Night after night he woos her with beguiling words of love. His eyes are fixed all the while upon the left eye of the image. He praises her beauty and sings songs in praise of her gentle heart. He speaks with soft words and longing sighs. The soul in his body is poured out through his right eye and passed into the eye on the left hand side of the Image. He presses his loving words into the clay with the force of his will even as the potter leaves the imprint of his thumb in the pot.

With great love he treats the hollow vessel as if Lilith has already filled it up with her spirit. As yet she is not in the vessel but he pretends that she is in the vessel. He has no oil and must wait with the patience of a suitor for her coming. He kisses the Image with tender love as a father would kiss his child. He must woo her with true love, for only then will she truly love him. He caresses it with the wondering caresses of a youth who adores a maiden.

The Parts that are Kissed. They are the same parts that receive the caresses of the hand. He kisses her upon the crown, the brow, the outer corners of the eyes, the cheeks, the lobes of the ears, the lips, the hair, the hollows of the throat, the nape of the neck, the roundness of the shoulder, the breasts, the belly, the matrix, the thighs, the back, the buttocks, the hollows of the knees, the insides of the wrists, the backs of the hands, the palms of the hands, the fingertips, the tops of the feet, the toes, the soles of the feet. In all these places he kisses and gives her his caresses. And he adores her with true adoration.

In the fullness of time she turns her notice upon him. She enters the Image. Its eyes become bright and move. The lids flicker. The lips purse and smile at the corners. The nostrils flare. He sees the breast of the image rise with gentle breaths. The features alter and become more like unto the True Countenance of Lilith. Nor is her lover in after times able to look upon its face of clay without seeing her countenance. As he looks into her eyes with his eyes he sees the movement of her hands and she gestures to him.

At the first she is weak in her coming. After the passage of several cycles of the Moon she enters the Image with greater ease. Some nights she appears to her lover more clearly than other nights, yet everything is equal and no action is changed within the Circle. The he must have patience and continue to court her. Even when she does not appear he must court her. He tells her all the secrets of his heart and holds converse with her. She looks upon him with tenderness as a mother listens to the troubles of her child, and she smiles with a countenance of gentle love. He invokes her every night before sleep into the Image, yet it is on the nights surrounding the New Moon that she comes with greater strength.

At the same time when she first enters the Image of clay and gives it animation his member begins to rise and fall of its own accord. Even though his heart is empty of lustful thoughts his member cleaves to his belly as he gazes into the eyes of the Image. It rises and falls and again rises and falls as she extends her caress. She is both inside the Image and outside caressing his member at the same instant. When his sinful part is rampant he keeps his mind steadfastly turned to the eyes of the Image and his heart filled with feelings of tender love. If he lusts for her caress she withdraws her hand from his member. For she is testing his love. She behaves as a capricious maiden who does not yet know her own desire.

When she becomes sure of his love she arouses his member whenever he requests it and sustains it for as long as he chooses. Then it is that the oil of Lilith begins to flow from its slot. And he collects the oil and uses it to anoint the crown of the Image when he invokes her. Through the power of the oil she comes to him with ease and loves him with infinite sweetness, and the course of love is made straight. He no longer needs the Image. She comes to him in darkness upon his bed and they sin together. Yet he continues to use the Image to study her expressions and gather understanding of her desires and purposes. Through the Image he knows of her presence even when she does not appear in the air before his eyes or offer him her caress. Through the Image he is enabled to speak to her all in an instant. And he knows that she hears him.

Chapter 18

The Correct Conduct of the Bridegroom. At the outset of courtship he declares love to Lilith in prayer. He binds himself to her by means of a solemn oath. He renounces all other lovers except those women who serve her as vessels of flesh. If he has a wife he ceases to lie with her. He prepares a separate room for his bedchamber nor does he open the thighs of his wife in the night. The keeper of the House of Prostitution searches for his face in vain. He no longer knows the harlot who haunts the doorway of the wine seller. She calls out his name, he is deaf.

