

THE LIBRARY OF BABEL*

By this art you may contemplate
the variation of the 23 letters . . .
—*The Anatomy of Melancholy*,
Part 2, Sect. II, Mem. IV.

The universe (which others call the Library) is composed of an indefinite, perhaps an infinite, number of hexagonal galleries, with enormous ventilation shafts in the middle, encircled by very low railings. From any hexagon the upper or lower stories are visible, interminably. The distribution of the galleries is invariable. Twenty shelves—five long shelves per side—cover all sides except two; their height, which is that of each floor, scarcely exceeds that of an average librarian. One of the free sides gives upon a narrow entrance way, which leads to another gallery, identical to the first and to all the others. To the left and to the right of the entrance way are two miniature rooms. One allows standing room for sleeping; the other, the satisfaction of fecal necessities. Through this section passes the spiral staircase, which plunges down into the abyss and rises up to the heights. In the entrance way hangs a mirror, which faithfully duplicates appearances. People are in the habit of inferring from this mirror that the Library is not infinite (if it really were, why this illusory duplication?); I prefer to dream that the polished surfaces feign and promise infinity. . . .

Light comes from some spherical fruits called by the name

* It should, perhaps, be recalled that for years Jorge Luis Borges has been director of the National Library of Argentina.—*Editor's note.*

of lamps. There are two, running transversally, in each hexagon. The light they emit is insufficient, incessant.

Like all men of the Library, I have traveled in my youth. I have journeyed in search of a book, perhaps of the catalogue of catalogues; now that my eyes can scarcely decipher what I write, I am preparing to die a few leagues from the hexagon in which I was born. Once dead, there will not lack pious hands to hurl me over the banister; my sepulchre shall be the unfathomable air: my body will sink lengthily and will corrupt and dissolve in the wind engendered by the fall, which is infinite. I affirm that the Library is interminable. The idealists argue that the hexagonal halls are a necessary form of absolute space or, at least, of our intuition of space. They contend that a triangular or pentagonal hall is inconceivable. (The mystics claim that to them ecstasy reveals a round chamber containing a great book with a continuous back circling the walls of the room; but their testimony is suspect; their words, obscure. That cyclical book is God.) Let it suffice me, for the time being, to repeat the classic dictum: *The Library is a sphere whose consummate center is any hexagon, and whose circumference is inaccessible.*

Five shelves correspond to each one of the walls of each hexagon; each shelf contains thirty-two books of a uniform format; each book is made up of four hundred and ten pages; each page, of forty lines; each line, of some eighty black letters. There are also letters on the spine of each book; these letters do not indicate or prefigure what the pages will say. I know that such a lack of relevance, at one time, seemed mysterious. Before summarizing the solution (whose disclosure, despite its tragic implications, is perhaps the capital fact of this history), I want to recall certain axioms.

The first: The Library exists *ab aeterno*. No reasonable mind can doubt this truth, whose immediate corollary is the future eternity of the world. Man, the imperfect librarian,

may be the work of chance or of malevolent demiurges; the universe, with its elegant endowment of shelves, of enigmatic volumes, of indefatigable ladders for the voyager, and of privies for the seated librarian, can only be the work of a god. In order to perceive the distance which exists between the divine and the human, it is enough to compare the rude tremulous symbols which my fallible hand scribbles on the end pages of a book with the organic letters inside: exact, delicate, intensely black, inimitably symmetric.

The second: *The number of orthographic symbols is twenty-five*.^{*} This bit of evidence permitted the formulation, three hundred years ago, of a general theory of the Library and the satisfactory resolution of the problem which no conjecture had yet made clear: the formless and chaotic nature of almost all books. One of these books, which my father saw in a hexagon of the circuit number fifteen ninety-four, was composed of the letters MCV perversely repeated from the first line to the last. Another, very much consulted in this zone, is a mere labyrinth of letters, but on the next-to-the-last page, one may read *O Time your pyramids*. As is well known: for one reasonable line or one straightforward note there are leagues of insensate cacaphony, of verbal farragoes and incoherencies. (I know of a wild region whose librarians repudiate the vain superstitious custom of seeking any sense in books and compare it to looking for meaning in dreams or in the chaotic lines of one's hands. . . . They admit that the inventors of writing imitated the twenty-five natural symbols, but they maintain that this application is accidental and that books in themselves mean nothing. This opinion—we shall see—is not altogether false.)

For a long time it was believed that these impenetrable

^{*} The original manuscript of the present note does not contain digits or capital letters. The punctuation is limited to the comma and the period. These two signs, plus the space sign and the twenty-two letters of the alphabet, make up the twenty-five sufficient symbols enumerated by the unknown author.

books belonged to past or remote languages. It is true that the most ancient men, the first librarians, made use of a language quite different from the one we speak today; it is true that some miles to the right the language is dialectical and that ninety stories up it is incomprehensible. All this, I repeat, is true; but four hundred and ten pages of unvarying MCVs do not correspond to any language, however dialectical or rudimentary it might be. Some librarians insinuated that each letter could influence the next, and that the value of MCV on the third line of page 71 was not the same as that of the same series in another position on another page; but this vague thesis did not prosper. Still other men thought in terms of cryptographs; this conjecture has come to be universally accepted, though not in the sense in which it was formulated by its inventors.

