

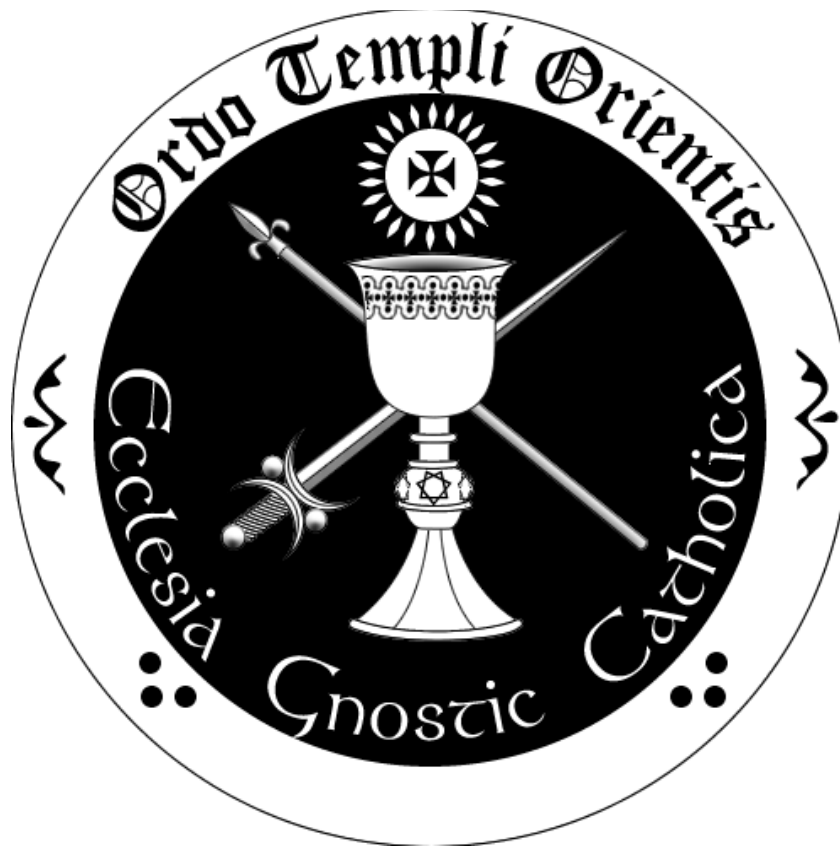
Liber XV

O.T.O.

Ecclesiæ Gnosticæ Catholicæ

Canon Missæ

*Edited from the Ancient Documents
in Assyrian and Greek by The Master Therion*



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This version of the Gnostic Mass is based on the text as presented in Appendix VI of *Magick: Book IV, Parts I-IV* by Aleister Crowley; edited, annotated and introduced by Hymenæus Beta; Second Revised Edition, Samuel Weiser, York Beach, Maine 1997.

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Liber XV
O.T.O.
Ecclesiæ Gnosticæ Catholicæ Canon Missæ^{1, 2, 3}

I
OF THE FURNISHINGS OF THE TEMPLE

IN THE EAST⁴, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar.⁵ Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys⁶ in gold, or a sunblaze, or other suitable emblem. [On the Altar are placed the Priest's Robe and Crown.]⁷

1 Ecclesia Gnostica Catholica (E.G.C.), or the Gnostic Catholic Church (the Church), is the ecclesiastical aspect of Ordo Templi Orientis (O.T.O.). The E.G.C. is a Thelemic religious environment, dedicated to the advancement of Light, Life, Love, and Liberty through alignment with the Law of Thelema. The central activity of the E.G.C. is the celebration of the Gnostic Mass, as set forth in Liber XV, composed by Crowley for O.T.O. and E.G.C. in 1913. Lay membership in E.G.C. is available through baptism and confirmation. Members of O.T.O. in good standing are eligible for clerical ordination in E.G.C. Members of II° and higher (or even I°, in some situations) are eligible for ordination as Deacon, and those who have reached K.E.W. are eligible for ordination as Priest or Priestess. Many O.T.O. local bodies celebrate the Gnostic Mass on a regular basis, and in most locations, no formal affiliation is required to attend the Mass.

2 This document contains Helena and Tau Apiryon's personal interpretations of Liber XV, from clarifications of its often incomplete and sometimes contradictory stage directions, to cross-referencing, to symbolic exegesis.

While Liber XV is hardly a Class A publication, explaining and interpreting any of Crowley's writings is always risky business, even for the best of Crowley scholars and the most experienced of magicians. Crowley, like all Qabalists, realized the value of the use of multiple layers of meaning to create a vector to point toward a truth that would be impossible (or foolish) to express in plain words. Such layers of meaning are especially abundant in Liber XV, and the interpretive material contained herein is far from exhaustive. We have intentionally, and, no doubt unintentionally as well, left many layers of meaning untouched. Rather than attempting to explain away or trivialize the mysteries of Thelemic Gnosticism in "common language," we have sought to provide material which is suggestive of the unfathomed depths of these mysteries, and which invites the reader to dive in and explore them. In his Confessions, Crowley stated that he wished to construct Liber XV such that it would "combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity," and that it "would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science." While Crowley's success in this undertaking is far from certain, his spirited attempt has, in our opinion, greatly strengthened the appeal of Liber XV. However, the "materialistic man of science" is by no means necessarily a dogmatist of materialism. The true man of science is a man of open mind and wide learning; he will understand that the creations of the cognitive processes of mythology and theology have as great an effect on the human mind as the creations of the human sensory organs. Thus, in our exegesis, we have introduced ideas which may appear to some purists as wandering dangerously close to the realm of "disputable metaphysical theories." We hope that such purists will be gracious enough to permit our readers to evaluate our comments in the light of their own Lamps.

In preparing our interpretive and expository materials, we have endeavored to rely on Crowley's own writings whenever possible, but we have ventured to occasionally express our own personal opinions. Therefore, we must disclaim our efforts herein to interpret or explain the symbolic aspects of Liber XV as representing strictly that, our own considered opinions, and not those of O.T.O., E.G.C., or anyone else. Each must always cut his or her own way through the jungle, even those who follow the footprints of others; for in the jungle, the underbrush grows very quickly indeed.

According to Soror Meral, Sister Jane Wolfe participated in performances of the Gnostic Mass under Crowley's direction during her stay at Cefalù (although Crowley told W.T. Smith that "only bits" of the Gnostic Mass had been performed there). When she returned to California, she drew upon her experiences at Cefalù to assist W.T. Smith and Regina Kahl in the development of the Agapé Lodge performance standards for the Gnostic Mass. The tradition of Agapé Lodge Gnostic Mass performance would thus represent an indirect and partial transmission of Crowley's own Gnostic Mass performance standards; and have thus been given considerable weight in developing the recommendations presented herein. The descriptions of Agapé Lodge performance traditions given below are as recalled by Sorores Meral and Grimaud, who were both members of Agapé Lodge.

Many of the annotations herein were originally published in "Mystery of Mystery: a Primer of Thelemic Ecclesiastical Gnosticism," published as Number 2 of the private Thelemic journal Red Flame.

3 Translation: The Canon of the Mass of Ecclesia Gnostica Catholica, the Gnostic Catholic Church.

4 The Kiblah represents to the focal point of the magical current of a cult or religious system, the reservoir of magical energy which can be drawn upon by all who devote themselves to its Mysteries. Most religious systems include a similar concept. Christianity and Judaism have their Jerusalem or Mount Sinai, the Samaritans have their Mount Gerizim, Hinduism has its Mount Meru or Mount Kailasa, the Greeks had their Mount Olympus or the Omphalos at Delphi. Thelema has its Boleskine.

5 The Altar is sized to be of the dimensions of a typical Egyptian sarcophagus. In addition, the numbers 3 and 7 add to 10; and 3, 7 and 10 are the numbers of the three Sephiroth on the Tree of Life with distinctly feminine Magical Images: Binah, Netzach and Malkuth.

6 Graphically, the fleur-de-lys is composed of an upright stroke, flared at the top, which penetrates a figure composed of two linked curves. The conjunction of these two basic, graphical elements produces a single, threefold figure, emblematic of a trinity-in-unity. Hargrave Jennings, in The Rosicrucians, their Rites and Mysteries, provides an interesting (and complex) symbolic analysis of the fleur-de-lys.

On each side of it should be a pillar or obelisk⁸, with countercharges in black and white.

Below it should be the dais of three steps⁹, in black and white squares.

Above it is the super-altar¹⁰, at whose top is the Stèle of Revealing¹¹ in reproduction, with four candles on each side of it. Below the stèle is a place for The Book of the Law, with six candles on each side of it. Below this again is the Holy Graal¹², with roses¹³ on each side of it. There is room in front of the Cup for the Paten¹⁴. On each side beyond the roses are two great candles.¹⁵

All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superimposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright coffin, or Tomb.¹⁶

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- 7 Additional stage directions, suggestions and comments by Helena and Tau Apiryon, when inserted in the text of the Gnostic Mass, are shown in square brackets.
 - 8 Neither pillar or obelisk is entirely black or entirely white. Typically, in keeping with Golden Dawn tradition, the pillars or obelisks would be constructed such that the one placed to the north of the Altar would be predominantly black and the one placed to the south of the Altar would be predominantly white, to emphasize the symbolism of Yin and Yang, and of Chokhmah and Binah. However, a photograph of the Agapé Lodge altar dating from the 40's shows black and white obelisks to the right and left of the altar, respectively. It is possible that the photograph captured an error made in setting up the arrangement, because Soror Meral maintains that the white obelisk was always placed to the right of the altar for Masses at Agapé Lodge. However, based solely on the text of Liber XV, it would not be unreasonable to construct the obelisks such that they both have equal amounts of black and white.
 - 9 The three steps of black and white squares may be seen as symbolizing the three Grades of Man of Earth, Lover, and Hermit; or the three horizontal Paths of the Tree of Life (Peh - Mars, the Tower, Teth - Leo, Lust, and Daleth - Venus, the Empress; or the First Three Regular Steps. Some groups also construct the dais itself of black and white squares. The black and white squares may be seen as symbolizing the ordeals and rewards of the Path, as well as the apparent duality of existence below the Abyss.
 - 10 Super-altar is the Masonic term for what is known in ecclesiastical terminology as a retable or gradine; which is a structure raised above an altar, at the back, for supporting a picture or bas relief, vases, candles and ornaments. In the Roman Catholic Church, a retable can consist of anything from a small, simple shelf mounted on the back of the Altar to an elaborate, free-standing sculpted structure many times the size of the Altar itself.
 - 11 The Stèle of Revealing is the funeral tablet of Ankh-f-n-Khonsu, a Priest of Monthu who lived in Thebes during the late XXVth dynasty of ancient Egypt, around 725 b.c.e. Crowley and his wife Rose encountered this artifact, labeled as "Stele 666", in the Boulak Museum of Cairo shortly after the Equinox of the Gods in March, 1904 e.v. This encounter was one of several important events leading to the reception of The Book of the Law on April 8, 9, and 10, 1904 e.v. (See Book 4, Part IV). According to Aleister Crowley's mythic story, "Across the Gulf," Ankh-af-na-Khonsu was responsible for ushering in the Aeon of Osiris. Aleister Crowley assumed the magical identity of the dead man Ankh-af-na-Khonsu as the living Prophet of the Aeon of Horus, the deliverer of The Book of the Law. The Stele thus represents the oracular connection of The Book of the Law and the Law of Thelema with the archaic energies of ancient Egypt, transformed and renewed in accordance with the cyclic pattern of aeonic evolution. Cf. Atu XX and corresponding passages of the Book of Thoth.
 - 12 Cf. The Ace of Cups and corresponding passages of the Book of Thoth. Also see Book 4, Part II, Chapter 7; Magick in Theory and Practice, Chapter 7; and Liber CDXVIII, 12th Æthyr.
 - 13 The roses on either side of the Cup indicate that Yesod is of the nature of Air as well as of the Moon; they may also represent the Sephiroth of Hod and Netzach. The rose is attributed to Netzach in Liber 777; and roses are a traditional symbol of love, which makes them appropriate for framing the Cup. In any case, it is a very ancient tradition to place sweet-smelling flowers, especially roses, upon a sacred Altar. The color of the roses is not specified. Red roses are usually preferred; but it would also be possible to vary the color of the roses used according to the season or the occasion.
 - 14 The Paten simultaneously symbolizes the Sun and the Earth, cf. The Ace of Discs, and corresponding passages of the Book of Thoth. Inman says the round Host or Paten in combination with the crescent of the bowl of the cup symbolize the sun and moon.
 - 15 There is only one great candle on each side of the Altar.
 - 16 The Temple described in Liber XV follows the pattern of the Tree of Life. The Stèle of Revealing is stationed at Kether. The two pillars are stationed at Chokhmah and Binah. The Priestess sits at the intersection of the Paths of Gimel (The High Priestess, Luna) and Daleth (The Empress, Venus). The Dais elevates the Supernal Triad, and the Veil stretches across the Abyss. The Altar of Incense is stationed at Tiphareth. The Font is stationed at Yesod, and the Tomb is stationed at Malkuth. In the text of Liber XV, Crowley actually states the following: *Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.* This would place the Font at a point between Yesod and Malkuth and would also place the Tomb at a point considerably below Malkuth. We may reasonably assume that Crowley's statement contained a minor and easily made error, and that what he intended to say was probably something more like the following: *Taking this altar as the middle of a similar and equal triangle, at the apex of this*

II OF THE OFFICERS OF THE MASS

The PRIEST¹⁷ . Bears the Sacred Lance¹⁸ , and is clothed at first in a plain white robe¹⁹ .