His wife complains to her father. He is called before the Priests of the Temple. Wondering at the change in him they ask the reason for his neglect. He says only this, "I keep myself pure for my betrothed that is in Heaven." The priests think he means Shekhina, he means Lilith the Mother of all Demons whose dwelling place is the Moon. They inquire after the source of his piety. He merely smiles and repeats his words. They cannot compel him to reveal more.

When a man hails him in the marketplace he turns his back and takes himself to a solitary place. The thoughts shall not be distracted by matters of business. He avoids spectacles and the gatherings of many men. The blandishments of dancing girls and flute players fail to excite his desire. If he looks on them his liver remains cold. The day he passes in rapt contemplation of the charms of Lilith. And he composes songs of love in her praise. The night he devotes to her worship and invocation.

The Proper Keeping of the Diet, and it is this. He does not fill his belly but before he has eaten enough he says "enough" and rises from the table. Cakes fried in oil he does not eat. Green leaves and roots he eats sparingly. Bread he takes in moderation. Fish is very good. Also good are ripe berries, fruits of the tree, dates, figs. He chews honeycomb for its sweetness. Meat of hoofed beasts is not good, but the

meat of the pig that is forbidden is a secret sacrament to Lilith, for the pig is her own creature. He consumes many eggs and drinks milk from the goat to increase the abundance of his seed.

Each sunset he takes himself to the river and bathes even as do the priests of the Gentiles. It may happen that the river is not close, or he fears the censure of the ones who watch. Then he draws water from the well and pours it into a large basin in his own chamber and bathes his limbs and body with a clean linen cloth. Care is taken to refresh the loins and face. He polishes his teeth with a split reed. Mint leaves are chewed to sweeten the breath.

He anoints his hair with fresh oasis oil. The eyelids and eyebrows in his head he blackens with kohl. The nails of his hands and feet, also the soles of his feet and his palms, he reddens with Henna. Over his nakedness he puts a robe of linen that has been died the color of blood. It is slit in the front so that when his member rises with lust it projects through the slit.

When he commences his courtship of Lilith he causes to be made a house of cedar wood to shelter her earthen vessel. And he places it inside his bedchamber in the North where he may kneel and pray before it. And the manner of it is this. The floor is a board of cedar a cubit in length and three hands in breadth. Of the same measure are the sides. The roof is peaked. The back is sealed by a cedar panel. Two doors that may be opened close the front. In the midst of the floor the Image of Lilith rests on a pedestal of rosewood. A dish of Silver is set on her left side and a dish of Brass on her right. Before her pedestal is a brazier of small size. Rings of Brass on the sides receive offerings of flowers.

Each night he kneels before the house of Lilith and adores her. He places roses and lilies in the rings over her head. The roses he puts above her right side, and lilies above her left. He fills the dish of Silver with milk and the dish of Brass with wine. Costly incense he burns in her honour, as well as aromatic woods such as the Aloe and the Red Sanders. Her Image he drapes in brightly coloured threads set with beads of Amber and Crystal and the Lapis stone.

While he adores her Image she comes to him and makes his penis rise, and he worships her with rampant member. He offers her proof of his virility as an offering of love and displays himself without shame before her. His thoughts are loving. There is no lust in his soul nor does he sprinkle his seed before her doorway unless this is determined to be the special offering of his love. She makes his member virile to claim him as her own and he adores her with tenderness.

At her feet he sets out slices of fresh fruit and almonds, sometimes dates or figs, with bread newly baked. The offerings he divides and consumes with her in common, drinking first from the dish of milk and then from the dish of wine. He leaves the offering before her throughout the night. In the morning when its vital fire has been extracted he removes it and casts it away upon the earth. Nor does he permit children or dogs to eat it.

The Manner of the Exceptional Sacrifice. On the night of the New Moon he cooks meat of the pig over the brazier and divides it. One part he eats speaking a prayer of devotion to Lilith. The other part he causes to be wholly consumed by the fire. And the smoke rises about her nostrils and strengthens her. Strong incense is burned lest the savour of pork be discovered to the women who sit in the doorways.

