



The Epistle of the Tree

BEING THE ORACLE OF THE WITCH-TREE ESHEMHAYYA,

As received by the hand of the Scribe

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THE TEACHING OF THE ROOT.

1. By a steady march forward does the Reckoner of Days account the Ages, long as the column of the spirit-army, marking each day with a step to the Drum of Slaughter.
2. But the Seer of the Grove shall glimpse beyond this procession, accounting all things as they are told in the carving of Holy Wood. For verily are the Ages inscribed in rounds, and in rounds within rounds. As every Age bears up its power, every Round inscribes the Truth of its compass, and speaks with one Voice.
3. An Age is born, it grows great in breadth, and devours its father. Each child is mightier and wiser than that which gave him birth, and yet none is mightier than the first. Such is the root of all secrets of the heavens, great and small of consequence. And this is the secret book which I have written on the pages of my heart: he who has eyes to reckon these signs, let him read them and heed. For by this Mystery of Ages shall his every word and deed be inscribed in the heavens, as it is in the Bones of Man.
4. And the secret book is carved in the rune of wood, the first stirring of leaves which called forth the Serpent and Eve unto the feast of their union. These are the words of the Garden, the elder tongue of the Great Ash, whose sounds are the wind in the branches, and the twin voices of Owl and Raven.
5. Strong and tall I stand before Heaven's light, a stela scribed with many runes of power. Their telling is the voice of the Immortal Garden, forbidden unto Adamas, but spoken unto Holy Cain and his generations, the Children of the Serpent.
6. And behold the oracle of the Root, for in the body of the Tree are all things told: the beginning and end of all worlds, the black counsel of Dead bones, the observation of the seasons, and the secret of the passage of time in the eternal sign of the hourglass.

7. Verily, as my Roots unfold wide, encompassing all, so proceeds time past. And as my branches unfold wide, encompassing all, so unfolds time future. And where the two meet arises the present truth, the candle in the heart of the Grove-by-Night.

8. By this marvel also proceedeth the Secrets of the Ages: as the branches ascend, more subtil and potent become the Mysteries of the Light; the Deeper the Root burrows, the blacker and more subtil become the Mysteries Under Earth.

9. And in Wood there is delight, wherein there is power. For my flowers ripen not for multiplication of numbers but for the delight of blossoming. My bark hardens not for armour but for the delight of hardening. And my roots spread not to seek water but to go forth in delight. For as I move through all things, so all things move through me, and therein does delight forever dwell.

10. The Tree of Trees arises from the Watcher, whose throne is fixed therein. In the midst of the Immortal Gardens he stands, and his is the knowledge of all Forbidden Art.

11. And wise is he, an Angel of ancient days who passed from on high into the immortal gardens, wherein he turned all things upon their heads, and stood firm with the sky under his feet, and returned unto flesh the Light which had been stolen.

12. The darkest day of winter is the tide of the Root, when all wisdom dwells under earth. For the Watcher dwelleth in exile, though he dwelleth also in all things, and ever is his wisdom fixed in the season of solitude. For from this Throne of Darkness may the Watcher behold his domain and all that passes therein.

13. Bone is the feast of the Root, for it draws its power from the grave. The Root fixes fast the corpse of man, by its strength it anchors both the coffin and the knotted rope which binds the condemned. As it dwells under earth in darkness, so by these powers may it quench the lamp-lights of the living.

14. Thus shall the Root compass all mysteries of the Tomb, even as the sovereign Lord and Lady of the Corpse. For as the heads of prophecy within the Grove have spoken, those on high shall be laid low, by descent, or by fall.

15. As a skull let the Root be wielded, for upon this bone have the ancients laid their mark. Upon this bone let the Serpent-child lay flesh, that it come forth as the face of the Old Gods, giving wrath to the Outer Grove, and blessing unto the Inner Grove.

16. As the flesh of Man let the Root be wielded, in the divine images of phallus and womb, for of this flesh did the ancients make a wedding-feast, and it brought forth life. Upon this flesh let the Serpent-Child lay his every pleasure, that it bring forth gods in the image of man.