The PRIESTESS²⁰ . Should be actually Virgo Intacta or specially dedicated to the service of the Great Order. She is clothed in white, blue, and gold. She bears the Sword²¹ from a red girdle²² , and the Paten and Hosts, or Cakes of Light²³ .

The DEACON²⁴ . He is clothed in white and yellow. He bears The Book of the Law .

Two CHILDREN²⁵ . They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of

second triangle is a small circular font. The Deacon's station is between the Altar of Incense and the Font, i.e. at the intersection of the Paths of Samekh and Peh, which is the symbolic position of the Magician during the performance of the Lesser Banishing Ritual of the Pentagram. The Children are stationed at various points along the Pillars of Mercy and Severity during the course of the Mass.

- 17 A male officer. When all the officers are considered collectively, the Priest may be attributed to the Yod of Tetragrammaton and the alchemical principle of Sulphur. The role of the Priest is analogous to that of the Hierophant in the Golden Dawn system. The word "priest" derives ultimately from the Greek word *presbyteros*, meaning an elder.
- 18 The lance should be straight, and at least 2/3 the height of the Priest. W.T. Smith's lance was several inches longer than he was tall. Ideally, it should have a wooden or metal shaft and a metal head.
- 19 We recommend that each officer's vestments include a plain, white robe or gown, with a colored robe, mantle, chasuble, or dalmatic worn over it: red and gold for the Priest, blue and gold for the Priestess, yellow for the Deacon, and black and white for the two Children. Vestments of all officers should be donned ceremonially before the Mass, after ceremonial ablutions. All officers took a bath and meditated for a time before commencing the Gnostic Mass at Agapé Lodge.
- 20 A female officer. When all the officers are considered collectively, the Priestess may be attributed to the Heh of Tetragrammaton and the alchemical principle of Salt. The role of the Priestess is analogous to that of the Hieres in the Golden Dawn system. Cf. Atu II, III, VI, VIII, and corresponding passages of the Book of Thoth. The Priest and Priestess, together, represent the Grade of Hermit. Some have said that the role of the Priestess is passive, and subordinate to that of the Priest. This is simply absurd, as any attentive observer of the Gnostic Mass will realize. The Priestess does have fewer lines than the Priest, but the importance of a role is not to be judged based on word count; and any role that includes such active gestures as (for example) the creation of a Holy Temple from an ordinary room, the creation of a Holy Priest from an ordinary man, and the invocation of the Serpent Flame by the Great Oration behind the Veil, can hardly be characterized as "passive." There are times when the Priestess assumes a receptive role during the performance of the Mass, but the same can be also be said of the Priest; for instance, when he is being purified and consecrated. The officers of the Gnostic Mass can be seen either as aspects of each individual, or as individual persons. In either case, the work performed in the Gnostic Mass is the result their a combined, cooperative, harmonious efforts. Unlike the simple charging of a talisman, the Gnostic Mass does not represent the effort of an individual Magician imposing his Will through the medium of a passive First Matter, assisted by servants. In the Gnostic Mass, no single officer can correctly be characterized as the "operative" officer. Each officer has his or her own tasks to perform, and all these tasks are essential to the accomplishment of the Work of the Mass.
- 21 See Liber AL III:11, Book 4, Part II, Chapter 8, and the chapter on "The Magic Sword" in Book 5 of Regardie's The Golden Dawn. Crowley usually refers to the sword as an emblem of the rational mind, parallel to the symbolism of the dagger in the Golden Dawn system. In the particular context of its use in the Gnostic Mass, however, it may be useful to note that the Golden Dawn system attributes the sword to Geburah, being a weapon of war forged from iron (steel), the metal of Mars. Thus, the sword may also be seen as a symbol of the "Power of Iron," the initiatory Force of Mars and Ra Hoor Khuit.
- 22 See Liber AL, I:60 "The Five Pointed Star, with a Circle in the Middle, & the circle is Red." The five-pointed star can be seen as a geometric representation of the human body, with the five points representing the head, outstretched arms, and legs.
- 23 See Liber AL, III:23-25, and Magick in Theory and Practice, Chapter 20.
- 24 An officer of either sex. When all the officers are considered collectively, the Deacon may be attributed to the Vav of Tetragrammaton and the alchemical principle of Mercury. The role of the Deacon is analogous to that of the Hegemon, and also the Kerux, of the Golden Dawn system. The Deacon's place is on the Path of Samekh, the union of opposites, hence the Deacon is androgynous and may be of either sex. The Deacon takes the place of the Narrator in the Drama of the Mass. He/she is the bearer of the Logos (the Book), and to him are attributed the Hermetic Gods: Tahuti, Aiwass, etc. He represents the Grade of Lover. The word "deacon" derives ultimately from the Greek word *diakonos*, meaning a minister or servant.
- 25 The Positive Child and the Negative Child are officers of either sex. Despite the name "Children," there is no specific maximum age specified for these officers in Liber XV; nor is there any indication in Liber XV that these offices are in any way optional. Therefore, when is impossible or inappropriate for minors to serve in these offices, then adults should serve in them; but only such adults as are able to lay legitimate claim to the title of "child" by virtue of having, or of having once had, a mother. When all the officers are considered collectively, the Children may be attributed to the Heh Final of Tetragrammaton. The roles of the Children are analogous to those of the Dadouchos and the Stolistes of the Golden Dawn system. Cf. Atu VI & XIX, and corresponding passages of the Book of Thoth. The Children represent the dual Child Heru Ra Ha: the positive Horus (Ra Hoor Khuit) and the negative Harpocrates (Hoor-paar-kraat). In keeping with the Heh-Final attribution, the Children may also be viewed as the Priest and Priestess of the Mass of the future, and are

fire and a casket of perfume²⁶.

III OF THE CEREMONY OF THE INTROIT

The DEACON, opening the door of the Temple, admits the congregation²⁷ and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.)

The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses The Book of the Law three times, opens it, and places it upon the super-altar. He turns West.

The Proclamation of the Law

The DEACON: **Do what thou wilt shall be the whole of the Law.** [Liber AL I:40]
I proclaim the Law of Light, Life, Love, and Liberty²⁸ in the name of IAÖ²⁹.

The CONGREGATION: **Love is the law, love under will.** [Liber AL I:57]

The DEACON goes to his place between the altar of incense and the font, [directs the congregation to rise,³⁰] faces East, and gives the step and sign of a Man and a Brother³¹. All imitate him.

The Creed (Credo)³²

reflected in the two spheres depicted in Atu XV. According to Soror Meral, the boys Dionysus (Hansi Carter, Leah Hirsig's son) and Hermes (Howard Shumway, Ninette's son) served as the Children in the Gnostic Masses celebrated at Cefalù. However, no appropriate minors were available at Agapé Lodge to fill these offices, and the Lodge officers decided to omit the offices altogether, rather than use adults. In the Gnostic Masses celebrated at Agapé Lodge, it was the Deacon, rather than the Children, who offered the Elements of Communion to the People. In this case, we differ from Agape Lodge tradition. As mentioned before, there is no indication in Liber XV that these offices are optional, nor is there any indication of the precise maximum age of the people serving in these offices. We have found, through years of experience, that adults can fill these offices very effectively and rewardingly. We believe that an important aspect of symbolism, as well as of magical balance, is lost when the offices of the Children are omitted, and we recommend that these offices be filled whenever there are enough people present to make this possible. This is, in fact, the current official policy of E.G.C. in the U.S.A. We have heard that some groups have had difficulty complying with this policy, because people in their areas seem to feel that these offices are beneath their dignity. Even as bishops, we have always felt honored to serve in these roles.

26 See Liber AL, I:59 and III:25, and Book 4, Part II, Chapter 16. Incense of Abramelin is particularly appropriate for the Gnostic Mass. It consists of four parts Frankincense, two parts Storax (Liquidambar resin-- Benzoin is a satisfactory substitute) and one part Lignum Aloes (Aloes Wood, Cedar or Sandalwood are satisfactory substitutes).

27 The Congregation represents the Grade of Man of Earth.

28 See Liber CL.

29 IAÖ (ΙΑΩ) is the Hellenized version of the Hebrew Tetragrammaton, יהוה . However, it has an independent linguistic association with DYAUS, the name of the ancient Indo-European Sky God, with the Greek Divine Names ZEUS and CHAOS, and with the Latin DEUS. Qabalistically, it pertains to Tiphareth: the Divine Name of Tiphareth in Atziluth is Jehova Eloah V'Da'ath (יהוה אלוה ודעת), the notariqon of which is I.A.V., which can be pronounced IAO. Also see Book IV, Part III, Chapter 5. Note: " I am the A lpha and the Ô mega."

30 These bracketed [] stage directions are added for clarity. They reflect our experience and opinions, and do not represent definitive standards.

31 "Man and Brother," or "Woman and Sister," refers to the I° of O.T.O. In *Magick Without Tears*, Crowley describes the I° of O.T.O. as follows: "*The Child experiences Birth.*" In his "Confessions," he says of the Minerval and Man Degrees: *I begin by showing the object of the pure soul, 'One, individual and eternal', in determining to formulate itself consciously, or, as I may say, to understand itself. It chooses to enter into relations with the solar system. It incarnates. I explain the significance of birth and the conditions established by the process.* By giving the step and sign of a Man and Brother, the Deacon affirms that he or she has passed through the first stage of the great initiation of life, and is, therefore, entitled to partake of its first true Mysteries. In terms of the Church and the Order, the Deacon affirms that he or she has been baptized and is an initiate of the I°; i.e. that he or she is a full member of the Church, and is therefore entitled to participate in the Church's recitation of the Creed. Note that the people imitate the Deacon, they do not necessarily understand the significance of his or her gestures. For Public Masses, the Step and Sign of a Man and a Brother are given as follows: **The Step:** Stand perfectly erect, your feet formed into a square (left foot pointing forward, right foot pointing right with the right heel in the hollow of the left foot). Hands, with linked thumbs, are held loosely. Take a short pace forward with your left foot, then bring the right heel into its hollow. **The Sign:** Hands are held open, fingers together. Place your right hand level, with the thumb extended in a square towards the throat, just left of the windpipe. Draw the hand smartly across the throat to the right, and drop it to the side. The Step and Sign described above are those used in an older form of the I° ritual, which was current at the time that the Gnostic Mass was written, but is now obsolete.

32 Note that the Creed is divided into 8 clauses followed by three repetitions of the Thelemic form of the Pranava. The first 4 clauses are

The DEACON and all the PEOPLE: **I believe in one secret and ineffable LORD³³; and in one Star in the Company of Stars of whose fire we are created, and to which we shall return³⁴; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth³⁵; and in one Air the nourisher of all that breathes³⁶.**

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.³⁷

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.³⁸

attributed to the four letters of Tetragrammaton YHVH: the Father (Chaos); the Mother (Babalon); the Union of Father and Mother in the Son (Baphomet); and the Daughter, the Bride of the Son (the Church). The two following clauses describe the essential products of the Mass from the perspective of the congregation. The final two clauses are in the form of confession rather than belief and describe parallels between the occurrences in the Mass and the life of the individual.