When he would consort with Lilith in his dreams he winds a cloth about his loins so that his standing member is enclosed. The purpose is to prevent the oil that flows forth and the seed that falls from defiling the bed coverings. In the morning he washes the cloth and bleaches it white under the Sun. Nor does he come to her with a soiled cloth. He is immaculate in all his ways before her.

Those who meet him coming and going upon the streets and in the market marvel at his conduct. He greets them with a chaste mouth and listens in silence with a nodding of the head. He does not boast or speak foul words. Nor does he laugh immoderately. When a drunkard accosts him he prudently departs. The voice is not raised in anger. The face is not distorted by rage. He listens to the enticements of the harlot with a gentle smile and is not moved. His liver is as snow upon the mountain. All the while the image of his beloved dances before his eyes and blinds him to worldly beauty. Her voice sounds in his ears with loving promises and makes him deaf to insult and provocation. In the day his manner is that of a holy man, but in the night he revels upon his bed with Lilith in the forbidden arts of lust. She teaches him and makes him wise in all her ways.

Chapter 19

The Making of the Powder that is White. He prolongs the embrace and caress of Lilith throughout the night. His senses are inflamed, his mind intoxicated with the rapture of love, Even as a ripe plum that swells in the Sun, so the glans of his member becomes larger than its usual size. It is as though it will split apart and spill its purple blood. An ache comes into the root of his member behind the stones. He wishes to complete his pleasure but refrains. The oil of Lilith weeps from the tip in a string of glistening tears. When he can no longer endure the agony of desire he emits his seed.

It comes with the whiteness of cream and the luster of pearl. Like unto a stream of warm milk from the udder it flows forth. There is twice the common amount when he lies with a woman of flesh. He catches it upon a disk of polished Brass that has been hammered to form a depression in its surface. He sets this on an iron tripod. Beneath it burns a stone oil lamp filled with tallow of the sheep. The oil of the Olive is not used. The lamp heats the Brass to a gentle heat and dries up the moisture in the seed so that a white scum remains. He takes a knife of beaten Silver and scrapes the flakes of white crust into a clean mortar. It is pounded into a fine dust of the color of good ivory. The name of it is the White Powder of Lilith. He stores it in a glass vial and keeps it safe for it possesses many virtues.

Hear and be wise. Only the seed lost to the caress of Lilith can form the true white powder. That emitted during common lust lacks the spark of vital fire drawn forth by the hand of the Goddess. He cannot draw it forth with his own hand. Only she can draw it forth, for it belongs to her. That is strongest which is spent without touching the member. Only Lilith touches it. It has still a greater power when lost during the night of the New Moon. It is most potent when all his thoughts are turned to adoration of She Who Comes In The Night.

The Making of the Powder that is Red. The woman receives the embrace of Lilith in the masculine vessel of her consort, Samael the Piercing Serpent. He comes and lies with her during the time of the Moon when she endures her bleeding. He excites her senses and sustains her lust long into the night. Her limbs glisten with sweat. Her hair lies flat against her brow and beads of sweat drip from its ends. With sighs and groans she bends her back like a bow of war when it is newly strung. At last Samael mingles his spiritual seed with her blood. She collects some of the blood on a Brass disk that has been hammered to make a depression in its surface. The disk is set on a tripod of iron over a stone lamp filled with tallow from the sheep. The gentle heat of the flame drives the moisture from the menstuous blood. With a knife of beaten Silver she scrapes the red crust that remains into a clean mortar and pounds it into a fine dust. The name of it is the Red Powder of Lilith. This she stores up in a vial of glass and keeps it safe, for it has manifold virtues.