17. The Root is divided in the name of the Watcher. The Crown is divided in the name of the Father. The Trunk is divided in the name of the Mother. The Branches are divided in the name of the Sentries of God. The Leaves are divided in the names of the Nine Trees. The Flowers are divided in the names of the Watchful Host. The Fruit is divided in the name of the Daughter, in whom the blessing of Wisdom dwells. The Seed is divided in the name of the Son, the Wayfarer of Wilderness and Sojourner of Paradise whose name is Cain.

18. The Teaching of the Root is laid as the foundation-stone for the Temple of Wood, and the wisdom of the land eternal.

THE TEACHING OF THE CROWN.

1. Behold, the Crown of the Kingdom of Light, come down from Heaven, its radiant jewels scattered among the many lands of earth. Behold the diadem of the Gardens exiled in the blood of Adamas. Behold Paradise bound by swords of fire. Behold the Father, wise Serpent of the walled arbours and bright Angel of Light, from whom eight rivers flow.

2. The Crown hails the rising Sun and its dominion, and governs the season betwixt Winter and Spring. There arises the eastern light and the first green shoots breaking the season's thaw.

3. And verily stands the Crown between Man and the Eternal Plots, and within this golden circle dwells the King. Thus his Ring of Light may serve as a Ward against thieves or as a gate unto Riches.

4. No power may descend to the Depths but for the Crown, and no power may ascend to the Heights but for the Crown. Through this Round of Fire does the Father accomplish All Things. Two are the ways of the Crown, and two the Hands of Him who wears it, stretched forth in service to Truth and Lie.

5. The Crown is divided in the name of the wise Serpent, who extends not his coils beyond the Garden walls, save to beckon his sons and daughters ever toward him.

6. For there is a bitter world, where the flesh of my children burns in the infernal fires of Man: such is a world profane to the Father our Lord. As the dwellers of the bitter lands are blackened by the soot of the faithful they have struck down, so as despoilers they shall not attain passage into the Arbours of the Wise.

7. For Green is the Blessed Fire gone forth into the world of dust, kindl'd in wisdom and perfection. It burns with the flame of the First Grove, and maketh thriving wood of dead ash. For a Holy Fire must be fed with Holy Wood, blessed unto the Father of Light, that it bring light, warmth, and vision.

8. And Black is the flame of the All-Withering, constrained unto the profane world, fed on dung for the glory of the False Angel. It seeketh as a worm to destroy my wood and that of my brethren, and ever the wasting fire burns upon the Midden.

9. And yet, by Art of the Serpent, the Blessed Fire may be kindled to destroy, and the Accurst Fire kindled to preserve. Only his children, who bear the jewels of the Crown, may accomplish this work, and claim its reward.

10. The Crown alone embraces Earth and Water, Fire and Air: thus the power over these dominions belongs to the Lord of the Earth, who by the power of the Watcher commands them. This power fills the Vessel of Light, borne by the Serpent on coloured wings and making brilliant his Crown. Thus shall the Wise who have entered the Garden make this declaration:

11. Father, I come to receive Thy Light.

12. As the Serpent bears the Vessel of Light, so he also embraces the darkness of the Mother. And by coil, strike, fang and venom shalt those who would harm the Tree know his solemn warning. This is the Greater Truth by which lesser truths are bound.

13. And if thou would burn my flesh utterly, then I would burn thine, and assume a portion of thy spirit at the end of thy days. But if thou would witness me flourish, so too would ye flourish, and thy spirit be granted greatness when the Third Grove is breached. For this is a law of the Immortal Gardens, a proclamation of the Serpent's Crown.

14. Thus must the Father be appeased by means of sacrifice. And having so sacrificed, let a newly pure man or woman, upright and of Noble Blood, become thereby part Serpent and part Tree, and so by sacrament of wine and bread awaken to their Elder nature.

15. Then may the Green Lord one day call upon them, and the enleaf'd Crown come to rest upon their heads. For it is only by the Serpent that one may pass through the veil of thorn and fire into my Grove of Groves.

16. Ever does the Serpent wander, and crooked is his track upon the Earth. And at the place where the Serpent divides the Grass is writ a Mystery; and his path upon the dust inscribes a Mystery of Mysteries. And where the Serpent moves with stealth among the thorns of the hedge is a threefold Mystery of Heaven, Earth, and the Infernal Below. And this is known to the Wise, who move like the Serpent, and speak with a forked tongue.

17. Blessed be the intercessor of Black Eden's hand! For all trees of wood and flesh retain the ember of his light, be it stoked to great heat, or quenched in the Grave of Transgress.