- 33 The word "ineffable" means beyond description, beyond speech. It refers to Kether, the ultimate Unity which is beyond all Understanding and cannot be comprehended even through the highest Wisdom.
- 34 This refers to Sol, the Sun, our "Lord visible and sensible" the ultimate source of all physical energy upon and within our planet, which is but one among myriads.
- 35 The name CHAOS is derived from Liber CDXVIII, 14th, 4th, 3rd and 2nd Aethyrs, wherein it is identified as a Name of Chokhmah. CHAOS is the name used by the Orpheans to denote the primal, undifferentiated substance from which the Universe was formed. The alchemists used the word "chaos" to mean the "essence" or "soul" of something-- its "airy" part-- it is from this usage of the word "chaos" that we derive our modern word "gas." Here, it refers to the Creative Paternal Principle, the Yod of Tetragrammaton, the Fire of Heraclitus and of the Chaldean Oracles. We know from Crowley's other writings that "the sole viceregent of the Sun upon Earth" refers to the PHALLUS, which is, therefore, to be identified with the name CHAOS. The PHALLUS, then, in its capacity as "the sole viceregent of the Sun upon Earth," represents the creative and life-giving Fire as it manifests itself in living beings who dwell on the surface of this planet. In the context used in the Gnostic Mass (as well as in the Star Ruby), the name "PHALLUS" or "PHALLE" should not be confused with the word "penis," although the penis does serve as an ancient, yet imperfect, symbol for the PHALLUS. The term "Phallicism" as used by Sir Richard Payne Knight and others does not refer to penis-worship, but to the worship of the Generative Power-- a Power which dwells in sexually mature individuals of both sexes. A sexually mature and active woman embodies the PHALLUS as much as any man. Nevertheless, the Generative Power expressed by the names CHAOS and PHALLUS (or PHALLE) is distinct from that expressed by the name BABALON. Whereas CHAOS represents raw generative power or creative energy, BABALON represents the influence which captures, restricts, concentrates, directs and applies that raw Energy as a refined and focused Force for the Accomplishment of the Great Work. The Womb which this PHALLUS makes fertile is the "one Womb wherein all men are begotten, and wherein they shall rest," or the matter/space/time continuum which comprises the universe. Israel Regardie, in *The Eye in the Triangle*, quotes Crowley as having said, "When you have proved that God is merely a name for the sex instinct, it appears to me not far to the perception that the sex instinct is God."
- 36 Air, of the four elements, is attributed to the Vav of Tetragrammaton, the Third Person of the Holy Quaternity. It is Tiphareth to the Chokhmah of CHAOS, it is Yesod to the Tiphareth of Spirit. As the Ruach, it is the Holy Spirit, the Mind of the Formative World, and the Son of the Father, which caresses the cheek of our fair Mother, and which descends from the sky to mediate between us and our Father the Sun by communicating the Holy Prana into our blood through Inspiration. Physically, this one Air unites us in a single, sensible continuum with all other living beings who have ever dwelt on the surface of the Earth. From it, the plants partake of carbon dioxide gas, which they combine with the Salts of the Earth, Water, and the Light of the Sun to give us our bread and wine; and to it they return the oxygen gas of which we, as animals, partake. This oxygen gas feeds our interior flames of metabolism, in which the bread and wine is sacrificed, and whose incense returns the carbon dioxide gas to the Air, in just measure, as an offering of thanksgiving for our nourishment. Thus, all terrestrial life is linked in physical, cyclic communion through the medium of the one Air.
- 37 The name BABALON, like the name CHAOS, comes from the 12th - 2nd Aethyrs of Liber CDXVIII, where it is identified as a Name of Binah, the Great Mother, the Heh of Tetragrammaton paired with the Yod of CHAOS. In Gnostic terms, Babalon represents SOPHIA, the Mother of All; and, with CHAOS, the first Syzygy: the first of the dual principles responsible for manifested existence. The CHAOS/BABALON Syzygy may also be identified as Sun/Moon, Sky/Earth, Shiva/Shakti, Shamash/Ishtar, Dumuzi/Inanna, Zeus/Semelê, Simon/Helena and other pairs of "divine lovers." BABALON, as the Great Mother, represents MATTER, a word which is derived from the Latin word for Mother. She is the physical mother of each of us, the one who provided us with material flesh to clothe our naked spirits; She is the Archetypal Mother, the Great Yoni, the Womb of all that lives through the flowing of Blood; She is the Great Sea, the Divine Blood itself which cloaks the World and which courses through our veins; and She is Mother Earth, the Womb of All Life that we know.
- 38 The Lion/Serpent symbol complex is very ancient, and occurs in Mithraic as well as Egyptian and Gnostic iconography. The Lion is the "King of Beasts," due to its strength, regal bearing, tawny solar color, and because its mane resembles the aurora of the Sun. The Serpent, perhaps because it allegedly guarded the Tree of Knowledge, is associated with Wisdom. Also, because it sheds its skin, and because it moves in an undulatory pattern, the Serpent has long been a symbol of renewal, and the cycle of death and rebirth. Some cultures have noted that, because the serpent has lidless eyes, it is the only creature that can look directly at the Sun without blinking. The name of the Hebrew letter Teth means serpent, and Teth is attributed to the zodiacal sign of Leo, the lion. Teth corresponds to the Tarot Trump called

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELÊMA.³⁹

And I believe in the communion of Saints.⁴⁰

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.⁴¹

And I confess one Baptism of Wisdom⁴² whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.⁴³

"Lust," or, in the old system, "Strength." This Trump depicts the relationship between CHAOS and BABALON. While the Lion and the Serpent are both associated with Teth/Leo, the serpent is also a symbol of the zodiacal sign Scorpio. Leo and Scorpio are both Fixed Signs, but whereas Leo is a fiery sign, ruled by the Sun, Scorpio is a watery sign, ruled by Mars (or Pluto), and Scorpio and Leo are located square to each other on the wheel of the zodiac. Also, Scorpio is attributed to the Hebrew letter Nun, which corresponds to the Tarot Trump called "Death." Leo can be viewed as representing the conscious Will, or the Will to Live, Scorpio can be viewed as representing the unconscious Will, or the Will to Die. Thus, the symbolism of the Serpent and the Lion can be taken as referring to the "Lust" or desire which perpetually drives the wheel of birth, life and death. This doctrine is recapitulated in the Priest's second invocation before the Veil, which contains the following quote from the Book of the Law: "I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death." Our tradition teaches us that there is no death without life, and there is no life without death. Life and death are two sides of the same Wheel: the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

BAPHOMET is the name of the idol the Knights Templars were accused of worshipping. Baphomet has been interpreted in many different ways by different authorities, here are some examples:

-Visconti: a French corruption of Mahomet (Mohammed).

-Von Hammer-Pürgstall: Gk. Baphe Metis = the Baptism of Wisdom

-Von Hammer-Pürgstall: Heb. Maphtah Bet Yahweh = The Key to the House of God.

-Raspe: Gk. Baphe Metros or Baphe Metios = the Baptism or Tincture of Wisdom.

-C.W. King: Gk. Baphe Metros = the Baptism of the Mother, or a corruption of "Behemoth."

-Lévi: a symbol of the Universal Agent, or of Mercury, or of Pan, or of Sulfur, or of the Gnostic Hylê; also a reverse notariqon - TEM.O.H.P.AB. = TEMpli Omnium Hominum Paces ABbas - "The Father of the Temple, the universal peace of men."

-Mackey: a symbol of mortality.

-Blavatsky: a symbol of Azazel, the "Goat of God" or "Strength of God," the ancient Hebrew "scape-goat."

-Crowley: BAFOMITHR = Father (of) Mithra; also 8 letters indicates Mercury; also 729 = Kephias, stone, the name Jesus gave Peter as the founder of the Church, the Cubic Stone which was the Corner of the Temple; also the inverted pentagram, the hermaphrodite fully grown; also the original being, Zeus Arrhenothelus or Bacchus Diphues; also the Androgyne, the hieroglyph of arcane perfection; also the emblem of Pan Pangenetor as symbolized by Atu XV, the "Devil" Trump of the Tarot.

-by ATHaSh Temurah: tmwpb (Baphomet) =)'וֹפִיָּא (Sophia).

-Baigent & Leigh, after Idries Shah: Arabic Abufihamet, pronounced in Moorish Spanish as Bufihimat = "Father of Understanding," or "Father of Wisdom."

The Baphometric idol was usually described as "a bearded head with a fierce expression." Von Hammer-Pürgstall (*Mysterium Baphometis Revelatum*, 1816) associated a series of carved or engraved figures found on a number of 13th century Templar artifacts (such as cups, bowls and coffers) with the Baphometric idol. The image is typically of a female or androgynous figure with a dour expression, sometimes bearded, naked except for a cape and headdress similar to that worn by Cybelê in ancient monuments, holding a chain in each hand and flanked by images of the sun and moon, and/or a five-pointed and six or seven-pointed star, and with a skull beneath its feet. Baphomet by Lévi Drawing in part upon the images published by Von Hammer-Pürgstall, Eliphas Lévi depicted Baphomet in his now famous drawing of "The Devil" of the Tarot, a winged, goat-headed being with human female breasts and a Caduceus for a phallus, seated upon a cubic stone which rests upon a globe, with its right arm raised toward a waxing crescent moon and inscribed solve, its left arm lowered toward a waning crescent moon and inscribed coagula, a flaming torch between its horns and an upright pentagram on its forehead.

Is Baphomet the "Devil"? Do we worship an "evil" deity? Not by our definition, or even by the definition used by our detractors. The "evil" of Baphomet, the "Devil" of the Tarot, is not the evil of crime or oppression or superstitious blasphemy, but that which was considered most "evil" by the Manichaeans and other Old Aeon Gnostics, namely generation, which results in incarnation, the "imprisonment" of pure Spirit in the impure "Tomb" of matter. Hence, Baphomet is symbolized by both the right and averse pentagrams-- the right pentagram showing Spirit interlocked with the four elements of Matter, the averse pentagram showing Spirit submerged within the four elements of Matter. Baphomet can be seen as the Dialectic Union of Opposites: the union of Chaos and Babalon; the Synthesis of Thesis and Antithesis, Chokhmah and Binah united in Tiphareth; the sperm and egg united in the zygote; Yod the Father and Heh the Mother united in Vav the Son; will and memory united in the conscious mind. Recall that Vav is the Hebrew word for "a nail," that which unites. Thus, Baphomet is

AUMGN. AUMGN. AUMGN.⁴⁴

The Entry of the Priestess and Children

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

The VIRGIN: **Greeting of Earth and Heaven!**⁴⁵

All give the Hailing Sign of a Magician⁴⁶, the DEACON leading.

the Serpent and the Lion, the Androgyne, the Hermaphrodite, the Rebis of the alchemists, and the double-headed eagle of the Freemasons. Baphomet is also, therefore, the "Baptism of Wisdom" whereby we accomplish the "miracle of incarnation": Zeus swallowing the Mercurial Mêtis, who rose into his skull as Athena, goddess of wisdom; or the plunging of the Will of Chokhmah into the Great Sea of Binah, resulting in the seven rivers and the breaking of the vessels; or the descent of Sophia/Achamôth into the outer darkness, there to cause the creation of the World; or the descent of the Dove upon the Chalice and Host to sanctify the Eucharist. Those familiar with the Simonian Gnostic treatise called the Apophasis Megalê will also recognize Baphomet as the Father, the Demiourgos which manifests in the Middle Space between the male Great Power and the female Great Thought. Further insight into the nature of Baphomet may be gained by the consideration of the Lion as "The Lion of the tribe of Judah, of the root of David," and the Serpent as that memorialized and foreshadowed by Moses when he crucified a fiery serpent of brass in the desert-- the Serpent whose number is 358.

The following are all symbols attributable to Baphomet from different perspectives: the Sun and Moon conjoined; the Point within the Circle; the Greek letter Theta; the Orphic Egg; the Heart girt with a Serpent; the Kundalinî Serpent entwined about the Svayambhu-Linga; the Ardhanârishvara image; the Greek letter Upsilon; the Roman letter Y; the Right Pentagram; the Averse Pentagram; the Hexagram (as union of Fire & Water); the Two Stars (5 and 6 pointed); the Unicursal Hexagram (as Sun and Moon united by the 4 Elements); the Sekhemti Crown (the Crown of North and South United); the Cone; the Rose and Cross; the Ankh; the Emblem of Venus; the Emblem of Mars; the Emblem of Mercury; the Caduceus; the Chief Adept's Wand; the Celtic Cross; the Solar Cross; the Orb and Cross; the Crucifix; the Wheel; the Skull and Crossbones; the Skull with a Green Sprig or Leaf in its mouth; the Tree growing from a corpse; the Grip; the Praying Hands; the Child; Jesus in the Mandorla; the Alpha and the Omega; the Dove descending upon the Chalice; the Dolphin sporting in the Sea; the Gryllus; the Square and Compasses; the Level and Plumb; the Lance and Cup; the Sword and Disk.

39 The union of Yod the Father and Heh the Mother in Vav the Son gives rise to Heh the Daughter. The union of CHAOS and BABALON in BAPHOMET gives rise to the "Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is Thelema." The word "church" comes from the Greek Dôma Kuriakon, meaning "House of the Lord." As such, it is the place where we gather in fellowship to commune with the Highest. Our Church is both Gnostic and Catholic. We are Gnostic because we accept the emanationist cosmogony of the Gnostics (as exemplified by the Tree of Life and the Thirty Aethyrs of Enoch) and their doctrine of individual redemption/illumination through Gnosis. We are Catholic because our system is non-elitist, open to all and "of universal interest"; but also because we, in common with the Catholic Church of Rome but in opposition to the Old Aeon Gnostics, affirm life and childbirth to be sacred, and marriage to be a holy sacrament. We claim descent from the Gnostics of old, through the secret traditions of the Knights Templar, the grail legends of the troubadours and minnesingers, and the veiled teachings of the alchemists, hermeticists, qabalists, magicians, Rosicrucians, Masons and Sufis. However, we are not Gnostics in the sense of the word used by the modern-day Gnostic revivalists, who are attempting to breathe life into the dry skeletons of Basilides, Valentinus and Mani. Our Gnosis has been tempered in the furnace of 18 centuries of trial, experiment and dialogue, and has been ultimately transmuted by the Gnosis of a New Word: THELEMA. We are Gnostics by heirship, communion, and by elements of theory and practice; but we have shed the old slavish longing for deliverance. No longer do we perceive incarnation as the incarceration of Spirit by Matter, but as the information of Matter by Spirit. No longer do we shut ourselves up in ascetic withdrawal, turning our backs on life and scorning experience as defilement of our purity. Now, having been armed with the New Law, we go forth on the face of Earth to do our Wills among the living; to radiate our Light into every dim recess of the world, and to unite with all the possibilities of Existence, which is Pure Joy. The formula of the word ΘΕΛΗΜΑ may be studied in Magick in Theory and Practice, Chapter VII, Section III; and in The Law is for All, commentary on Liber AL I:39. The Greek word ΘΕΛΗΜΑ may be translated as "will," "desire," or "duty." It enumerates to 93, as does the Greek word ΑΓΑΠΗ, Agapê, meaning "love."