Hear and be wise. The common blood that is shed by the woman at each cycle of the Moon will never make the Red Powder. Only the caress of Samael can call forth from her matrix the vital spark that gives it virtue. Nor can a man of flesh excite the woman at the time of her bleeding and thus procure the red powder unless he is possessed by Samael the Slant Serpent. If Samael enters the man and displaces his spirit with his own, then the true red powder can be made. The powder is strongest when the woman knows the pleasure of lust without the touch of the hand. Only Samael touches her.

The Virtues of White Powder are these. It grants foreknowledge of events yet to unfold and knowledge of matters hidden. It lends eloquence and grace of manner. It gives skill in Sorceries and Enchantments, and shows the virtue and resting place of potent herbs and stones. It teaches the secret tongue of Birds and Beasts. It reveals the thoughts of other men. It makes one skillful in the reading of Signs and Portents.

The Virtues of the Red Powder are these. It secures victory in warfare and guards against the bite of edged weapons of Brass and Iron. It increases endurance of pain and fatigue and gives robust strength to the body. It lands fortune in all games of chance. It teaches the knowledge of the stars and numbering. It gives command over other men and renders them submissive. It also gives command over spirits.

When the white powder is mingled with the one that is red their virtues are combined. The man on whose head they descend becomes like a God. His brow is adorned with a golden crown of many precious jewels. The woman who receives their conjoined powers is as a Goddess fallen from the heavens to the earth. Men kneel to worship her. And they know neither pain nor death.

The Secret of the Red and White Powders. They possess no efficacy for working in their own parts. Even as a white dragon and a red dragon that lie hidden in darkness within a cave deep in sleep, their virtues must be awakened. The instrument of their awakening is the Virginal Oil of Lilith. She goes to them and arouses their potency, then she binds them in her service. He mingles a grain of either powder with enough oil to make a single drop of liquid. This is placed in wine of good strength and drunk upon rising from the sleeping mat. And it restores vitality lost during the pleasures of the night. The virtue of the conjoined powders is a thousand times greater than either powder acting alone.

Chapter 20

The Invocation of Lilith into a Living Vessel. It has two uses. The flesh of a woman is a love offering made by her lover. Lilith feels the pleasure of a woman when she enters into the vessel and her Bridegroom lies with her. Upon lips warmed by the blood of life she surfeits herself with his kisses. When he opens the gateway between the thighs of the woman it is Lilith who feels his member knocking against her womb. She descends from the heavens into the vessel of vital earth and delights in the depravities of carnal lust. With tangible might she enjoys the caresses of her beloved. He gives them to her in return for the cresses she has showered upon him. He thanks her with his kiss and worships her with his embrace.

Also it gives Lilith vital breath and a palate of bone and teeth of ivory and a tongue of flesh with which to speak words that strike upon the air. The woman speaks but it is the words of Lilith that issue from her mouth. She sleeps with her eyes open and does not understand what she speaks. Through the vital vessel Lilith communicates subtle matters concerning the working of magic and the summoning and rule of demons. When she speaks in dreams it sometime chances that he forgets her words with the dawn. She enters flesh and speaks living words before his face and then he does not forget.

She who serves as the vessel must be youthful and strong in body. He takes care that she is without sickness or deformity. She has two eyes that see nor is she deaf in either ear. All the teeth hold to her mouth. When she speaks it is without lisp or hesitation. Her face is comely, her limbs are graceful and slender. The sound of her voice lingers on the air like music. Both eyes are of one colour. When she is white her skin is the whiteness of ivory without blemish. When she is black her skin is the darkness of the shadows that hide from the light of the Moon. Her beauty honours Lilith. The greater the beauty of the vessel, the more the Bridegroom honours his Beloved.

It is good if she who is the vessel accepts Lilith into her flesh with the acceptance of surrender. It is best if she is a lover of Samael the Slant Serpent for then she does not know fear. Often the vessel fears death. When Lilith comes she presses aside the spirit of the woman and the sensation is that of dying. Yet the vessel does not die nor is there any pain. Lilith comes and her breath is stopped for a time and the vessel fears death unless she understands the way of the Invocation.