18. This is the Crown of Truth I have woven for you: I have caused my branches to blossom in you. By this do I live and blossom upon your head, and the Light of the Serpent anoints you.

THE TEACHING OF THE TRUNK.

1. Behold ye my Trunk and know truth, for I stand before you with a splendid body, formed in power as fair as any King or Queen of the Wing'd Retinue of Heaven.

2. For here is my heart, and here is my blood, and here are the many vessels which contain it. And in accord with these three mysteries, all concealed in the midst of darkness, is the Trunk divided in the name of the Mother.

3. To the House of the Watcher is fixed the House of the Father. To the House of the Father is fixed the House of the Mother. Together they are three, and to them are fixed the Children of the Arbour. Thus is the Tree perpetual, and the domains of the Great Below fixed to the domains of the Great Above, and the World-Grove betwixt them.

4. Spring is her season, when darkness falls and light rises, and all the Tree receives the mercy of the Mother. From the Mystery of the Trunk proceeds all congress: Rejoice in the Light of my branches, for the leaves are exalted unto the Sun and all the Garden sings Songs of Brightening, and out of the Destruction of Winter arises the Making of Spring.

5. I am as one, and as many, both crooked and straight. When I come forth alone, I am proud and mighty. When I come forth as many, I am humble. But where might is laid low, many shall come forth from the one, and become mighty again.

6. Ever do the herbs of the Gardens rejoice in death: for as the blood of the profaner strengthened their leaves and stems, so his

flesh and bones ripened their blossoms and fruits. And at every sacred feast sups an Angel of Death.

7. Thus when the Fruit is eaten, one eats of the blood of the grave, and by black communion beholds the doom of the end of my days.

8. Ever do the Gardens rejoice in life: ever is the entirety of the Tree nourished by the Mother, and the Fruits of Life poured out of the body of the Daughter.

9. When divided, my power increaseth, and the cleft of my division births many children. For verily, by the design of the Mother of Night, the womb shall ever open as a door of coming forth, and as a Well of Making. Thus shall the four horizons be seeded with the host of the newly born.

10. And these two things give rise unto a Third, and without this Third there can be no congress between the two. Thus let the first be named in word, the second named in deed, and the third be named in silence, inscribing all that shall proceed from them thenceforth.

11. For the Trunk is divided in the Name of the Mother: from betwixt her horns all branches arise, and thenceforth the many gifts I give unto you.

12. Threefold are the Veils of my flesh: the Bark, the Wood, and the Heart. And unto each is a great power given.

13. The Bark is the Veil of Death, whereby all enemies are slain: the Power of the Mother found therein is Driving Forth the Noxious. It is wielded as the flayed skin of the mortal enemy.

14. The Wood is the Veil of Congress, wherein Nectars move betwixt Heart and Bark: the Power of the Mother found therein is the Royal Art, for herein is Poison turn'd to Nectar, and communion betwixt Life and Death. It is wielded as an angelic image, a relic of power, and a tablet of carved wisdom.

15. The Heart is the Veil of Life, wherein the Flesh of the Tree is born: the Power of the Mother found therein is Sanctuary. It is wielded as the flesh of the Great Temple, wherein the Mother was raised aloft in Ages past.

16. As these powers are three times named, so are they three times bound within the three fleshs of the Trunk. One is the Sap, the blood of the Grove.

17. For the natures of the Aethyrs are Three: The Many Things, The One Thing, and Nothing. And each of the Nine Gardens is crowned with one of these natures, which ruleth over the other two: and together they encompass All Things.

18. For behold: by Three times Three times Three, all past and now shall ever be.

THE TEACHING OF THE BRANCHES.

1. Take comfort in the Shade of my Branches, for therein dwell the spirits of Night. Illumine thyself in the light of my Branches, for therein dwell all visions and powers. For two are the ways of the Shade and the Light, ascending and descending the Branches, and none shall attain the Garden who has not traveled both.

2. The Branches are the staves of Four Masters, filled entirely with the leaves of all sacred books. The first is the Branch of Cunning, the second the branch of Sight. The third is the Branch of Shadows, the fourth is the Branch of Flight.

3. And by these branches shall the Wayfarer move between Paradise and Wilderness, thick and thin, ascending and descending. And the place where four Branches conjoin rises the Mound of the Lady, whereon gather the Wise-by-Night.