Five hundred years ago, the chief of an upper hexagon* came upon a book as confusing as all the rest but which contained nearly two pages of homogenous lines. He showed his find to an ambulant decipherer, who told him the lines were written in Portuguese. Others told him they were in Yiddish. In less than a century the nature of the language was finally established: it was a Samoyed-Lithuanian dialect of Guaraní, with classical Arabic inflections. The contents were also deciphered: notions of combinational analysis, illustrated by examples of variations with unlimited repetition. These examples made it possible for a librarian of genius to discover the fundamental law of the Library. This thinker observed that all the books, however diverse, are made up of uniform elements: the period, the comma, the space, the twenty-two letters of the alphabet. He also adduced a circumstance confirmed by all travelers: *There are not, in the*

* Formerly, for each three hexagons there was one man. Suicide and pulmonary diseases have destroyed this proportion. My memory recalls scenes of unspeakable melancholy: there have been many nights when I have ventured down corridors and polished staircases without encountering a single librarian.

whole vast Library, two identical books. From all these incontrovertible premises he deduced that the Library is total and that its shelves contain all the possible combinations of the twenty-odd orthographic symbols (whose number, though vast, is not infinite); that is, everything which can be expressed, in all languages. Everything is there: the minute history of the future, the autobiographies of the archangels, the faithful catalogue of the Library, thousands and thousands of false catalogues, a demonstration of the fallacy of these catalogues, a demonstration of the fallacy of the true catalogue, the Gnostic gospel of Basilides, the commentary on this gospel, the commentary on the commentary of this gospel, the veridical account of your death, a version of each book in all languages, the interpolations of every book in all books.

When it was proclaimed that the Library comprised all books, the first impression was one of extravagant joy. All men felt themselves lords of a secret, intact treasure. There was no personal or universal problem whose eloquent solution did not exist—in some hexagon. The universe was justified, the universe suddenly expanded to the limitless dimensions of hope. At that time there was much talk of the Vindications: books of apology and prophecy, which vindicated for all time the actions of every man in the world and established a store of prodigious arcana for the future. Thousands of covetous persons abandoned their dear natal hexagons and crowded up the stairs, urged on by the vain aim of finding their Vindication. These pilgrims disputed in the narrow corridors, hurled dark maledictions, strangled each other on the divine stairways, flung the deceitful books to the bottom of the tunnels, and died as they were thrown into space by men from remote regions. Some went mad. . . .

The Vindications do exist. I have myself seen two of these books, which were concerned with future people, people who were perhaps not imaginary. But the searchers did not remember that the calculable possibility of a man's finding his

own book, or some perfidious variation of his own book, is close to zero.

The clarification of the basic mysteries of humanity—the origin of the Library and of time—was also expected. It is credible that those grave mysteries can be explained in words: if the language of the philosophers does not suffice, the multiform Library will have produced the unexpected language required and the necessary vocabularies and grammars for this language.

It is now four centuries since men have been wearying the hexagons. . . .

There are official searchers, *inquisitors*. I have observed them carrying out their functions: they are always exhausted. They speak of a staircase without steps where they were almost killed. They speak of galleries and stairs with the local librarian. From time to time they will pick up the nearest book and leaf through its pages, in search of infamous words. Obviously, no one expects to discover anything.

The uncommon hope was followed, naturally enough, by deep depression. The certainty that some shelf in some hexagon contained precious books and that these books were inaccessible seemed almost intolerable. A blasphemous sect suggested that all searches be given up and that men everywhere shuffle letters and symbols until they succeeded in composing, by means of an improbable stroke of luck, the canonical books. The authorities found themselves obliged to issue severe orders. The sect disappeared, but in my childhood I still saw old men who would hide out in the privies for long periods of time, and, with metal disks in a forbidden dicebox, feebly mimic the divine disorder.

Other men, inversely, thought that the primary task was to eliminate useless works. They would invade the hexagons, exhibiting credentials which were not always false, skim through a volume with annoyance, and then condemn entire

bookshelves to destruction: their ascetic, hygenic fury is responsible for the senseless loss of millions of books. Their name is execrated; but those who mourn the "treasures" destroyed by this frenzy, overlook two notorious facts. One: the Library is so enormous that any reduction undertaken by humans is infinitesimal. Two: each book is unique, irreplaceable, but (inasmuch as the Library is total) there are always several hundreds of thousands of imperfect facsimiles—of works which differ only by one letter or one comma. Contrary to public opinion, I dare suppose that the consequences of the depredations committed by the Purifiers have been exaggerated by the horror which these fanatics provoked. They were spurred by the delirium of storming the books in the Crimson Hexagon: books of a smaller than ordinary format, omnipotent, illustrated, magical.