The Preparation of the Vessel. She washes herself with care. Great attention she gives to the purification of her secret parts. Leaves of mint are chewed to cleanse the breath and tongue. She paints her eyes with kohl and makes red with Henna her nails and the strands of her hair. Into the braids of her hair she works pearls and rubies. Bands of Silver enclose the throat and upper arms and ankles. She wears a garment of white linen that opens down her front for the purposes of love. Her feet are naked.

She does not speak. Her eyes remain downcast with modesty. He leads her into the Circle of Eleven Serpents and causes her to sit upon a mat. With the Oil of Lilith he anoints her between the brows and upon her upper lip. The oil inflames her senses. She blushes and breathes with deep breaths. He feeds her sweet fruit and gives her wine to drink. All the while he caresses her body through the opening of her garment.

When she is well aroused he removes her garment and rubs her body with good oasis oil heated over the flame of a lamp. He rubs her shoulders and back and buttocks, the hollows beneath her arms, her hands, the backs of her thighs, behind her knees and the backs of her lower legs. She turns. He rubs her throat and breasts and belly, her thighs and knees and shins, her ankles and the soles of her feet. He makes her to open her legs and spread her arms wide to receive Lilith. He kneels between her thighs and allows the Oil of Lilith to drip from his member into her gaping matrix while caressing her lower belly and thighs with circular rubbings of his fingertips. Lilith is present in the Circle and causes her oil to flow from his member.

The Prayer of Invocation. "Great Lilith, Queen, Maiden, Ancient Mother, descend, descend, descend into the Generative Jar. The Bridegroom prepared it for use. With care he cleansed it with great care, with love he warmed it with love, with desire he opened it with desire, it is empty and waits to be filled. Clothe yourself in living earth. Make of it the vessel for your fiery spirit. Attend upon him that loves you and receive his adoration. I call you by your name, your true name, verily your name is: IHHHHH EEEEE OOOOO UUUUUUUU AAAAAA WWWWWWWWWW, IEA, AIW, EIO, OUA, III EEE OOO UUUU AAAA, AEI, EIO, EIO, AEI. From the six directions I call you, from יְהוָה, יְהוֹה, וִיָּה (IHV, HIV, VIH) on the right hand I call you, from יוֹה, הוֹי, וְהִי (IVH, HVI, VHI) upon the left hand I summon you. Attend, by the power of שְׁדַי (ShDI, Shaddai), attend. Sax, Sax, Abrasax."

If the vessel is ill prepared she cannot enter. She tries but fails. The gateway remains sealed. The Invocation must be prepared using another vessel. If the vessel is well prepared she goes into it at once. The Signs of her Presence are there. Her eyes roll up into her head until only white shows beneath the lids. Her head thrashes from side to side and foam comes upon her lips. Her limbs twitch, her fingers and toes curl, the muscles of her belly and inner thighs undulate. Her back arches like unto that of a cat in its heat. She speaks in the tongue of angels. There is a copious flow of the Oil of Lilith from the slit beneath her belly.

He joins in lust with Lilith through the vessel and leaves his seed within her womb. She receives the pleasure of his caresses. The passion of the vessel is her passion. Afterward she reveals to him secret matters. She departs and the woman sleeps. When she wakes she remembers nothing. If a child is born of the union it is a child of Lilith. Its mind is watery and unstable. It wanders apart and stares into the distance at things that are not seen. The Invocation is done during the dark time of the Moon.

In a similar manner a woman who is accustomed to receive Samael into her bed can invoke the Slant Serpent into the body of a comely youth of her choosing. He lies with her and she gives to him the

pleasure of her embrace. Samael makes him ferocious in lust and sustains his member until the dawn. When he awakes he remembers nothing. A child born of this union is also a child of Lilith, but a different kind. It takes the fire and scorn of Samael and cannot be governed.

The most potent invocation into the living vessel is of a double kind. The Bridegroom of Lilith lies with the Bride of Samael. Samael enters the man and Lilith enters the woman. They lie together and revel in lust. The mutilation of the Blind Dragon cannot hinder their union. They rejoice in love as they did before the coming of mankind upon the earth. A child born of this union is doubly great and destined to rule over Creation and Destruction.

