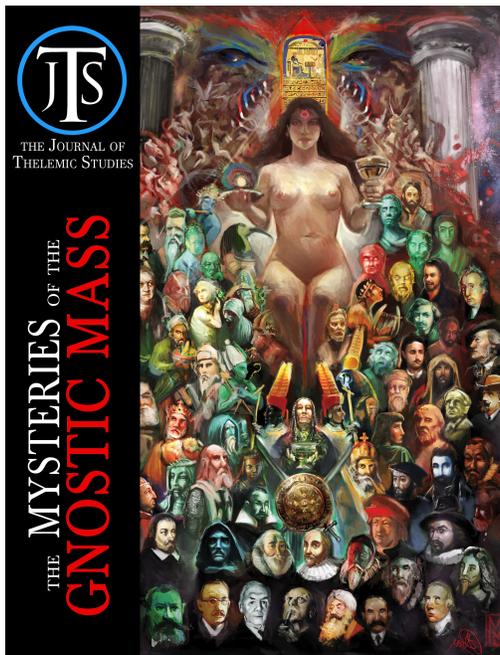


THE JOURNAL OF THELEMIC STUDIES

VOLUME III, NUMBER 1
SPRING 2015EV • ANNO 111EN

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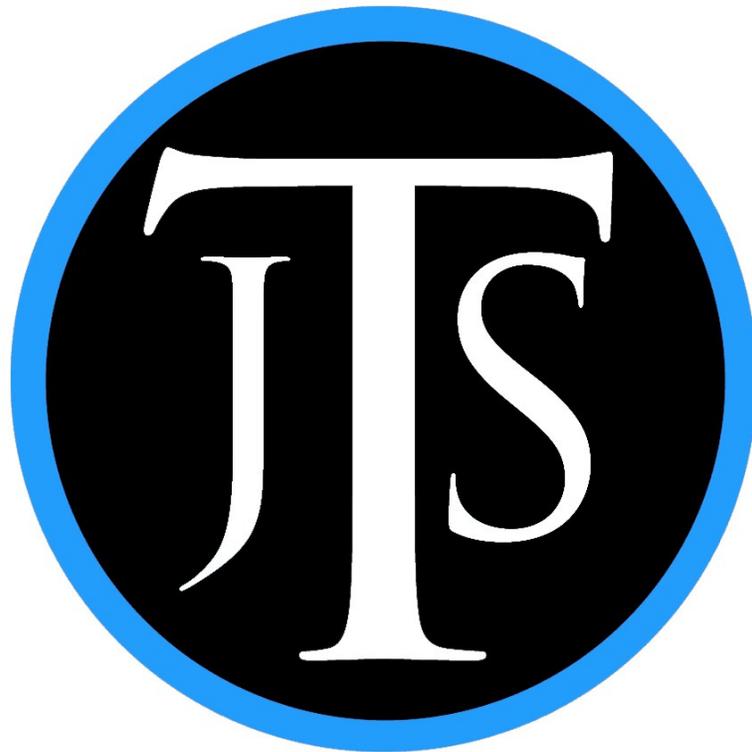


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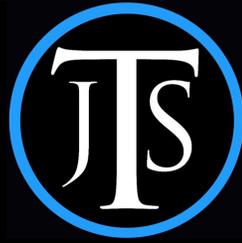
LOVE IS THE LAW, LOVE UNDER WILL.

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THE MYSTERIES OF
THE GNOSTIC MASS



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SPECIAL ISSUE:
THE MYSTERIES OF
THE GNOSTIC MASS



AUMGN. AUMGN. AUMGN.

DEDICATION

This special issue is
dedicated to all
those who have found
Light, Life, Love, and Liberty
in their experience of
this Sacred Rite.

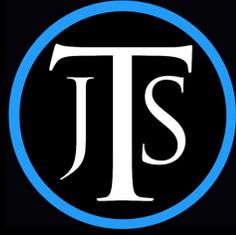
So mote it be.