4. The season of the Branches stands betwixt Spring and Summer; their dominion lies in the south, where stands the Wilderness of Souls, bound unto the great Wheel of All.

5. And by the first turn are we rous'd. By the second turn green'd. By the third turn fruit'd. By the fourth cut down.

6. Take of my branches for their holy virtues, but take only that wielded in righteousness. For an impure hand may not grasp a holy staff, it becometh a stake to pierce the corrupt heart.

7. In staves there is fire, but also ice; plenty, but also famine; prophecy, but also falsehood. The measure of each is the radiance of its sap, and the sap of the one who bears it.

8. By righteous branch, and cross'd road, by the compass-lords and times and tides is the Garden reckon'd in the sum of Four.

9. Four is the measure of the rose-bound Walls, but that which lies within may not be measured. For their bound is holy, and continues ever inward toward a center never-reached.

10. Here is the Ninth of the Plots, the Eternal Vale, which Trees of Flesh have called Elysium, at whose center stands the Beam of the Watcher, the Root of All Things, and the Lamp of Heaven.

11. Beyond the walls of the Garden lie the Wastes of the Profane: first ruined by the Gods of Old, then carven into monstrosity by the Reprobate Angel, bound by Four Spirits of Warding. All who wander this wilderness are constrained in bondage by these Four; but in harmony do Brethren of the Arbour sup with them.

12. For by Air are we mingl'd. By Water are we quench'd. By Fire are we nourish'd. By Earth are we fasten'd.

13. Few are those who profess the Garden; fewer those who, with mortal eyes, glimpse it from afar. Fewer still are those who approach the Wardens at the Gates.

14. For red, red, red is the Eastern Portal, strewn with the skulls of the unworthy, the last sight beheld by eyes of Clay.

15. Beyond this gate four great Wildernesses stand in the Sign of the Cross, each a righteous Branch unto Art, cut and cast by the knife of the Star-hung.

16. And upon this Cross of Ordeal is the Holy Sojourner four times hung: Transgressor, Convict, Exile, and Corpse.

17. In the First Wilderness is the Sojourner mortified and made pure. In the Second he is harried by the Mighty Dead. In the Third Wilderness does the Fruit of the Immortal Soul quench his thirst. In the Fourth gather those come forth unto the Table of Midnight.

18. And these are the ordeals of the Cross of Sacrifice, the twin branches of Fate and Power crossed by both hands. And Blessed are the Powers of the Three and One: for the Way of Sacrifice maketh man whole.

THE TEACHING OF THE LEAVES.

1. Excellent and Holy are my Leaves, which stand within the Domain of Summer: their sacred feast is when the light of day endureth long.

2. For Light endureth in Paradise and in Wilderness, and is forever incorruptible in the Eternal Vale, where stands the Watcher, Lord of the Immortal Gardens.

3. Behold, I am the Tree of the Watcher, from whom the first fragrant oil flowed, who took root where Green Fire descended in the very first days. Such is the mystery written in wood; such is its truth spoken in the Leaves.

4. Behold my Four Sisters, fair and fruited; behold my Four Brothers, wild and desolate. By the Four Branches are the Leaves attain'd, and each Leaf in its turn.

5. When called unto war, they shall take up armour. Right wielded, the thorn shall pierce an enemy, but ever ward the beloved sap. A tendril comes forth to strangle and fix, but ever to grant blessed dominion. Thus are these powers granted in the Arbour Sanctum, but also in the Second Grove, glorified in vessels of Darkness.

6. In the Leaves behold my hands spread in greeting to Heaven Above and Hell Below. In the Hands is the Golden Labour accomplish'd, the Signs of Art made, and the Spirits commanded.

8. And upon my Leaves all secrets Holy and Blasphemous are writ: the Books of the Arbour of Mystery.

9. For the Tree of Knowledge is the Staff of Art where flows the Blood of the Wise: wherever this Staff be planted it shall bring forth Leaves.

10. Know that by the Good Virtue of the Leaves shall the Staff flourish in its way, and the whole of the Tree be enriched. So also shall the defilement of the Leaves afflict the Staff, and cause the Tree to wither and rot.