40 Communion means mutual participation. The saints of the true church of old time are invoked by the Deacon in Collect No. 5.

41 The Miracle of the Mass is the Alchemical transmutation of "base metal" into "gold"; i.e. the transubstantiation of matter into Divine Energy. This transmutation occurs not only to the Elements of the Eucharist during their consecration, but also within the communicants during their communion. Hence the words, "There is no part of me that is not of the Gods." The qualifying remark about meat (which means all food) and drink is an acknowledgment that this Miracle is really a natural process, which is realized by the recognition of its miraculous nature.

42 Von Hammer's elucidation of the name Baphomet is Baphe-Metis, the Baptism of Wisdom. The word "confess" is from the Late Latin confiteri, meaning, in this case, "to acknowledge."

43 This may be viewed as a concise summary of all that has been stated previously in the Creed. It has many potential interpretations on many different levels. It could be interpreted as implying a doctrine of metempsychosis, or that Life is a single continuum, or that each individual

The PRIESTESS⁴⁷, the negative child on her left, the positive child on her right, ascends the steps of the High Altar. They await her below⁴⁸. She places the Paten before the Graal.⁴⁹ Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner⁵⁰ involving 3 and a half circles of the Temple⁵¹. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar, and so to the Tomb in the West.) She draws her Sword and pulls down the Veil therewith.

The Entry of the Priest

The PRIESTESS: **By the power of ☩⁵² Iron⁵³, I say unto thee, Arise. In the name of our Lord the ☩ Sun, and of our Lord ☩ ...⁵⁴, that thou mayst administer the virtues to the Brethren.**

partakes of the nature of Hadit. In any case, the individual acknowledges that the life that he or she possesses transcends apparent temporal limitations. The phrase "that was, and is, and is to come" is reminiscent of the Simonian symbolon of "He who has stood, standeth, and shall stand."

- 44 This is the Thelemic form of the Pranava, the sacred Vedic syllable "Aum." Its usage here is equivalent to that of the word "Amen" of the Judaeo-Christian tradition. The usage of this word "Amen" by the Hebrews probably originated in the Egyptian custom of taking oaths in the name of the god called Amon, Amoun or Amen, known as "King of the Gods" and "Lord of Heaven," whose name means "hidden." AUMGN is also the Voice of the Swan from The Heart of the Master, attributed to Kether: "through the Bornless, through the Eternal, the Thought of the Master goeth, afloat in the Aethyr." The particular "m" sound used in the Pranava is different from the familiar "m" of English. It is made with the lips slightly open, and represents a nasalization of the syllable rather than a separate, independent phoneme. The Thelemic Pranava may, therefore, be pronounced as follows: begin vocalizing with the mouth wide open; gradually narrow the lips while keeping the jaw open; when the lips are nearly closed, close the jaw and continue vocalizing a strong nasal sound for a few moments. For a complete exegesis of the Thelemic Pranava AUMGN, see *Magick in Theory and Practice*, Chapter VII, Section V. The formula of AUMGN contains a summary of the entire creed. Its threefold repetition at the end of the Creed seals and completes the Creed, calling forth the Holy Virgin who next appears.
- 45 The Priestess exhibits dual feminine aspects, corresponding to Babalon (Earth) and Nuit (Heaven), the Empress (Earth) and the High Priestess (Heaven). Note that the phrase is not "Greetings of Earth and Heaven."
- 46 "Magician" refers to the II° of O.T.O. In *Magick Without Tears*, Crowley describes the II° of O.T.O. as "The Man experiences Life." In his "Confessions," he says of the Magician degree: *I next show how it may best carry out its object in the eucharist of life. It partakes, so to speak, of its own godhead in every action, but especially through the typical sacrament of marriage, understood as the voluntary union of itself with each element of its environment.* By giving the Hailing Sign of a Magician, the Deacon and the people affirm that they are initiates in the Mystery of the "sacrament of marriage" in the "eucharist of life," and are therefore entitled to partake of it. In terms of the Church and the Order, the Deacon affirms that he or she has been confirmed and is an initiate of the Magician Degree, and is therefore enabled to partake of this eucharist. As with the step and sign of a Man and a Brother, the people follow the Deacon, and do not necessarily understand the significance of this sign. Note that the Hailing Sign is not given until after the confession of the Creed, and then it is given four times: to greet the Virgin on her entry to the Temple, after she has spoken the words "Greeting of Earth and Heaven!"; after the Priestess has consecrated the Lance and spoken the words "Be the LORD present among us!"; after the Priest has spoken the words "By the power of the lifted Lance!"; and after the Priest's second invocation before the Veil, as the People rise with the words of the Deacon, "But ye, o my people, rise up & awake!" The II° initiate should reflect upon the symbolism of the sign taught to him or her at his/her initiation as it applies to each of the above events. Although the members of the congregation need not be members of O.T.O., the act of following the Deacon through the signs and the Creed entitles them to communicate; and all who are present should be expected to do so, "having signified their intention." All should be advised prior to their attendance that partaking of the eucharist will be expected should they choose to attend. **For Public Masses, the Hailing Sign of a Magician is given as follows:** Hands are held open, fingers together. Press the right hand on the left breast, extending the thumb perpendicularly upward to form a square. Throw the left hand up, with the left arm horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming a square. The Hailing Sign described above is from an older form of the II° ritual, which was current at the time that the Gnostic Mass was written, but is now obsolete. Formal signs should always be given standing up, unless specifically noted otherwise. It should be the Deacon's responsibility to see that the People stand and sit at the appropriate times. This can be done with a very subtle gesture. In my experience, it is best for the People to remain standing from this point until after the Priestess takes her seat on the Altar.
- 47 The Virgin is now referred to as the Priestess. The only event that has happened is that all have greeted her with the Hailing Sign, and she has turned away from the congregation in order to ascend the steps of the High Altar. She becomes Priestess both through the recognition of the People, and through her own self-dedication to the Highest.
- 48 The Children never ascend the steps to the High Altar at any point during the ritual. Only the Priest, Priestess, and Deacon ever ascend the steps.
- 49 She offers, i.e., dedicates and sacrifices, this part of herself before the Graal. In doing so, she also completes the complement of elemental symbols on the High Altar.
- 50 In some locations, this is interpreted as calling for the Priestess to dance sinuously in her progressions around the Temple, sometimes with appropriate musical accompaniment; it is sometimes even referred to as the "serpentine dance." However, there is no indication in the text itself that either dance or music are specifically called for. The path taken around the small altar and the font can be described as "serpentine," and this description is sufficient to justify the use of the term.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps⁵⁵. He then gives the Lance to the PRIESTESS, and gives the three penal signs⁵⁶.

He then kneels and worships the Lance with both hands.

Penitential music.

The Confession of the Priest

The PRIEST: **I am a man among men.**

He takes again the Lance, and lowers it. He rises.

The PRIEST: **How should I be worthy to administer the virtues to the Brethren?**

The Lustration of the Priest

The PRIESTESS takes from the child the water and the salt, and mixes them in the font.

The PRIESTESS: **Let the salt of Earth admonish the water⁵⁷ to bear the virtue of the Great Sea.** (Genuflects.)
Mother, be thou adored.

She returns to the West. ✠ on PRIEST with open hand⁵⁸ doth she make, over his forehead, breast, and body.

Be the PRIEST pure of body and soul!

51 The Kundalinī, prior to rising up the spine, is said to be coiled 3 1/2 times around the Svayambhu Linga located in the Mulâdhâra Chakra at the base of the spine. Since the Priestess begins in the east, we may interpret a "circle" as one full return to the east side of the small altar.

Then we can count the number of circles as follows:

Deosil about altar: 1 circle
widdershins about font: 0 circles
deosil about altar and font: 1 circle
widdershins about altar: 1 circle
and so to the tomb in the west: 1/2 circle
Total: 3.5 circles

This motion suggests the conjunction of Sun (Altar) and Moon (Font); cf. the Two of Discs of the Tarot. During these travels by the Priestess and the Children, the Deacon remains at his station at the small altar.

52 The ✠ symbol indicates that the sign of the cross is made. In this case, according to Agapé Lodge tradition, the Priestess makes the sign of the cross with her sword, held point up.

53 Iron is the metal of Mars, Ra Hoor Khuit, the initiatory force. Mars is attributed to the Svâdisthâna Chakra, located in the pelvic region.

54 i.e., "one secret and ineffable Lord."

55 With the first three regular steps and the three penal signs, the Priest shows that he has suffered Initiation into the Lesser Mysteries, those of Birth, Life and Death. **For Public Masses, the first three regular steps are given as follows:** 1. Stand perfectly erect, your feet formed into a square (left foot pointing forward, right foot pointing right with the right heel in the hollow of the left foot). Hands, with linked thumbs, are held loosely. Take a short pace forward with your left foot, then bring the right heel into its hollow. 2. Take another short pace, as before. 3. Take another short pace, as before. The Steps described above are those used in older forms of the I°, II° and III° rituals, which were current at the time that the Gnostic Mass was written, but are now obsolete.

56 With the first three regular steps and the three penal signs, the Priest shows that he has suffered Initiation into the Lesser Mysteries, those of Birth, Life and Death. **For Public Masses, the three penal signs are given as follows:** 1. Hands are held open, fingers together. 2. Place your right hand level, with the thumb extended in a square towards the throat, just left of the windpipe. Draw the hand smartly across the throat to the right, and drop it to the side. 3. Place your right hand level, with the thumb extended in a square towards the heart. Draw the hand across the breast to the right and drop it to the side. 4. Place your right hand level, with the thumb extended in a square towards the navel. Draw the hand across the center of the body to the right, drop it to the side, and raise it again to place the point of the thumb upon the navel. The Signs described above are those used in older forms of the I°, II° and III° rituals, which were current at the time that the Gnostic Mass was written, but are now obsolete.

57 Earth and Water are the "passive" elements.

58 According to Agapé Lodge tradition, the Priestess makes these crosses in the air a few inches away from the Priest's body.

The Consecration of the Priest

The PRIESTESS takes the censer from the child, and places it on the small altar. She puts incense therein.

Let the Fire and the Air⁵⁹ make sweet the world! (Genuflects.)
Father, be thou adored.

She returns West, and makes ✠ with the censer before the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)

The Vesture of the Priest

The DEACON now takes the consecrated Robe from High Altar, and brings it to her. She robes the PRIEST in his Robe of scarlet and gold.

Be the flame of the Sun thine ambience⁶⁰ , O thou PRIEST of the SUN!

The Coronation of the Priest

The DEACON brings the crown⁶¹ from the High Altar. (The crown may be of gold or platinum, or of electrum magicum; but with no other metals, save the small proportions necessary to a proper alloy. It may be adorned with divers jewels, at will But it must have the Uraeus serpent twined about it, and the cap of maintenance⁶² must match the scarlet of the Robe. Its texture should be velvet.)

[She places the cap of maintenance and crown upon the head of the PRIEST.]

Be the Serpent thy crown, O thou PRIEST of the LORD!

The Consecration of the Lance, and the Invocation of the Lord

Kneeling, she takes the Lance, between her open hands, and runs them up and down upon the shaft eleven⁶³ times, very gently.

Be the LORD present among us!

59 Fire and Air are the "active" elements.

60 From the Latin ambire, to go around. The Halo which designates holy personages in early and medieval Christian art was probably carried over from the Pagan tradition, where it was used to denote solar figures.

61 See Book IV, Part II, Chapter 11: *"The Crown of the Magician represents the Attainment of his Work. It is a band of pure gold, on the front of which stand three pentagrams, and on the back a hexagram. The central pentagram contains a diamond or a great opal; the other three symbols contain the Tau. Around this Crown is twined the golden Uraeus serpent, with erect head and expanded hood."* Illustrations of Crowley wearing a crown of this description and an appropriate cap of maintenance are given in Book 4 (frontispiece) and in The Vision and the Voice: Equinox Volume IV, No. II (Figure 36).

62 The Cap of Maintenance is described, along with the Crown, in Book IV, Part II, Chapter 11: *"Under the Crown is a crimson cap of maintenance, which falls to the shoulders. "The crimson cap implies concealment, and is also symbolical of the flood of glory that pours upon the Magician from above. It is of velvet for the softness of that divine kiss, and crimson for that it is the very blood of God which is its life."* Since the texture of the cap of maintenance should be velvet, and *"the cap of maintenance must match the scarlet of the Robe,"* it follows that the texture of the robe should also be velvet. See the previous entry for references to illustrations of Crowley wearing a crown with an appropriate cap of maintenance.