The opinions of the authors herein are solely their own. They do not represent the opinions of The Journal of Thelemic Studies, Ecclesia Gnostica Catholica, Ordo Templi Orientis, or anyone else.

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Cover art:
“The Gnostic Saints” (2014)
by Mitchell Nolte



THE JOURNAL OF THELEMIC STUDIES

Volume III, Number 1

SPECIAL ISSUE

THE MYSTERIES OF THE GNOSTIC MASS

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INTRODUCTION

BY THE EDITOR

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

The Gnostic Mass is an unimaginably sublime yet unfathomably complex ceremony. The Mass' complexity is open only to those who dare to plunge time and time again into its mysterious depths. On the other hand, the Mass' sublimity is accessible to all: at least to all who can go beyond simply "being at Mass" to *engaging* in the Mass, to becoming part of the archetypal drama that unfolds with each celebration. Then, enfolded in its sublimity, we may hear its mystic callings: Its Law proclaims the Liberty of All. Its Beauty emanates the Love of perfect Understanding. Its Ecstasy celebrates the Sacrament of Life. Its Mysteries contain unending unfoldings of the Light. For those who have allowed themselves to participate consciously in the Gnostic Mass – knowing it to be the sacred manifestation of the Infinite, the Eternal piercing the temporal – they know well its sublimity. And if the Gnostic Mass' sublimity unlocks the Heart, its unfathomable complexity and depth ignite the Mind.

For those interested in understanding symbolism, the Gnostic Mass is a veritable treasure trove. Every little bit of the Mass is a rabbit hole that often goes far deeper than one

might expect. An entire book could (and should!) be written simply on the connections between Wagner's Parsival and the Gnostic Mass, or the meaning of the Words AUMGN and IAO as they are used in the Mass, or the formula of Tetragrammaton as expressed throughout the Mass, and many other things. The depth of potential objects of study and contemplation is truly unfathomable.

Along with the immense amount of possible subjects, there is a corresponding amount of contemporary Thelemites who are engaging with this work. This special issue of *The Journal of Thelemic Studies* is a showcase of a wide variety of writings on the Gnostic Mass. It is meant to be a compendium of various ideas for interested students, as well as a testament to the lively growth of the Thelemic current. Putting this issue together was a special treat to me, as I saw that so many people were zealously enthusiastic about the Mass. There is simply not enough space to contain all the exciting new writing and other work around the Mass that is happening across the entire globe.

We have an amazing selection of material for this issue, so let's get right to it then!

Fraternally,

IAO131



Love is the law, love under will.

ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE.

*Criticize from
a practical
standpoint
O!*

I.

Of the furnishings of the Temple.

In the East, that is, in the direction of Boleskine, is a shrine or High Altar. 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-llys in gold, or a sunblaze, or other suitable emblem.

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

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

Above it is the super-altar, at whose top is the Stéle of Revealing in reproduction, with four candles on each side of it. Below the stéle is a place for the Book of the Law, with six candles on each side of it. Below this again is The Holy Graal, with roses on each side of it. There is room in front of the Cup for the Paten. On each side beyond the roses, are two great candles.

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 superposed 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.

Speaking, the apex of a third triangle is an upright coffin.

(c) Ordo Templi Orientis, courtesy OTO Archives.

Typescript from ~1915, e.v. The note written in the top-right corner is in Aleister Crowley's hand and it reads, "Criticize from a practical standpoint O!"

THE MANIFESTO OF THE GNOSTIC CATHOLIC CHURCH

BY W.B. CROW

Originally written in 1944 by W.B. Crow and approved by Baphomet X°

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

The world has entered (March, 1904) the New Æon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Æon of Isis) and of the Father (Æon of Osiris) are of the past.

Many people have not completely fulfilled those formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for the administration of the Sacraments of the Æon of Horus to those capable of comprehension.