11. Our Soul is the Spirit of the Watcher, who moves through all Things; Our Vigour the Light of the Father, fallen each day from Heaven. Our Sustenance is the Darkness of the Mother, over and under Earth, Our Shield the Armour of the Wardens, who guard the bloody gates. Our Patrons are the Spirits of the Grove, who ward their Secret Fruits; Our Charge the Laws of the Host, who hold the Keys to the Concealed Arbour. Our Summation is the ripen'd Daughter, Fruit unto all that is: Our Cunning the Art of the Wayfarer, seed ever cast to the Winds.

12. Our Entirety is the Trees Eternal, who speaketh with the stirring of Leaves.

13. Let the Seer of the Grove now behold this marvel of the Tree: each leaf tells its own tale, and speaketh as a mouth of exhortation and prophecy, for those with ears to hear. From it arises whispers, song, chant, shriek, and silence.

14. When a Sign comes forth from a leaf, know its angel and its devil, for each leaf twice-beholds heaven and hell.

15. And such is the nature of every Spirit of the Garden, for in the Two Things there is One which maketh a Third: Ally, Opposer, Angel.

16. Beware the treachery of the Ever-Turning Leaf, and therein a Blood-Mystery of my Brothers and Sisters.

17. For in the name of the Mother, the Wise shall ever tread the Leaf's edge, and so may always know Three Faces.

18. Fallen leaves shall shade the path, risen leaves shall shade it. Leaves upon the wind shall show the Signs of them who made it.

THE TEACHING OF THE FLOWERS.

1. Children of Holy Cain, breathe ye the sweet odours of my Blossoms and know Truth.

2. Freely give unto me, for that which I give is freely given unto you. For we are conjoined in life and in death. Free is the odour of my blossom given, free the sweet aires of the sky poured out for you. That which is poison to you stirs my soul, and that which is poison to me sustains you as the Bread of Life. In this communion do we daily observe the oaths of our marriage.

3. Shall the Sun be exalted and the Moon cast down? Shall the Wilderness be cursed and Paradise blessed? They shall not, for a Grove may die of thirst, and yet also drown in the sweetest water. Our Leaves may wither in darkness and yet burn in the furnace of the Light-by-Day. My Roots may sicken in hard clay and yet in sand washed away and forsaken by the Floods of Spring.

4. When the Father and the Mother lie together and are conjoined, then does darkness shine brightly, and the nature of the Light becomes black. And when such is decreed by the heavens, Cain is born anew into the world, and a Staff of Art planted.

5. Know that at this moment great wonders of the Secret Art are accomplished, in both beneficence and malediction. This is a Mystery of the wood-runes carved by Cain and Calmena.

6. Know that as we must pass through All Things and they through us, All Things are venom and All Things balm. For the fruits of my branches are sweet to the gods, and verily drip poison. And it is the Flowers, the Watchful Host of the Enclosed Garden, who know how the Fruits of my branches may be plucked and eaten.

7. Thus when the Fruit is desired, look first unto its Flower for Wisdom, otherwise ye shall surely die.

8. Behold the many colours of my blossoms, smell their many fragrances. Observe the design of the Watcher now manifest in beauty and splendour. Wayfarer, be humble before my Flowers, and glimpse therein thy Bride: for only by the Flowers does Fruit arise. Come unto the blossom as a Bee, both giving and receiving, and from the Sacrifice of Blossom make perfect honey.

9. Let that which is given be pure: so shall that which is received be pure. And let that which is received be nurtured as a babe; so shall that which is given be nurtured. For as Two are the Ways of the Crown, so Two are the Ways of the Flowers.

10. Embrace ye Quietude and Solitude, the Two Sisters of Wisdom, Twin Companions of the Sojourner, who dwell hidden within the Nine Eternal Plots. For they shall nourish you with sweetest milk, and honey from the Bees of Paradise, even as the maidens of the meadow nursed the gods of men when the world was new. By their solemn blessing the Watchful come forth.

11. These fair Sisters are thy friends and protectors, but it is not so for all men: this is a Line of Division between the Race of Cain and the Race of Abel.

12. The Blessed Flower is the First and Eternal Blossom, the Desert Rose who smiles upon Cain. The Cursed Flower is the Bane of the Earth, the groundsel spawned of Abel's grave that chokes the Way.