Chapter 21

The Invocation of Lilith into a Vessel of Dead Flesh. It is done during the darkness of the Moon when she is passing through the Scorpion. She comes into the corpse and reveals forgotten secrets known only to those who have departed from their bodies. It is Black Lilith the Destroyer who comes. He invokes her with great care, with fear and trembling he invokes her lest her sharp nails rend him to pieces. He asks her the burial places of Gold and Silver, and where jewels have been lost or forgotten, and the hiding places of rare books. He holds his ear against her lips and she speaks with the mouth of the dead vessel.

He seeks out the resting place of a woman newly dead. It is good if she is young and beautiful. It is good if she dies of sudden violence, and best if she dies in childbirth. Those who die of plague he does not choose. Lepers he does not choose. A woman murdered by her husband is very ready to talk. So also is the harlot strangled by her lover. The woman of modest means is more acceptable than the woman of wealth since the corpse of a wealthy woman is protected by Potent Charms and Powerful Names.

He seeks to obtain possession of the corpse before it is prepared for the tomb. The heart and liver are not yet taken out of her skin. The embalmers sell the corpse for Silver and he pays them to be silent. Afterward he returns the used vessel into their hands. They hold much commerce with Sorcerers and can be trusted in their dealings. If it chances that no Keeper of the Dead will hold commerce with him, he removes the vessel from the tomb with his own hands and carries it away to a secure place. Care is taken that the vessel is not overripe.

If he takes her to a desert place he lays her naked with face exposed upon a woven mat of reeds. In a circle about the vessel he drives five stakes of iron deep into the sand with a mallet of iron. The space between the stakes is everywhere made equal. He binds her to the stakes with iron chains. To the stake that is above the crown of her head he binds her about the neck. To the stake at her right hand he binds her by her right wrist. To the stake at her right foot he binds her by her right ankle. To the stake at her left foot he binds her by her left ankle. To the stake at her left hand he binds her by the left wrist. With five chains of wrought iron he binds her.

If he takes to a secure chamber where stakes cannot be driven into the earth he obtains the great wheel of an ox cart and drives five iron nails at equal separation around its rim. He binds the vessel to the nails in the manner already revealed with chains of iron. Lilith the Black is mighty in her husks. Only iron can bind her.

About the stakes of iron he casts the Circle of Eleven Serpents. Between the stakes lighted lamps are set. Five burning lamps are put between the five stakes. It is good if the fat that feeds the lamps comes from the corpse of a man. It is best if the tallow is taken from the corpse of an infant that has died in its crib. Where this cannot be had he uses the tallow of a lamb that has been strangled with a cord of eleven knots.

He parts the eyelids of the corpse with his finger and thumb. With his two hands he unseals the jaws of the vessel. The Opening of the Eyes. Into each eye he drops a drop of the Oil of Lilith. The Opening of the Ears. Into each ear he drops a drop of her sacred oil. The Opening of the Mouth. Upon the blackness of her tongue he drops a drop of the oil. Also into the back of her throat he insets a parchment upon which a Seal potent for opening has been inscribed with menstruous ink. And the likes of it is herein discovered.



Seal for Opening of the Mouth

He kneels between the parted thighs of the corpse and speaks the Invocation of Lilith. The voice neither rises nor falls. The Words of the Prayer, and they are these: "Black Lilith, Mother of Demons, Strangler of Infants, Hag of the Night, descend, descend, descend into this vessel of cold flesh. A place of honour has been prepared for your reception. They eyes are opened that you may see. The ears are opened that you may hear. The mouth is opened that you may speak. Enter into this Circle of tangible being and receive the caresses of your beloved. I know your name, I know your true name, verily your name is: IIIIIIIII EEEEEEE OOOOOOOOO UUUUUUU AAAAAA WWWWWWWW, IEA, AIW, EIO, OUA, III EEE OOO UUUU AAAA, AEI, EIO, AEI. From the Six Extremities of Space I summon you. With יְהוָה, (IHV, HIV, VIH) upon the right hand I summon you. With וְהוּא, (IVH, HVI, VHI) upon the left hand I summon you. By שְׁדִי (ShDI, Shaddai) the All Powerful enter into this vessel that has been prepared for your coming. Sax, Sax, Abrasax!"