63 Eleven is a number of generally evil aspect in the traditional Qabalah, and is considered the number of the Qlippoth (shells). In Thelemic Qabalah, the number eleven takes on a number of important positive meanings. It represents the union of the five and the six, the pentagram and the hexagram, the microcosm and the macrocosm. In some systems, the hexagram is a masculine symbol and the pentagram a feminine one. Eleven is also the number of Nuit in Liber AL, the number of words in "Do what thou wilt shall be the whole of the Law" and the number of letters in the Word of the Aeon, ABRAHADABRA. See Liber 58 (The article called "Gematria" in "777 and other Qabalistic Works") and Magick in Theory and Practice, Chapter 7. According to Agapé Lodge tradition, the Priest holds the Lance vertically upright before him with both hands, the butt end of the Lance on the floor, during the entire time the Priestess runs her hands up and down its shaft.

All give the Hailing Sign. [All should be standing at this point.]

The PEOPLE: **So mote it be.**

IV OF THE CEREMONY OF THE OPENING OF THE VEIL

The Raising of the Priestess

The PRIEST: **Thee therefore whom we adore we also invoke. By the power of the lifted Lance!**

He raises the Lance. All repeat Hailing Sign.

A phrase of triumphant music.

The PRIEST takes the PRIESTESS by her right hand with his left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise thee; I lead thee to the East; I set thee upon the summit of the Earth.

He thrones the PRIESTESS upon the altar⁶⁴. The DEACON and the children follow, they in rank, behind him. The PRIESTESS takes The Book of the Law, resumes her seat, and holds it open on her breast with her two hands, making a descending triangle⁶⁵ with thumbs and forefingers. [The people may sit.]

The PRIEST gives the lance to the DEACON to hold, and takes the ewer from the child, and sprinkles the PRIESTESS, making five crosses, forehead, shoulders, and thighs.

The thumb of the PRIEST is always between his index and medius⁶⁶, whenever he is not holding the Lance. The PRIEST takes the censer from the child, and makes five crosses, as before. The children replace their weapons on their respective altars⁶⁷.

The PRIEST kisses⁶⁸ The Book of the Law three times.⁶⁹ He kneels for a space in adoration⁷⁰, with joined hands, knuckles closed, thumb in position aforesaid.

He rises, and draws the veil over the whole altar.

64 "And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah." -- Liber 418, 4th Æthyr

65 The Priestess bears the Word within her Heart, beneath a descending triangle. In the Tantras, the Trikona is the sign of Shakti. A red triangle with one point down is also the special sign of Horus. The Book should be held with the pages facing outward. Compare this gesture to the Dieu Garde.

66 This gesture is depicted on the Tarot Trump "Fortune," attributed to the Hebrew letter Kaph, "the hand." In Italy and other Mediterranean areas, this gesture is known as "the fig" (It. Il Fico, note that אֶפְסָרוֹ enumerates to 93), where it has been used as a defense against the "evil eye" since the time of the Roman Empire, if not before. Desmond Morris, in *Gestures; their Origins and Distribution*, explains this usage by the fact that most Mediterraneans he interviewed understood the gesture of the fig to refer to the female organ of generation, the display of which has the power to "fascinate" or "absorb" the phallic energy of the evil eye. As such, the fig is an appropriate symbol of Babalon, Binah or Shakti. In the manual alphabet, this gesture signifies the letter "T," corresponding to the Tau Cross and all of its attributions. Based on the attributions of traditional European palmistry, the thumb, index and medius are attributed to Venus, Jupiter and Saturn, respectively. Based on Golden Dawn elemental attributions, thumb, index and medius correspond to Spirit, Water and Earth, respectively. Based on Vedic/Tantric attributions, thumb, index and medius correspond to Akasha (Spirit), Vayu (Air) and Tejas (Fire), respectively. Taking these two systems together, the elemental symbolism of this gesture is Spirit between Water, Earth, Air and Fire; i.e. Spirit in the midst of all four elements: the pentagram.

67 It is less disruptive to the flow of the ritual if the Children wait to replace their weapons until the Priest has kissed the Book of the Law, and has knelt in adoration.

68 During the course of the Gnostic Mass, the priest and priestess are called upon to kiss various ceremonial objects, and each other. A kiss is, first and foremost, a gesture of love and unity. It is also a gesture of sealing or possession, of indicating the establishment of an intimate personal link which will persist even after physical contact has ended. It is also a gesture of greeting and reception, and can, therefore, be used to indicate acceptance of an offering.

69 The Book of the Law has three Chapters.

70 This is the typical attitude of Adoration for the Priest, and is the position the Priest should take when the ritual says he "adores."

The Circumambulation of the Temple

All rise and stand to order[at the direction of the Deacon].

The PRIEST takes the lance from the DEACON, and holds it as before, as Osiris or Phthah⁷¹. He circumambulates the Temple three times⁷², followed by the DEACON and the children as before. (These⁷³, when not using their hands, keep their arms crossed upon their breasts.⁷⁴)

The Ascent to the Veil

At the last circumambulation they leave him, and go to the place between the font and the small altar, where they kneel in adoration⁷⁵, their hands joined palm to palm, and raised above their heads.

All [the People] imitate this motion.

The Priest's First Oration Before the Veil

The PRIEST returns to the East, and mounts the first step of the altar.

The PRIEST: **O circle of Stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom Time is Ashamed, the mind bewildered, and the understanding dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.**

"Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat; O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of thee as One but as None; and let them speak not of thee at all, since thou art continuous!" [Liber AL, I:27]

The Priestess's Oration From Behind the Veil

During this speech the PRIESTESS must have divested herself completely of her robe.⁷⁶ See CCXX I:62.

71 Ptah, the ancient Creator God of Memphis. The Lance is held upright with both hands, right above left.

72 These circumambulations are Deosil, as this is a solar ritual. The phrase "followed by the DEACON and the children, as before" refers to when the Deacon and the Children followed the Priest as he led the Priestess to the Altar; not to the serpentine motion of the Priestess around the Temple, during which only the Children followed her.

73 i.e., the Deacon and the Children.

74 The sign of the arms crossed upon the breast is described in Liber XV as the "Attitude of Resurrection" is known as "The Sign of Osiris Risen" in rituals associated with the Hermetic Order of the Golden Dawn. In Masonry, it is referred to as "The Sign of the Good Shepherd." Osiris was frequently depicted in this pose holding the crook and flail, Mithra was frequently depicted in this pose holding a lamb over his shoulders. By implication, the Priest should also make this sign when he rises after taking his communion.

75 At various points during the course of the Gnostic Mass, the priest and priestess are called upon to kneel or "genuflect." The Latin word *genuflecto* means to "bend the knee," i.e., to kneel. In the Roman Catholic Church, genuflection is a gesture both of adoration and of humble supplication. In the Thelemic E.G.C., it is a gesture only of ecstatic adoration. In Part IV, the people are called upon to "kneel in adoration, their hands joined palm to palm, and raised above their heads." The joining of the hands, palm to palm, represents the joyful Union of Opposites; and raising the joined hands above the head symbolizes the resultant flame of illumination hovering above each person present. The figure created by this gesture is also reminiscent of the flame of Pentecost which descended on each of the disciples of Jesus; and of the dove which descended upon the head of Parsival. In the Hindu System, the joining of the hands palm to palm is known as the Anjali Mudra. This mudra is part of the standard form of salutation, usually coupled with the utterance of the word Namaste. It is customarily made at the level of the breast when saluting a friend or a peer; at the level of the brow when saluting a teacher, elder or other venerable personage; and raised above the head when saluting a Deity.

76 "At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant." --Liber AL I:62 The divesting of the Priestess behind the Veil, in the "secret temple" of the closed Shrine, is a very important part of the ritual, and must not be omitted. As the script states later, the Priestess may resume her robe (or her inner, white robe), if necessary, before the Veil is again opened. The Priestess's privacy may be assured by the use of a Veil fashioned of opaque material. If possible, the Priestesses should stand to deliver her oration, in keeping with the injunction of AL I:62.

The PRIESTESS: **"But to love me is better than all things; if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head-dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!" [Liber AL, I:61] "To me! To me!" [Liber AL, I:62] "Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you. I am the blue-lidded daughter of sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!" [Liber AL, I:63-65]**

The Priest's Second Oration Before the Veil

The PRIEST mounts the second step.

The PRIEST: **O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adareth is also Thou. Thou art That, and That am I.**

"I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death." [Liber AL, II:6] "I am alone; there is no God where I am."⁷⁷ [Liber AL, II:23]

The Calendar

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON: **"But ye, O my people rise up and awake!
"Let the rituals be rightly performed with joy and beauty!
"There are rituals of the elements and feasts of the times⁷⁸.
"A feast for the first night of the Prophet and his Bride!⁷⁹
"A feast for the three days of the writing of the Book of the Law."⁸⁰
A feast for Tahuti and the children⁸¹ of the Prophet -- secret, O Prophet!
"A feast for the Supreme Ritual⁸², and a feast for the Equinox of the Gods.⁸³**

77 Also see Liber CDXVIII, 7th and 5th Æthyrs; wherein it is stated that there is a slight emphasis on the word "There."

78 The Rituals of the Elements are rites intended to generate particular forms of energy according to the nature, will and magical formula of each of the five elements: Fire, Earth, Air, Water, and Spirit. Four of these may be elaborated as the Feasts of the Times, held at the equinoxes and solstices of each solar year, when the sun enters into each of the four cardinal signs of the tropical zodiac attributed to the four elements of Fire (Aries – March equinox), Water (Cancer – June solstice), Air (Libra – September equinox) and Earth (Capricorn – December solstice).

79 The Feast for the First Night of the Prophet and His Bride is a commemoration of the first night Crowley spent with his first wife, Rose Edith Kelly. They were married in a civil ceremony at Dingwall on August 12, 1903, although the wedding was not properly recorded until several days later. Rose later played an important role in the events surrounding the reception of The Book of the Law. The Feast for the First Night of the Prophet and His Bride is to be observed on August 12 of each year.

80 The Feast for the Three Days of the Writing of the Book of the Law is a commemoration of the anniversary the reception of the three chapters of Liber AL vel Legis in Cairo on April 8, 9 and 10, 1904. It is to be observed on April 8, 9 and 10 of each year, beginning at high noon on each day.

81 This phrase is given as such in all three published versions of the Gnostic Mass; however, The Book of the Law II:39 gives "child of the Prophet." Many groups prefer this usage in order to properly quote the Holy Book.

82 The Feast for the Supreme Ritual, observed on March 20 of each year, is a commemoration of the anniversary of Crowley's successful performance of the Invocation of Horus in Cairo, which brought about the opening of the New Æon. Crowley actually began the invocation ceremony around 10:00 PM on Saturday, March 19, 1904, and completed it just after midnight. The result of the invocation came during the early morning hours of Sunday, March 20, the day before the March equinox, as the announcement that the Equinox of the Gods was immanent. Interestingly, there are exactly 22 days between the Feast for the Supreme Ritual and the final day of the Feast for the Three Days of the Writing of the Book of the Law.

83 The Feast for the Equinox of the Gods is a commemoration of the beginning of the New Æon on March 21, 1904, or of the commencement of a new magical formula. It is celebrated within the A.:A.: at each equinox.

**"A feast for fire⁸⁴ and a feast for water⁸⁵; a feast for life⁸⁶ and a greater feast for death!⁸⁷
"A feast every day in your hearts in the joy of my rapture!
"A feast every night unto Nu, and the pleasure of uttermost delight!" [Liber AL, II:34-43.]**

[The People may resume their seats.]

The Priest's Third Oration Before the Veil

The PRIEST mounts the third step.

The PRIEST: **Thou that art One, our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee -- By the Sign of Light ✠⁸⁸ appear Thou glorious upon the throne of the Sun.⁸⁹**

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.

Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.⁹⁰

**A ka dua
Tuf ur biu
Bi a'a chefu
Dudu nur af an nuteru.⁹¹**

84 A celebration of the puberty of a boy.

85 A celebration of the menarche of a girl.

86 A celebration of a birth.

87 A celebration of Life on the occasion of a death.

88 In the Gnostic Mass, the Priestess makes the sign of an equal-armed cross 9 times, the Priest 39 times, and the Deacon makes one for each Saint, between 21 and 69 times. The Priest makes it when he gives the "Sign of Light" in Part IV of Liber XV, during his third oration before the Veil. Due to its fourfold shape, the equal-armed cross has been used as a symbol of the four cardinal points, the four elements, etc., and thus of Earth or Matter. Because the four arms converge at a single central point, it can also be used in a manner cognate to that of the pentagram: the four elements harmonized by the fifth principle of Spirit. However, as stated by the Priest at the end of the Ceremony of the Opening of the Veil, it is also the Sign of Light. While the cross has been adopted by Christianity as its official emblem, it was in use by many sects prior to Christianity. The history of the symbolism of the cross may be studied in the works of Higgins, Inman, Forlong, Hislop, Jennings, Pike, etc. Prior to its adoption by Christianity, it was primarily an emblem of Light, either Solar or Phallic, its arms symbolizing either radiant or penetrating energy. It was used in the Mithraic Mysteries as a mark of Solar consecration. As a gesture, Parsival (according to Wagner) used it to destroy Klingsor's illusory stronghold; and it is said to be effective as protection against vampires and other dwellers in Darkness. As a sign of the Light, it can be used as a gesture of consecration-- of infusion with the Light which penetrates and dispels Darkness. It can also be used as a gesture of invocation, of manifesting Light from an invisible source, such as The Lord or the Saints. When it is made with a specific implement or substance, it can be used to symbolize transmission of Light of a specific elemental or planetary nature. During performance of the Gnostic Mass, the congregation can assist the officers by intentionally visualizing a Cross of Light when the officers make this sign. It is interesting, and possibly significant, that the Sign of Light or of the Cross symbolizes both Light and Matter, since we now know that Light and Matter are variant manifestations of the same continuum.

89 The Priest may at this point, with good effect, trace a Cross before the Veil, then form a Cross with his body, as in the Sign of Light or first sign of L.V.X. from the Ritual of the Hexagram.

90 This passage incorporates the IHSVH formula, as follows: Make open the path of creation and of intelligence between us and our minds = Yod; Enlighten our understanding = Heh; Encourage our hearts = Vav; Let thy light crystallize = Heh final; itself in our blood, = Shin; fulfilling us of Resurrection = YHShVH

91 This is a portion of the Boulak Museum transliteration of the Stèle of Revealing. A relatively literal translation is, "O High One! May he be praised! The one great of Power! The Spirit great of Dignity, who places fear of himself among the gods!" Crowley's poetic paraphrase of this passage is:

*Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before thee:-
I, I adore thee!*

Another paraphrase occurs earlier in this passage, beginning with "uttermost being..." See also Liber CDXVIII, 2nd Æthyr. The Priest may sing the A Ka Dua to the tune provided in Book Four, Part One, Chapter II. Listen to a MIDI file at:

The PRIESTESS: **"There is no law beyond Do what thou wilt. "** [Liber AL, III:60.]

The Opening of the Veil

The PRIEST parts the veil with his lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries⁹², resumed her robe.

The PRIEST: **IO⁹³ IO IO IAÔ SABAÔ⁹⁴
KURIE ABRASAX⁹⁵ KURIE MEITHRAS⁹⁶ KURIE PHALLE⁹⁷.
IO PAN, IO PAN PAN⁹⁸ IO ISKHUROS, IO ATHANATOS IO ABROTOS⁹⁹ IO IAÔ.
KHAIRE PHALLE KHAIRE PAMPHAGE KHAIRE PANGENETÔ¹⁰⁰.
HAGIOS, HAGIOS, HAGIOS IAÔ¹⁰¹.**

The PRIESTESS is seated with the Paten in her right hand and the cup in her left. [She then sets them down, the Paten to her left, the Cup to her right.]

The PRIEST presents the Lance, which she kisses eleven times.

She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs¹⁰². He remains in this adoration while the DEACON intones¹⁰³ the Collects.

All stand to order¹⁰⁴, with the Dieu Garde¹⁰⁵, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

<http://www.hermetic.com/sabazius/AKaDua.mid>

92 It only takes one savage among the People to make a "savage country," and the power to assess the degree of "savagery" in the temple properly belongs solely to the Priestess. Some circumstances may require that the Priestess resume her robe, but *nobody* has the right to insist to her that she leave it off.

93 The Greek exclamation **Ω** is not readily translatable into English. It is an exclamation of either joy or sorrow, and was one of the cries used to invoke Dionysus.

94 Greek. IAÔ SABAÔ is a name found on certain Gnostic gems associated with the Abrasax and Meithras cults. It may be a variant of IAÔ SABAÔTh (**ΑΩ ΣΑΒΑΩΘ**), which is the Hellenized version of IHVH TzBAVTh (**יהוה צבאות**), the "God of Armies," and the Divine Name of Netzach in Atziluth. However, SABAÔ may also have a linguistic relationship with SABAZIOS, the name of a Phrygian deity identified with Dionysus, who is attributed to Tiphareth along with IAÔ. See also the commentary on Section J of Liber Samekh, Appendix IV of Magick in Theory and Practice.

95 Greek, meaning "Lord Abrasax." **ἌΒΡΑΣΑΞ** = 365. Abrasax is the name given to a composite solar divinity who was depicted in a number of talismans dating from the 1st - 3rd centuries e.v. Abrasax was formerly, and erroneously, believed to have been the invention of Basilides; but was used by some Gnostics as an alternate name of the Demiurge. The number 365 corresponded to the number of days in the solar year, and thus contributed to the solar symbolism of the name.

96 Greek, meaning "Lord Meithras." **ΜΕΙΘΡΑΣ** = 365. This is the solar Mithra/Perseus of the Cilician/Roman Mithraic Mysteries, not (necessarily) the ancient Iranian God of the same name. According to one theory, when the calendar was corrected by adding 5 days to the 360-day year, the proponents of the Mithraic Mysteries reinforced the solar nature of their Deity by changing the spelling of His name from MIQRAS = 360 to MEIQRAS = 365.

97 Greek, meaning " Lord Phallus." Cf. CHAOS.

98 Greek, meaning "Oh! Pan, Oh! Pan, Pan" Pan was the Arkadian god of flocks and shepherds, of trees, forests and wildlife, of the hot noonday stillness, and of freedom and fertility. The Pan invoked here also encompasses the Orphic conception of Pan, where ΠΑΝ is interpreted as the Greek word for "All." Pan is thus a symbol of the Universal, and a personification of Nature, equivalent to BAPHOMET.

99 Greek, meaning "Oh! Mighty One, Oh! Deathless One, Oh! Invincible (lit. 'woundless') One."

100 Greek, meaning "Hail, Phallus, hail, All-Devourer, hail, All-Begetter."

101 Greek, meaning "Holy, holy, holy, IAÔ."

102 For the Priest's arms to be "stretched" they must be fully extended and not bent at the elbow. For the Priest's arms to be "stretched along the Priestess's thighs" they must be adjacent to, and parallel to, the Priestess's thighs. Clearly, the Priestess must have her knees fairly close together to allow the Priest to do this.

103 To intone is to recite in a singing or chanting voice.

104 This direction is given again immediately before the Deacon is to intone the tenth collect: "Death." The instruction to stand for the "Death" Collect was added by Crowley for the MTP edition of 1929/30, and should, therefore, take precedence over this direction.

105 "Dieu Garde" is French for "God protect." The corresponding term in English Freemasonry is "Due Guard," which refers to a characteristic Sign or pose of an individual degree, which is given by positioning the hands as they were when the oath or obligation of the degree was taken.

V
OF THE OFFICE OF THE COLLECTS WHICH ARE ELEVEN IN NUMBER

The Sun¹⁰⁶

The DEACON: **Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.**

The PEOPLE: **So mote it be.**¹⁰⁷

The Lord¹⁰⁸

The DEACON: **Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.**

The PEOPLE: **So mote it be.**

The Moon¹⁰⁹

The DEACON: **Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.**

The PEOPLE: **So mote it be.**

The Lady¹¹⁰

The DEACON: **Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.**

The PEOPLE: **So mote it be.**

The Saints¹¹¹

106The Sun is a concrete, natural symbol of God; partakes of many of the traditional attributes of God; and is in fact identical with God from one point of view. The earth, which includes all tangible things, including our own bodies, is composed of the same substance as the Sun. Annual and diurnal motion refers to seasonal and daily rhythms. Effulgence means glory, splendour, and power. Let the Sun be an example to us. Sorath, סורת, the name of the Solomonic Spirit of the Sun, enumerates to 666, and the sixth Sephirah is Tiphareth. Ra, Mentu, Osiris, Horus, Khephra, Dionysus, Priapus, Attis, Adonis, Tammuz, Apollo, Serapis, Abrasax, Mithra, Krishna, Christ and many others are considered solar gods. Their differences depend on different aspects of the Solar Current, which embraces the concepts of sovereignty; the power of life, death and resurrection; immortality; constancy within periodicity; and civilization.

107In a recording of Crowley singing the collects "So mote it be" is sung to the following notes: C sharp - B flat - C natural - C sharp.

108As the Sun is visible and sensible, the Lord Hadit is not. Kether is hidden behind Tiphareth. The Sun shines down upon all of us, the Lord shines forth from within each of us.

109Chasmodai, חשמודאי, the name of the Solomonic Spirit of the Moon, enumerates to 369. $369 = 9 \times 41$. The Ninth Sephirah is Yesod, attributed to the Moon. 41 is the numeration of Hebrew words meaning "fecundity," "mother" and "Divine Majesty." With respect to the Sun, the Moon is feminine as the "Lady of night," as she receives the Sun's light, or creative energy. The monthly cycle of the Moon renders her "now visible and now invisible." Artemis (Diana) was Goddess of the Hunt as well as of the Moon. The Moon governs other nightly activities as well. The Moon has long provided an agricultural clock relied upon by farmers, and governs the tides, which are, of course, of interest to seafarers; and which are reflected in the feminine Mystery of the Tides of Blood.

110The Feminine is classically receptive, but practically creative. The office of gladness, of the joy of incarnation, is active, not passive.

111"*Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints.*"-- Liber 418, 12th Æthyr This Collect proclaims our historical current throughout its various phases. The italicized names represent the main thread of the current. These men were the keepers of the sacred flame, whether they knew it (or desired it) or not. In a personal sense, this collect represents the acknowledgment of our own magical currents, our own past lives, ancestors, teachers and heroes. Sainthood, in the context of Thelema, should not be confused with common notions or conventional western theological conceptions regarding sainthood. There are several distinct notions of sainthood in Crowley's writings. In Liber Astarte, Crowley gives an implicit definition of a Saint as one who has perfected his or her devotion to his or her deity. As examples, he gives Saint Francis of Assisi, Sri Sabhapaty Swami, Abdullah Haji Shirazi and Saint Ignatius Loyola. In Liber 418, the Vision and the Voice, particularly in the 12th Æthyr, Crowley relates Sainthood specifically to

The DEACON: **Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest they glory unto men,**

(At each name the DEACON signs with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

Lao-tzu and Siddhârtha and Krishna and **Tahuti**, Mosheh, **Dionysus, Mohammed and To Mega Thêrion, with these also**, Hermês, **Pan**, Priapus, Osiris and Melchizedek, Khem and Amoun **and Mentu, Hêraclês**, Orpheus and Odysseus; with Vergilius, **Catullus**, Martialis, **Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus**, Simon Magus, Manes, **Pythagoras**, Basilides, Valentinus, **Bardesanus and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs**; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; **and these also**, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, **Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz**, Ulrich von Hutten, Paracelsus, Michael Maier, **Roderic Borgia Pope Alexander the Sixth**, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, **Sir Edward Kelly**, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake¹¹², Ludovicus Rex Bavarïæ, Richard Wagner, **Alphonse Louis Constant**, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Paul Gauguin, Docteur Gérard Encausse, Doctor Theodor Reuss, **and Sir Aleister Crowley -- Oh Sons of the Lion and the Snake! With all thy saints we worthily commemorate them worthy that were and are and are to come.**

May their Essence be here present, potent, puissant and paternal to perfect this feast!

the degree of Magister Templi; the Saint is one who has perfected his devotion to Babalon (Binah). While not actually mentioning Sainthood, The Book of Lies, Liber Aleph, and The Heart of the Master all provide lists of those considered by Crowley to have served as Great World Initiators, Magistri Templi and Magi of the Great White Brotherhood of the Silver Star, sent to enlighten civilization and initiate historic periods. Chapter 7 of The Book of Lies gives the following list of those identified as Magistri Templi: Lao-tzu, Siddhartha, Krishna, Tahuti, Mosheh, Dionysus and Mahmud. Chapters 68-74 of Liber Aleph give this list of Magi: Lao-tze, Gautama, Krishna, Dionysus, Tahuti, Mosheh and Mohammed. The Heart of the Master, in the section titled "The Initiation," gives these: Fu-Hsi, Lao-Tze, Gautama, Zerdusht (Zarathustra), Pythagoras, Dionysus, Osiris, Apollon (Apollonius of Tyana), Plotinus, Jacobus Burgundis Molensis, Mohammed, Sir Edward Kelly and Christian Rosenkreutz. Helena Petrovna Blavatsky is also identified as a Sister of the Great White Brotherhood. The Fifth Collect in Part V of Liber XV, the Gnostic Mass, defines the Saints as those who have adored the "Lord of Life and Joy," which is "the might of man" and "the essence of every true god that is upon the surface of the Earth," and who have manifested the glory of this Lord/might/essence unto men. This definition is a somewhat broader one than that set forth in The Vision and the Voice. Thus, while the list begins with a roster of the Magi, similar to the lists provided in The Book of Lies, Liber Aleph, and The Heart of the Master, it continues with a list of solar-phallic gods and mythical heroes, followed by a list of poets, Gnostics, figures from the Grail mythos, medieval conquerors, reformers and opponents of Papal oppression, Alchemists, Mystics, Magicians and Rosicrucians, and those associated with the founding of the O.T.O. and E.G.C. A very similar list, identifying the ancient and modern "Chiefs" of the O.T.O., is set forth in Book 52, Manifesto of the O.T.O.