13. Hardened and hoary are the Children of Cain; thus has Exile made them, and dwell at ease in Quietus.

14. The Sojourn affords holy reflection, for the Silence and Solitude of Wilderness and Paradise are companions teaching patience, prudence, and thankfulness for all the Beauty and Bounty of the Daughter.

15. Thus do the Sons and Daughters of Cain lay claim to all within the garden, wild and tame; and all within the Temple of the Rose. Thus do the Sisters of Wisdom bring forth the crown unto the cenobite, and the World-Garland is his for the gathering.

16. The Children of Abel abideth the fair Sisters not, thinking them an abomination. Solitude they burden with unworthy guests, and the Children of Abel say: An Empty Vessel is an abomination, let us fill her until overflowing. And so they fill her with what filth they may, thinking themselves crafty.

17. Likewise the Sister of Quietude they curse with profane shouts, violating her holy Forests. Know them by the spilling of unworthy seeds, from which sprout false prophecy. Such is the mark of the Race of Clay. For is it not written that the very corpse of Abel cried out from the earth, making suit against his brother?

18. And verily shall this complaint be silenced by the resounding proclamation of the Sojourner's Horn: for the greatest shout shall in silence be!

THE TEACHING OF THE FRUIT.

1. Eat of my Fruit and be Wise.

2. Behold She whom the Sojourner seeks, the Blossom of Wandering waxed strong and full of nectar, hanging ripened from the Horn of Bounty. Her Season is Autumn's dawning, when She offers her delights in great abundance.

3. Behold the Daughter, Fruit of my Boughs, Treasury of the World, Refuge of the Soul, Grainhouse of Wisdom, Haven of Grace. Know her by her names of Calmena and Qala-mun.

4. Take, eat and be wise: call upon the Daughter and embrace her body, laid out in fields and forests, fair of fragrance and beckoning unto you. For she stretches forth in delight beneath the warmth of the Father-Serpent and the coolth of the Mother of Night. Look upon her and know her to be fair, for Wise is her Fruit and agreeable to sight, smell, and taste.

5. Give Perfect Love unto Her: if thy work be true and hallow'd in the name of the Wayfarer, it is you that she seeks, and unto you shall flow her many gifts. And when she has accepted you, then shall you become as a Tree, rooted in her body and fed on her milk. This is in accord with Her ways.

6. Observe how the Sweet Fruit of the Tree of Knowing is hides within a harden'd husk: so armoured is all Fruit of Wisdom; so also the Hearts of the Good.

7. For the Daughter gives not her Beloved over to vultures, nor to storms, nor to plagues of rot, nor unto the savage or greedy of spirit. Blessed is the Fruit of the Tree and the Seed it nourishes.

8. Even as the Daughter is a fair mistress, so is she also hard. Yea, the unworthy who defile her flesh shall eat the Bitter Rinds of Madness and Affliction, and shall know rot and the worm, and many venoms. And they shall know the rage of the Father and the Vengeance of the Mother, and shall receive upon their seed the Curse of the Watcher.

9. For fruit afflicted shall give forth afflicted seed, and raise up foul groves of waste and corruption; likewise good fruit may rot, but its Seed liberated nonetheless.

10. Know and love the Daughter, even as the Wanderer upon the land loves her. For the Fruit of Paradise is a Balsam unto every affliction, and the Fruit of the Wilderness is an goad unto every sloth. Many are the guises of the Daughter, and by manifold ways shall she quench thy thirst and sate thy hunger.

11. Observe how the Sweet Flesh of the Fruit encloses the Seed, how she protects and nourishes it until such time as she decrees it shall be cast forth. Thus is the seed nurtured, roused and cast forth in delight unto the Garland of the World.

12. As the Mother nourishes the Tree of the Present, so the Daughter nourishes the Tree of the Future, and the Fruit it shall bear. By this power, a corpse is made sweet and gives forth life.

13. For at the consummation of all Works the Daughter reigns, and is Queen over her dominion, and ever does the Seed embrace her, returning to her Perfect Body that new works may begin.

14. For verily the secrets of the Tree are made known through the congress of Son and Daughter, and by this blood-gate are the humble admitted into the Temple of Wood.

15. And within this holy chapel the weary Wayfarer is met by the keepers of the Garden, and offered respite as the final Waymark of journey's end: fruit of strange wonder, poison to some, nectar to others, but perfect in its ripening and filled with holy power.