The sexes are equal and complimentary. "Every man and every woman is a star" *AL* 1:3. The priestess must now function as well as the priest.

The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most truly in, the Future.

Love is the law, love under will.

NOTES ON CROW'S MANIFESTO

BY SABAZIUS X^o

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

This manifesto was drafted by Dr. W(illiam) B(ernard) Crow (1895 - 1976) in August 1944, and edited and approved by Aleister Crowley as Baphomet X^o in August and October 1944 for circulation. Crowley corresponded with Crow from May 1944 through September 1947.

Crow, by profession a biology teacher, was also an avid occultist and Theosophist, with a wide range of esoteric and religious interests. In 1939, he founded an eclectic esoteric society called the Order of Holy Wisdom, which claimed to teach the hidden knowledge of the sacred traditions of all nations, past and present. Crow became an author late in his life, and produced such titles as *A History of Magic, Witchcraft and Occultism* [1968], *Precious Stones: Their Occult Power and Hidden Significance* [1968], *The Occult Properties of Herbs* [1969], and *The Arcana of Symbolism* [1979].

Crow's interest in the Liberal Catholic Church led him, in 1943, to be consecrated in the Syrian-Antiochene (Ferrette) succession of *episcopi vagantes* by the Rt. Rev. James Heard. Crow then, as *Mar Basilius Abdullah III*, claimed the title of "Sovereign Prince Patriarch of Antioch." This consecration provided many new opportunities for Crow, and he began to expand his influence. In April 1944, he passed his Apostolic lineage on to Hugh George de Willmott Newman, who then, as *Mar Georgius I*, claimed the titles of Metropolitan of Glastonbury and Catholicos of the West. Around the time of

Newman's consecration, Crow sent Crowley some of his pamphlets, which initiated Crowley's correspondence with him. Crowley, of course, sought to enlist Crow's aid in establishing the Law of Thelema and in promoting O.T.O. and especially E.G.C., and Crow seemed, at least at first, to be interested; although it is unknown whether Crow ever actually became an initiate. There are no surviving records of his initiation, and as late as May 1947, Crowley was suggesting that Crow send his followers to Gerald Gardner to be initiated in O.T.O.

Two documents pertaining to Crow's relationship to O.T.O. and E.G.C. have been circulated in recent years by individuals who oppose the current leadership of O.T.O. One of these documents is purported to be Crow's claim to have been duly "elected" as head of the Rites of Memphis and Mizraim and the Oriental Templar Order in 1948, "in accordance with the constitution and regulations" of the Order, and to have relegated these rites to a sub-division of his own Order of Holy Wisdom. This document makes no mention of Aleister Crowley, Theodore Reuss, or Carl Kellner, or of anything pertaining to Thelema. The document advocates a restoration the original doctrines of the Knights Templars, and it eschews affiliation with any Oriental Templar groups that do not adhere to these original doctrines. In his *A History of Magic, Witchcraft and Occultism*, Crow makes it clear that he does not believe that the original doctrines of the Templars included any teachings regarding sexual magic.

Now, Crowley's documented successor as head of O.T.O. was, of course, Karl Germer. Also, the Constitution of O.T.O. does not prescribe election as the mechanism of succession to the office of O.H.O. Furthermore, before Crow's death in 1976, all authority, title, succession, and archives related to the Order of Holy Wisdom was deeded to his successor W.H.H. Newman-Norton, Mar Seraphim, Metropolitan of the British Orthodox Church. According to correspondence with Mar Seraphim's representative in 1995, Mar Seraphim himself makes no claim of any control over Ordo Templi Orientis, and is personally unaware of any claim of Crow to have succeeded Aleister Crowley as O.H.O. of O.T.O. Since Crow never actively asserted any claim to authority in O.T.O. during his lifetime, and evidently passed no such authority on to his successor, the significance of this document, if any, is moot.