The list contains 22 italicized names, and (excluding the recently-added William Blake) 70 names total. The conspicuous lack of women's names in this list has resulted in considerable controversy. The use of the words "sons" and "paternal" in the closing of this Collect is a clear indication that the lack of female names in this list was not an oversight on Crowley's part, and that he intended this list to be a list of men. The reason for this is not certain, though it has been the topic of considerable speculation. There is some evidence that O.T.O. policy at the time Liber XV was written forbade the divulging of the names of female members (see Book 52, Manifesto of the O.T.O., where the list of ancient and modern "Chiefs" of the O.T.O. concludes with the statement, "The names of women members are never divulged."). Some believe that the invocation of the Saints of Liber XV was intended to inform the office of the Priest in his role as a male adorant of the Priestess in her role as Goddess incarnate. In his address to the Women's Conference in 1996 (see The Magical Link, Fall 1997 e.v.), the Patriarch Hymenaeus Beta described the Gnostic Mass as a "celebration of the sexual polarities and their cosmic and natural interplay" from a male perspective, having been written by a man. With regard to the list of Saints, he said, "It is a list of the small handful of men and man-gods who, in the opinion of the author of the Mass, understood the divinity of woman. [...] Someday, perhaps not soon, but who knows, a woman adept of the Sovereign Sanctuary will manifest the genius to compose a Mass in which the female takes the more active role, and the male the more passive (as with siva and sakti in Hinduism) -- in which the Deacon, speaking for the Priestess, can claim communion with the women in history that have perceived the divinity of man."

¹¹²The name William Blake was added to the list by Patriarch Hymenaeus Beta in the Fall of 1997 e.v., based on Crowley's essay "William Blake," published in Oriflamme 2, Ordo Templi Orientis, 1998 e.v.

The PEOPLE: **So mote it be.**

The Earth¹¹³

The DEACON: **Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favorably the prayer of labour, and to pastors and husbandmen be thou propitious.**

The PEOPLE: **So mote it be.**

The Principles¹¹⁴

The DEACON: **Mysterious Energy, triform¹¹⁵, mysterious Matter, in fourfold¹¹⁶ and sevenfold¹¹⁷ division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.**

The PEOPLE: **So mote it be.**

Birth¹¹⁸

The DEACON: **Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.**

The PEOPLE: **So mote it be.**

Marriage¹¹⁹

The DEACON: **Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.**

The PEOPLE: **So mote it be.**

Death¹²⁰

All stand, Head erect, Eyes open.

The DEACON: **Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.**

The PEOPLE: **So mote it be.**

The End

113This Collect may be viewed as the feminine counterpart to the masculine Saints. Mother Earth is the source of life, on whose surface cling the oceans and the atmosphere, and whose molten center radiates heat from within, as the Sun radiates heat and light from above. Pastors are shepherds, and husbandmen are animal-tenders.

114This is the last of the seven Universal Collects. They can be grouped as follows: The Sun and The Lord = Yod; The Moon and The Lady = Heh; The Saints = Vav; The Earth and The Principles = Heh final, with the traditional associations. When taken in context with the symbolic correspondences between the following Collects and the O.T.O. Man of Earth degrees, this Collect may be viewed as symbolizing the 0°.

115The three Gunas - Sattva, Rajas, Tamas; the three Alchemical Principles - Mercury, Sulfur and Salt.

116The four elements.

117The seven planets. The twelve signs of the zodiac are combinations of the three principles and the four elements, the ten Sephiroth are the seven planets added to the three Principles-- in fact, all thirty-two paths are constituted by the Three, the Four, and the Seven.

118This is the first of the four Occasional Collects. They may be attributed to the letters of Tetragrammaton, as the Universal Collects, or to the letters of the word A.U.M.GN., to the I°, II°, III° and IV° of O.T.O., etc.

119This Collect refers to unions between one person and another, but also to other unions, such as with an action, a desire, or an idea.

120The tenth and eleventh Collects are adaptations of a passage from the Golden Dawn Requiem ceremony: *"Term of all that liveth, whose name is Death and inscrutable, be thou favorable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his True Will. Should he will absorption in the Infinite, or to be united with his chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another or in any star, or aught else, unto him may there be granted the accomplishment of his true will."* (Regardie, The Golden Dawn, Book 6)

The DEACON: **Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.**

AUMGN. AUMGN. AUMGN.

The PEOPLE: **So mote it be.**

All [the People] sit.

The DEACON and the children attend the PRIEST and PRIESTESS¹²¹, ready to hold any appropriate weapon as may be necessary.

VI OF THE CONSECRATION OF THE ELEMENTS

[The PRIESTESS picks up the Cup and Paten.]¹²²

The PRIEST makes the five crosses¹²³. 1 ✠ 2 ✠ 3 ✠ on paten and cup; ✠4 on paten alone; ✠5 on cup alone.

The PRIEST: **Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!**

He touches the Host with the Lance.

**By the virtue of the Rod!
Be this bread the Body of God!**

[He hands the Lance to the Deacon.]
He takes the Host.

TOUTO ESTI TO SÔMA MOU.¹²⁴

He [replaces Host,] kneels, adores, rises, [takes Paten and Host,¹²⁵] turns, shows Host to the PEOPLE [holding the Paten beneath it], turns, replaces [Paten and] Host, and adores. Music.

He takes the Cup.¹²⁶

Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

He touches the Cup with the Lance.

121The Deacon goes to the Altar with the Priest, the children remain below.

122The Cup must be in her right hand and the paten in her left, for the Priest's crosses to form a Pentagram.

123This may be done by making the first three crosses in a vertical plane above both the paten and cup, and the final two crosses in a horizontal plane above the paten and cup, respectively. The crosses and other actions performed at the Altar can be difficult for the people to see. The Priest and Priestess should endeavor to make their gestures in such a way that at least part of the congregation will be able to follow their actions. According to Agapé Lodge tradition, the Priest makes the crosses with the right hand while holding the Lance in the left.

124Greek, meaning "This is my Body."

125When the Host is being handled after it has been consecrated, it is my practice to hold the Paten beneath it in order to catch any consecrated crumbs which may fall.

126The identical instruction is given again shortly, without the priest having had any opportunity to relinquish the Cup. Also, since the priest is holding the Lance, but not the Host, when he delivers the parallel line, "Life of man upon earth...", it is my opinion that this stage direction is erroneous, and that the priest should, at this point, take the Lance, not the Cup.

**By the virtue of the Rod!
Be this wine the Blood of God!**

He [hands the Lance to the Deacon and] takes the Cup.

TOUTO ESTI TO POTËRION TOU HAIMATOS MOU.¹²⁷

He [replaces the Cup,] kneels, adores, rises, [takes the Cup,] turns, shows the Cup to the PEOPLE, turns replaces the Cup, and adores. Music.

[He takes the Lance.]

For this is the Covenant of Resurrection.¹²⁸

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life [indicates Host] **and joy** [indicates Cup], **true warrants**¹²⁹ **of the Covenant of Resurrection.**

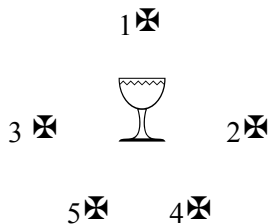
The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.

Let this offering be borne upon the waves of Æthyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON¹³⁰.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself. He strikes his breast. All repeat this action.

Hear ye all, saints of the true church of old time now essentially present¹³¹, **that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAÔ.**

He makes three crosses on Paten and Cup together. [He hands the Lance to the Deacon.] He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right. With the Host he makes the five crosses on the Cup.



He elevates¹³² the Host and the Cup. The Bell strikes.¹³³

The Trisagion or Sanctus

¹²⁷Greek, meaning "This is the Cup of my Blood." Comments: These are the same words, in Greek, as the Latin words used in the Mass of the Roman Catholic Church.

¹²⁸This line corresponds to the prayer *Unde et memores* in the Roman Catholic Mass.

¹²⁹This line corresponds to the *Supra quæ*.

¹³⁰This corresponds to the *Supplices*. "ON is an Arcanum of Arcana; its significance is taught, gradually in the O.T.O." -- From *Magick in Theory and Practice*, a footnote in Section G of *Liber Samekh*.

¹³¹They were invoked by the Deacon in the *Collects*.

¹³²The Host must be held directly above the Cup. According to Forlong, the Mass should be celebrated in the morning hours, and, ideally, the elevation of the host should be timed to occur precisely at mid-day.

¹³³See Book 4, Part II, Chapter 14. The rubric does not specify who strikes the bell, but common practice has the Deacon striking it; even though the Deacon is typically holding the Lance at this point.

HAGIOS HAGIOS HAGIOS IAÔ!¹³⁴

He replaces the Host and the Cup, and adores.¹³⁵
[The Priest takes the Lance. The Deacon returns to his usual station.]

VII OF THE OFFICE OF THE ANTHEM

The PRIEST:

**Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but Thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed¹³⁶
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!**

The CHORUS:

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

First Semichorus, MEN:

Glory to Thee from Gilded Tomb!

Second Semichorus, WOMEN:

Glory to Thee from Waiting Womb!

MEN:

Glory to Thee from earth unploughed!

¹³⁴Greek, meaning "Holy, holy, holy IAÔ." These words are equivalent to the Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth of the Roman Catholic Mass, and to the Qadosh, Qadosh, Qadosh I'IHVH Tzabaoth of the ancient Hebrew Temple Service.

¹³⁵This is the end of the Canon of the Mass.

¹³⁶Prometheus is said to have brought fire to mankind, having stolen it from the Sun and brought it to Earth in a hollow reed.

WOMEN:

Glory to Thee from virgin vowed!

MEN:

**Glory to Thee, true Unity
Of the Eternal Trinity!**

WOMEN:

**Glory to Thee, thou sire and dam
And self of I am that I am!**

MEN:

**Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!**

WOMEN:

**Glory to Thee, eternal Sun,
Thou One in Three, Thou Three in One!**

CHORUS:

**Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!**

(These words are to form the substance of the anthem; but the whole or any part thereof shall be set to music, which may be as elaborate as art can devise. But even should other anthems be authorized by the Father of the Church, this shall hold its place as the first of its kind, the father of all others.)

VIII OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of the right hand.

The PRIESTESS clasps the Cup in her right hand.

The Blessing of the Elements

The PRIEST: **Lord most secret, bless this spiritual food unto our bodies, bestowing upon us health and wealth and strength and joy and peace, and that fulfilment of will and of love under will that is perpetual happiness.**¹³⁷

He makes ✠ with Paten and kisses it.

[He sets Paten on Altar and hands Lance to Priestess.]

The Fractio

He uncovers the Cup, genuflects, rises. Music.

He takes the Host, and breaks it over the Cup.

¹³⁷This passage incorporates symbolism of the Seven Planets, as follows: Health: Mercury (Aesculapius), Wealth: Jupiter, Strength: Mars, Joy: Venus, Peace: Saturn, and that fulfillment of will: Sol, and of love under will: Luna, that is perpetual happiness: Earth

He replaces the right-hand portion in the Paten.

He breaks off a particle¹³⁸ of the left-hand portion.

**TOUTO ESTI TO SPERMA MOU. HO PATĒR ESTIN HO HUIOS DIA TO PNEUMA HAGION.¹³⁹
AUMGN. AUMGN. AUMGN.**

He replaces the left-hand part of the Host.

The Consignatio and Commixto

The PRIESTESS extends the Lance-point with her left hand to receive the particle.

The PRIEST clasps the Cup in his left hand.

Together they depress the Lance-point in the Cup.¹⁴⁰

The PRIEST and the PRIESTESS: **HRILIU** ¹⁴¹.

The PRIEST takes the Lance.

The PRIESTESS covers the Cup.

The Epiklesis¹⁴²

The PRIEST [hands the Lance to the Priestess] genuflects, rises, bows, joins hands. He strikes his breast¹⁴³.

138Called the particula.

139Greek, meaning: "This is my Seed. The Father is the Son through the Holy Spirit."

140The Host represents the Grain of Ceres, which was the Child as well as the Sun. The wine is that of Bacchus, the Holy Spirit of Ecstasy. The Particle plunged into the Wine represents the Union of Hadit and Nuit, the dissolution of the King, the "Baptism of Wisdom," and the casting of the last drop of blood into the Cup of Babalon. It is both the process of incarnation and of illumination.

141This word is unique to Thelema. It comes from a song contained in the 2nd Æthyr of Liber XXX Aerum vel Sæculi sub figura CDXVIII, The Vision and the Voice. The song is written in a magical language called "Bathyllic," or "the language of the Sappho-Calypso Angel," and is as follows:

*"Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu."*

Translation:

*"I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm."*

In The Heart of the Master, HRILIU is represented as "The Voice of the Dove," attributed to Netzach: "there is nothing too small, or too great, or too low, or too high; but all things are joined into Joy by the Love of the Master." The word is also used in Chapter 24 of The Book of Lies: "The Hawk and the Blindworm."