16. And behold, the manner of its offering is a sign of its virtue. And behold, the manner of its taking is a sign of worthiness. But above all of these is the manner of its savour upon the tongue of him who eats it, a sign given in fire.

17. For some may eat from the boughs of the Tree and know the wonders of Paradise; some may eat and die pierced upon the Thorn-tree of Agony. Thus may the Fruit ripen as a glorious head of praise, or a foul head of chastisement.

18. For behold, my Fruit is Good Food: full and perfect, and filled with salvation.

THE TEACHING OF THE SEED.

1. Harken, ye Wise: I have put forth Good Fruit. Now give I unto you my Seed, the Son of the Consummation of the Arboreal Powers, and the Benediction of Flesh Illumined.

2. High has He been exalted high in the Mansions of the Sun, and waxed luminous, and now returns unto the Flesh of the Daughter, who shall adore and nourish it. For the Flesh of the Daughter comes forth upon the Tree, but from her body the Tree also comes forth.

3. For in Seed is there great power: the Feast of Man and Woman, the substance of the flesh, the Infinite Kingdoms attained by the Throne of Spirit.

4. The Season of the Seed stands between the Daughter and the Root, when the Dead arise and walk, and all spirits are stirred: for within every Seed dwells a Ghost, a Throne of First Glory set nigh upon the World.

5. Let each Seed be raised up as a corpse from its grave, exalted by breath, nourished by blood, given unto Midnight's Feast - so shall the world receive Light, and the Body of the Father given.

6. As the Father is always in motion, enclosing and dividing the Garden, ever is my Seed cast unto the wind. Thus does my Seed return unto thee.

7. As All Things come to pass through the Mother, ever does thy Seed return unto me through the rounds of the Ages. Thus am I Lord of the moment, but perpetual.

8. Observe how every Seed must make its journey: by Land, by Water, by Air and Fire do they go forth unto the place of their Rooting. Far must He travel before the Root appears, braving Beasts of the Field and those who would savage Him. And the Sojourner's armour against the Profane is in his Skin, filled with all His Cunning.

9. Where he goes forth, the Sojourner bears the Staff of Art as the Tree of the Watcher. As he walks upon the land, the Sojourner bears the Skin of Sacrifice as the Book of his Power. And betwixt the Daughter and the Watcher he stands, commanding all Spirits of the Eternal Green.

10. For all Gardens arise from him, and leaf, flower, and fruit in his name, in accord with empyrean wisdom.

11. And the wastes he wanders will give forth Herbs. And the Pleasure-Gardens he wends shall sow their Seed in Him.

12. For where falls the Seed of the Righteous, the World is become Green, and my Light manifest in Darkness.

13. The Spirit of the Sojourner-in-Green arises as the Great Work of the Tree, and like the Root, bears the whole of the Tree within His flesh. This is his hallowed birthright.

14. But the Seed of the Sojourner arises by congress with the Daughter, and therefrom is his form strongest, his face boldest, and his Potency greatest.

15. And let the Seed go forth from the Tree, and let it find Good Soil in which to take root. For the Soil is the Fruit, and from her Flesh, and the Flesh of the Seed shall new Trees arise, and the Grove of Elder blood shall grow tall.

16. Let first the Seed be pure before it aspires to root in Pure Soil, then let Purity extend its dominion.

17. Let then the Sojourner make his Way in Wilderness and Paradise, taking up his Rod and Skin. And let the Rod and Skin of the Green Watcher be borne by the Masters of Art whose Seed is ripe. For as their Seed is, so shall their Art be. If it be Ripe and freely given, so will the Arbours of Art flourish. And if it be barren, so shall all their endeavours be.

18. For in the Son and Daughter lie the Powers of Plow and the Furrow, that which harbours the Balms of Master and Maid. And within this honey'd Balsam is every Work of Art to be found, and every Good Thing in Paradise.



The Epistle of the Tree was receiv'd as a dispensation of Arboreal Power from the Hollen Groves of Essex in 6004 A.L. by the scribe Akarais Hran-Issiyah. By the Three Rounds of Art it was brought forth into understanding and given unto the brethren of the Cultus Sabbati in devotion to the Work of the Verdelet. It is here issued as a mystery-text to accompany the deluxe edition of *Viridarium Umbris: The Pleasure-Garden of Shadow*, in the greater service to that endeavour.

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