We know, too, of another superstition of that time: the Man of the Book. In some shelf of some hexagon, men reasoned, there must exist a book which is the cipher and perfect compendium of *all the rest*: some librarian has perused it, and it is analogous to a god. Vestiges of the worship of that remote functionary still persist in the language of this zone. Many pilgrimages have sought Him out. For a century they trod the most diverse routes in vain. How to locate the secret hexagon which harbored it? Someone proposed a regressive approach: in order to locate book A, first consult book B which will indicate the location of A; in order to locate book B, first consult book C, and so on ad infinitum. . . .

I have squandered and consumed my years in adventures of this type. To me, it does not seem unlikely that on some shelf of the universe there lies a total book.* I pray the

*I repeat: it is enough that a book be possible for it to exist. Only the impossible is excluded. For example: no book is also a stairway, though doubtless there are books that discuss and deny and demonstrate this possibility and others whose structure corresponds to that of a stairway.

unknown gods that some man—even if only one man, and though it have been thousands of years ago!—may have examined and read it. If honor and wisdom and happiness are not for me, let them be for others. May heaven exist, though my place be in hell. Let me be outraged and annihilated, but may Thy enormous Library be justified, for one instant, in one being.

The impious assert that absurdities are the norm in the Library and that anything reasonable (even humble and pure coherence) is an almost miraculous exception. They speak (I know) of “the febrile Library, whose hazardous volumes run the constant risk of being changed into others and in which everything is affirmed, denied, and confused as by a divinity in delirium.” These words, which not only denounce disorder but exemplify it as well, manifestly demonstrate the bad taste of the speakers and their desperate ignorance. Actually, the Library includes all verbal structures, all the variations allowed by the twenty-five orthographic symbols, but it does not permit of one absolute absurdity. It is pointless to observe that the best book in the numerous hexagons under my administration is entitled *Combed Clap of Thunder*; or that another is called *The Plaster Cramp*; and still another *Axaxaxas Miö*. Such propositions as are contained in these titles, at first sight incoherent, doubtless yield a cryptographic or allegorical justification. Since they are verbal, these justifications already figure, *ex hypothesi*, in the Library. I can not combine certain letters, as *dhcmlchtdj*, which the divine Library has not already foreseen in combination, and which in one of its secret languages does not encompass some terrible meaning. No one can articulate a syllable which is not full of tenderness and fear, and which is not, in one of those languages, the powerful name of some god. To speak is to fall into tautologies. This useless and wordy epistle itself already exists in

one of the thirty volumes of the five shelves in one of the uncountable hexagons—and so does its refutation. (An *n* number of possible languages makes use of the same vocabulary; in some of them, the symbol *library* admits of the correct definition *ubiquitous and everlasting system of hexagonal galleries*, but *library* is *bread* or *pyramid* or anything else, and the seven words which define it possess another value. You who read me, are you sure you understand my language?)

Methodical writing distracts me from the present condition of men. But the certainty that everything has been already written nullifies or makes phantoms of us all. I know of districts where the youth prostrate themselves before books and barbarously kiss the pages, though they do not know how to make out a single letter. Epidemics, heretical disagreements, the pilgrimages which inevitably degenerate into banditry, have decimated the population. I believe I have mentioned the suicides, more frequent each year. Perhaps I am deceived by old age and fear, but I suspect that the human species—the unique human species—is on the road to extinction, while the Library will last on forever: illuminated, solitary, infinite, perfectly immovable, filled with precious volumes, useless, incorruptible, secret.

Infinite I have just written. I have not interpolated this adjective merely from rhetorical habit. It is not illogical, I say, to think that the world is infinite. Those who judge it to be limited, postulate that in remote places the corridors and stairs and hexagons could inconceivably cease—a manifest absurdity. Those who imagined it to be limitless forget that the possible number of books is limited. I dare insinuate the following solution to this ancient problem: *The Library is limitless and periodic*. If an eternal voyager were to traverse it in any direction, he would find, after many centuries, that the same volumes are repeated in the same

disorder (which, repeated, would constitute an order: Order itself). My solitude rejoices in this elegant hope.*

Mar del Plata

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—*Translated by* ANTHONY KERRIGAN

* Letizia Alvarez de Toledo has observed that the vast Library is useless. Strictly speaking, *one single volume* should suffice: a single volume of ordinary format, printed in nine or ten type body, and consisting of an infinite number of infinitely thin pages. (At the beginning of the seventeenth century, Cavalieri said that any solid body is the superposition of an infinite number of planes.) This silky *vade mecum* would scarcely be handy: each apparent leaf of the book would divide into other analogous leaves. The inconceivable central leaf would have no reverse.