142The Epiklesis, (also spelled Epiclesis) which is found in the Orthodox liturgy but is absent from the Roman Catholic liturgy, is an invocation of the Holy Spirit over the Elements and the Congregation. It begins with these words: *"Moreover, we offer You this spiritual and unbloody sacrifice, and we ask, pray and entreat You, to send down Your Holy Spirit upon us, and upon these gifts here offered."* This passage of the Gnostic Mass also corresponds structurally to the "Agnus Dei" of the Roman Catholic Mass.

143This gesture is used in the Roman Catholic Church to signify either grief, penitence or fellowship. It is given in threes when it accompanies the following passages in the Roman Catholic Mass: 1. "Mea culpa, mea culpa, mea maxima culpa. (Through my fault, through my fault, through my own grievous fault.)" 2. "Agnus Dei, qui tollis peccata mundi: miserere nobis. Agnus Dei, qui tollis peccata mundi: miserere

The PRIEST: **O Lion and O Serpent that destroy the destroyer, be mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.**¹⁴⁴

The Consummation of the Elements

The PRIEST joins hands upon the breast of the PRIESTESS, and takes back his Lance.

He turns to the People, lowers and raises the Lance, and makes ✠ upon them.

Do what thou wilt shall be the whole of the Law.

The PEOPLE: **Love is the law, love under will.**

He lowers the Lance, and turns to East.

The PRIESTESS takes the Lance in her right hand. With her left hand she offers the Paten.

The PRIEST kneels.

The PRIEST: **In my mouth be the essence of the life of the Sun.**

He takes the Host with the right hand, makes ✠ with it on the Paten, and consumes it.

Silence.

The PRIESTESS takes, uncovers, and offers the Cup, as before.

The PRIEST: **In my mouth be the essence of the joy of the earth!**

He takes the Cup, makes on the PRIESTESS, drains it and returns it.

nobis. Agnus Dei, qui tollis peccata mundi: dona nobis pacem. (Lamb of God, that taketh away the sins of the world, have mercy on us. Lamb of God, that taketh away the sins of the world, have mercy on us. Lamb of God, that taketh away the sins of the world, grant us peace.)" 3. " Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. (Lord, I am not worthy that thou shouldst enter beneath my roof, but say only the word, and my soul will be healed.)" (Repeated thrice.) It is given once singly, before the following passage: " Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joane, Stephano, etc. (To us also, thy sinful servants, who put our trust in thy countless acts of mercy, deign to grant some share and fellowship with thy holy apostles and martyrs: with John, Stephen, etc.)" As a gesture of grief, it symbolizes pain in the heart; as a gesture of penitence, it symbolizes self-denial; as a gesture of fellowship it symbolizes the bond of brotherly love. Of these three traditional interpretations, only the symbolism of fellowship is pertinent when this gesture is used in the Gnostic Mass.

In the Gnostic Mass, striking the breast occurs in two instances. In the first instance, the Priest strikes his breast, once-- just before addressing the Saints-- whose Essence has already been invoked by the Deacon. In this instance, striking the breast symbolizes fidelity and fellowship with the Saints. The symbolism of fidelity and fellowship is reinforced and extended when all present repeat the gesture, encompassing the entire congregation in the fellowship of Saints. In the second instance, the Priest strikes his breast, evidently thrice, while invoking the Lion and Serpent prior to communion. This time, the people of the congregation do not repeat the gesture. In this instance, the striking of the breast does not symbolize fidelity and fellowship; neither does it symbolize grief or penitence or self-denial, as it does in the Roman Catholic Mass. At this point in the Gnostic Mass, it symbolizes the opening of the heart to receive (or emit) the influence of a particular force being invoked: the force of Baphomet, the Lion and Serpent "that destroy the destroyer," the dialectic union of opposites that conquers death.

In the Roman Catholic Mass, striking of the breast is always performed by gently tapping the breastbone with the tips of the fingers of the right hand, as a gesture of self-denial and humble supplication. Since our purpose is to celebrate our fidelity and to invoke the Lion-Serpent of the Anâhata Chakra, it is permissible to use more vigor when striking the breast in the Gnostic Mass. Personally, I give myself a solid, audible thump with my right fist for the Saints, and with both fists together, simultaneously, for the Lion and Serpent.

¹⁴⁴The Elements being conjoined within the Cup, the Lion and Serpent are called to manifest therein. The Lion is Meithras, the Serpent is Abrasax. Together, they become Chnoubis, the Agathodaimon, the Great Magical Agent: Azoth, Baphomet, Kundalinî, Shakti. The Destroyer is that which imposes limitations. That which destroys the Destroyer is Babalon, ecstasy of experience.

Silence.

He rises, takes the Lance, and turns to the PEOPLE.

The PRIEST: **There is no part of me that is not of the Gods.**¹⁴⁵

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine¹⁴⁶, have been prepared for each one. The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST¹⁴⁷, uttering the same words in an attitude of Resurrection : **"There is no part of me that is not of the Gods."** The exceptions to this part of

145This line comes from the Golden Dawn Adeptus Minor ritual, the Rose Cross degree. It was obtained originally from a line from Chapter 42 (on plate 32) of the Egyptian Book of the Dead, *En aat am-a shu-t em neter*, rendered in modern translations as "there is no member of mine devoid of a God." The following is an extract from Crowley's "Not the Life and Adventures of Sir Roger Bloxam": *See you not how even our dreams, our wishes, all that we are, dates back to hidden ancestor-work? Only the Freudians go not far enough; the glowing seed that made my mind so brilliant had its origin in the Father of all brilliance, Our Lord the Sun. Thus once again, by yet another path, we reach the brave "There is no part of me which is not of the Gods." Rejoice, o brothers, we are altogether of the divine substance. We neither think, nor feel, nor perceive, nor are, any other thing than that all-bounteous, all-beautiful One, that Lord in his splendour and his ecstasy that cometh and goeth in his chariot upon high, giving light and praise, yet neither moveth nor uttereth any Voice! For there is nothing in the Universe that is not of that Unity -- rejoice! rejoice! All paths are spectra, in the prism of consciousness, of that One Light...* The rubric does not call for any response to this declaration from the People. According to Agapé Lodge tradition, the communicant faces the Priestess while speaking these words.

146The words "whole goblet" are a clear indication that each communicant is to receive a full portion of wine rather than a sip from a communal cup. Further, the rubric's use of the word "goblet" is significant -- this is the only place in Liber XV where the word "goblet" is used. The vessel from which the Priest drank his consecrated wine is consistently referred to throughout Liber XV as either "the Cup" or "the Graal" or "the Holy Graal." It is clear that the intention was not to have each communicant drink from the same Cup from which the Priest drank. It is also clear that the wine contained in the individual communicants' goblets is not consecrated wine poured into them from the Priest's Cup, because the Priest has "drained" that Cup during his communion. Therefore, each communicant should be provided with his or her own individual goblet of wine. At Agapé Lodge, the individual goblets were placed on a tray which was placed on the right side of the Altar. The individual goblets of wine may be poured in advance, or at the time of communion, from any appropriate vessel.

Some have argued that the People should communicate from the same Cup as did the Priest in order to effect a Magical Link between the officers and the People; or in order to assure that the People receive the effect of the consecration of the Priest's wine. However, the rubric is clear. Furthermore, the Cakes of Light and the wine received by the People remain, despite such efforts, fundamentally different from those consumed by the Priest. The Cakes of Light consumed by the People are whole, not broken, their wine does not contain the Particula, and their Cakes and wine were treated very differently than those of the Priest during the course of the ceremony.

The actual mechanism by which the Miracle of the Mass is effected is declared in the Creed: "...and, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass." It is the internal Alchemy of each individual communicant which ultimately effects the transmutation of the Elements they consume -- informed and inspired by that Miracle performed by the officers of the ceremony, but not entirely dependent upon it. If the communicants were to wholly rely on the Priest and Priestess to perform, vicariously, the Miracle of the Mass for them, it would be a contradiction of the very words spoken during their own communion: "There is no part of me that is not of the Gods."

147The words "the PEOPLE communicate as did the PRIEST" are sometimes interpreted to mean that the People, during their communion, should attempt to imitate, as much as possible, the actions performed by the Priest during his communion. However, the communion of the People and the communion of the Priest are, in reality, two very different gestures. As we have already seen, the Elements received by the People are qualitatively different from those received by the Priest. They are also received, according to the rubric, from the hands of the Children rather than directly from the hands of the Priestess (and further, according to Agapé Lodge tradition, the People remain below, at the foot of the steps, during their communion). In reality, it is simply impossible for the People to communicate exactly as did the Priest, and any attempt to imitate the communion of the Priest must inevitably fall far short. This poses us a dilemma -- what did Crowley mean when he said, "the PEOPLE communicate as did the PRIEST"? Perhaps this will become clearer if the quote is given in its full context: The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection: "There is no part of me that is not of the Gods."

Thus, taken in context, the passage is actually quite precise. The task of the communicant is simply to consume the Elements offered by the Children and then to utter the specified words in an attitude of Resurrection -- as did the PRIEST. Any additional actions performed, or words uttered, during communion, are superfluous. Agapé Lodge tradition had each communicant remain at the foot of the three steps, consume the Elements in silence, and remain facing the Priestess while uttering the prescribed words in the Attitude of Resurrection. The Priest stood off to the side of the Dais, [NOTE] to allow the communicant and the Priestess to make eye contact. Each communicant then quietly took his or her seat, without any response or comment from the People.

The obvious question, then, is this: if the People face the Priestess during their communion utterance, then why does the Priest face the congregation during his? We believe the reason for this is that the Priest's stated duty is to Administer the Virtues to the Brethren. It is he who must announce to the People that the Work of the Mass has been successfully accomplished, and that they may now partake of the

the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST¹⁴⁸ communicate; or part of the ceremony of marriage, when none other, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty, when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.

The PRIEST closes all within the veil.

The Benediction (Benedictio)

With the Lance he makes ✠ on the people thrice, thus.

The PRIEST: ✠ **The LORD bless you.**

✠ **The LORD enlighten your minds and comfort your hearts and sustain your bodies.**

✠ **The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.**

He goes out¹⁴⁹, the DEACON and Children following, into the tomb of the West.

Music. (Voluntary.)¹⁵⁰

NOTE: The PRIESTESS and other officers never partake of the Sacrament, they being as it were part of the PRIEST himself.¹⁵¹

NOTE: Certain secret formulæ of this Mass are taught to the PRIEST in his Ordination.¹⁵²

Sacrament prepared for them. It is he who must ritually inform them of the words that must be spoken at communion; just as the Deacon ritually led them in giving the appropriate signs. When the Priest makes his communion utterance while facing the People, he is, in fact, discharging these duties. Once discharged, these particular duties do not need to be performed again until the next Mass.

There are groups, however, where the custom is for each communicant to face the rest of the congregation for their utterance. In taking communion, we have done it both ways many times; and we, personally, greatly prefer the Agapé Lodge custom of facing the Priestess to make the utterance. In our view, this custom presents communion as an essentially mystical act, a personal experience of union with the Divine; with the utterance representing a realization of the Moment of Unity, with no consciousness of separate individuality. In contrast, the custom of facing the rest of the congregation for the utterance presents communion as an essentially political act, a public apotheosis, with the utterance representing a proclamation and affirmation of personal divinity as expressed by separate individuality. There is meaning to be found in both customs, and local bodies should be prepared to accommodate communicants who wish to take communion either way. In turn, while attending Gnostic Mass in different areas, communicants should be sensitive to local custom. Which ever direction the communicant faces for the utterance, though, he or she should remain at the foot of the steps throughout.

148At Agape Lodge, the Priest stood off to the side of the High Altar during the communion of the People. I prefer to descend and stand between the Tomb and the Font during their Communion. This aligns the Priest, the Deacon, the Communicant and the Priestess along the centerline of the Temple.

149The virtues having been administered to the Brethren, the Priest has now nothing to do but return to whence he came.

150The Ceremony being over, the People should leave the Temple promptly and silently, while the music is still playing. They may then re-group for an informal reception.

151In an obvious symbolic sense, the interaction of the Priest and Priestess symbolizes the interaction of a man and a woman. However, in another sense, the officers represent different aspects of every man and woman; with the Priest representing the individual, mortal, physical aspect of the human being. The Priest is the only officer who is symbolically born, lives, and dies during the course of the ritual. In this sense, the other officers can be seen to represent specific aspects of the human being that do not require physical nourishment, except as provided indirectly by the Priest.

152Some commentators have alleged that these Certain Secret Formulae are none other than the secrets of the Ninth Degree O.T.O. Obviously, this cannot be the case if the Priest being ordained is not an initiate of the Ninth Degree of O.T.O. However, certain secret formulae of this Mass are set forth in certain of the essays herein.