He caresses the thighs and belly of the corpse using circular motions of the hands. All the while his eyes never leave her eyes. Lilith comes into the Circle and his member rises. He allow the fresh Oil of Lilith that weeps from the glans to fall between the lips of her matrix. Soon warmth comes into her thighs and her belly flesh. Her gateway glistens with dew and opens. He sees her eyelids flutter and the corners of her mouth twitch. The cheeks flush the hue of the rose.

Entering her in the way of a lover with his erect member he lies down upon the vessel and presses his lips to her lips. The breath of his spirit is forced between her teeth and down her throat. Her breast heaves. He removes his lips and turns his head with quickness to place his ear against her lips. Lilith whispers secret matters and words of lustful desire. No other can hear them. Only he who is joined with the vessel in the embrace of a lover can hear the words. As often as he chooses he asks her questions concerning the places of precious things that lie hidden. Then he breathes between her teeth and receives the answer. She conveys the words of wise men who are dead.

As payment for her gifts he makes love to the vessel as a lover. Kisses are showered over the countenance and breasts. He kneads the flesh of her belly and buttocks and works his enflamed member within her passage until his seed flows into her womb. The face of the corpse is bright with pleasure. Lilith receives the caresses as an offering of love and is well satisfied. Service is rendered and payment is given.

In the Name of the All Powerful, Shaddai, he gives the Destroyer leave to depart from the Circle. Still she cannot escape until the iron chains are unbound from her limbs and the five lamps extinguished. Then she flies up from the corpse with a shriek and wild laughter. Were this not done the decaying of the corpse would cause her agony. She would endure the gnawing of worms and her love would turn to hatred. The falling of the flesh from the bones at last would set her free, and she would fly abroad through the night sky seeking vengeance.

Chapter 22

The Descrying of Events Yet To Occur in the Bowl. It is done at midnight at midnight during the waning or conjunction of the Moon. He fills a bowl of pure Silver with water from a deep well and places it in the North of the chamber within the Circle of Eleven Serpents. He places it upon the Silver Seal set within the Pentacle of Lilith before her house of cedarwood. The light from the stone lamp that burns before her vessel of the clay falls across the surface of the water.

He sits inside the Circle with his face turned to the North. With sincere words of praise he invokes Lilith into the Image. A drop of the Oil of Lilith is placed upon the tip of the longest finger of the right hand. With the drop of oil he anoints his forehead between the eyebrows. A second drop is placed upon the second longest finger. With it he anoints the eyelid of his left eye. A third drop is placed upon the third longest finger. With it he anoints the eyelid of his right eye. Afterward he speaks these words: " Fiery oil, shining oil, potent oil, vitalizing oil of angels, oil that sustains the virility of men, with the Oil of Lilith I

am anointed, with the Oil of Samael I am made to glisten, let the Oil of Life open the eyelids of my spirit, let the radiant oil dispel the shadows and light up the darkness. Truly, truly, truly.”

He lets three drops of the oil fall into the bowl of water. After each droop he recites the Powerful Words, and they are these: **יה, הייה, גמייטטון, זגמא, אידו, שטו** (ShTU, Satu AIDV, Aidu ZGMA, Zagma GMITTVN, Gamitton HIVH, Heywah IH, Yah). He looks at the reflection of the flame upon the surface of the water. Soon the bowl becomes dark. The he sees a tall woman veiled and dressed in a dress of black. He speaks the name of **שדי** (ShDI, Shaddai) and tells her to depart and put on a garment of whiteness. She goes away and returns in a dress of white. The light of her countenance fills up the bowl. He asks her whatever he wishes and she creates visions that reveal the answer upon the surface of the water.

The woman in black is Lilith the Destroyer. He does not question her for she misleads him with lies. Sometimes she appears in a form of a raven. At other times she comes as a black dog. On still other occasions she is in the form of a demon with black skin and two faces that are the faces of the hawk. Its hands and feet are taloned. And she rides upon the back of a red Dragon. He does not regard any of these forms but refuses to speak with her until she has put on white linen and the appearance of a maiden. Then he questions her and she answers truly.

If the visions do not appear in the bowl he tries again in the following cycle of the Moon, and yet again during the next cycle. If the visions still do not come forth he has recourse to a Seer. It is good if the Seer is a woman round with child. It is best if she is a maiden newly stained with the blood of her first pollution. He anoints her brow and eyelids with the Oil of Lilith and speaks the incantation of the Oil that has been revealed. He takes black from the bottom of a cooking pot and mixes it with the oil and writes largely upon the upper part of her forehead three letters, and they are these: **אמת** (AMTh). He lets fall three drops of the oil into the bowl. As each drop touches the water he speaks the Words of Power that have been revealed.

She sits upon his lap. He has connection with her from the back. She looks down into the bowl. He excites her with caresses to her breasts and belly so that the sweat breaks forth on her skin. He does not release his seed but gives her pleasure without ceasing. Lilith sustains his member. He speaks into her left ear three words of three letters, and they are these: **שטו, קדו, ננו** (ShTV, Satu QRV, Qaru NNU, Nanu). These same words he repeats into her right ear. Yet a third time

he speaks them into the air over her head. He takes the lobes of her ears between the thumb and finger of his hands and rubs them until they are warm.

She tells him that she sees a blackness upon the face of the water. This is the Image of Lilith the Destroyer. She is not skillful, she sees only a dark cloud. He bids her send it away. This she does. Shortly a whiteness comes into the bowl. This is the Image of Lilith the Maiden. He whispers his questions into her left ear and she repeats the words into the bowl. She describes the image that comes upon the surface of the water. Sometimes letters come into the bowl. She copies these onto a leaf of papyrus with a new reed.

When he has learned what he sought to learn he commands her to speak the Words of Dismissal that he has taught her. She stirs the surface of the water with her breath. She speaks the words into the bowl. The words are these: "Go in peace, O Messenger of the Oil. וַנֵּן, וַדִּקָּה, וַטֶּשׁ (VVN, Vanon VRQ, Varoq VTSh, Vatosh). Depart, depart, depart. Truly, truly, truly." He emits his seed into her womb and Lilith comes and carries away the heat of its essence. The warmth in his seed is the offering he makes to she who has revealed to him hidden wisdom and secret matters. And he praises her with words of great praise.

The Sevenfold Curse

When Lilith had done with speaking she commanded Lamech to set down at the end of her words a warning to the wise.

"Cursed is the head of the scribe who alters a single jot or character of these words that are true. His face shall be twisted and the sons of his loins shall not know him."

"Seven times cursed is the head of the merchant who sells these words for gold in the marketplace. He shall be sold into slavery and his name shall lose its luster."

"Seven times seven cursed is the head of the unbeliever who hurts these words by fire or water or the mouldering of earth. By the same power shall he suffer torment and shameful death."

“Blessed is the head of the scribe who conveys with diligence these words. He shall be recognized in his old age and his sons shall honour him.”

“Seven times blessed is the head of the scholar who studies these words with reverence. His name shall endure and his teachings shall bear fruit.”

Seven times seven blessed is the head of the holy man who rescues these words from destruction. He shall live forever and his memory shall be honoured among the wise.”

Lamech set down the words of the warning even as Lilith had spoken them.

And I, Solon of Alexandria, have copied faithfully all the words out of the angelic characters for the consolation of my solitude. May the blessing of the Heavenly Mother descend upon my head. Amen.

The End of Liber Lilith.