The other document purports to be Aleister Crowley's appointment of Crow as Patriarch of the Thelemic E.G.C., dated August 1944, the same date as the original, rough draft of the Manifesto. This document (which, to my knowledge, is unsigned) contains a number of striking stylistic similarities to Crow's original draft of the Manifesto, but there is no copy of it to be found in the correspondence archive that was made available to O.T.O., nor is there any mention of it, or even any allusion to it, in any of the letters therein, including the two letters from Crowley dated August 1944. The letters in the archive contain considerable discussion of the Manifesto, and one must wonder why such an

important document as a Letter of Patriarchal appointment would go completely unmentioned. Even if this document were valid, which is far from certain, it does not include any statement of abdication of supreme authority in E.G.C., nor does it include any indication that the rights bestowed are, in any way, exclusive. It would, therefore, have constituted an appointment of a subordinate, possibly one of several such. Crow never attempted to activate E.G.C. in England, and never attempted to assert control over it elsewhere, so the significance of this document (if any) is as moot as that of the other document.

“...the time has come for the administration of the Sacraments...”

Crow's original text read, “*The time has come for High Initiates to administer the Sacraments of the Æon of Horus to those capable of comprehension.*” On Crowley's proof copy, he struck out the words “for High Initiates” and wrote in the margin, “*I always dislike dragging in these claims. Besides, quite low initiates can do this work.*”

Interestingly, the words “*the time has come for High Initiates to administer the Sacraments of the Age of Horus*” occur in Crow's alleged Patriarchal appointment document – virtually the same words that Crowley purposely struck from Crow's draft of the manifesto. One can only speculate as to why Crowley would have made this correction in one document but not in the other.

Love is the law, love under will.

THE PURPOSE OF THE GNOSTIC MASS

BY FRATER IAOV

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

*“Nor is it given to any son of man
To hymn that Sacrament, the One in Seven,
Where God and priest and worshiper,
Deacon, asperger, thurifer, chorister,
Are one as they were one ere time began,
Are one on earth as they are one in heaven;
Where the soul is given a new name,
Confirming with an oath the same,
And with celestial wine and bread
Is most delicately fed.”*

–Aleister Crowley, “The Sevenfold Sacrament”¹

The Gnostic Mass – also known as “Liber XV: Ecclesiæ Gnosticæ Catholicæ Canon Missæ”² or the Canon of the Gnostic Catholic Church – was written by Aleister Crowley in 1913 to be used by Ecclesia Gnostic Catholica, the ecclesiastical arm of Ordo Templi Orientis. Though it is similar in some ways to the Mass of previous churches, it is written to conform with the Law of the New Aeon, “Do what thou wilt shall be the whole of the Law.”³ Crowley wrote in his *Confessions* about the Mass:

“Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done by ceremonial means. I wished therefore to construct a ritual

through which people might enter into ecstasy as they have always done under the influence of appropriate ritual. In recent years, there has been an increasing failure to attain this object, because the established cults shock their intellectual convictions and outrage their common sense. Thus their minds criticize their enthusiasm; they are unable to consummate the union of their individual souls with the universal soul as a bridegroom would be to consummate his marriage if his love were constantly reminded that its assumptions were intellectually absurd. I resolved that my Ritual should celebrate the sublimity of the operation of universal forces without introducing disputable metaphysical theories. I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science. On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity.”⁴

From this quotation we can see several elements of Crowley's intention behind writing this ritual: (1) Humanity requires a way to satisfy the religious instinct, which may be done ceremonially. (2) The ritual should allow people to enter into ecstasy. (3) The ritual should

¹ Found in *The Equinox III:1*, also known as “The Blue Equinox.”

² The text can be found in *The Equinox III:1* and *III:10* as well as most copies of *Liber ABA*.

³ *Liber AL*, I:40.

⁴ *Confessions*, chapter 73.

celebrate the sublimity of the operation of universal forces. (4) The ritual should not shock our intellectual convictions or outrage our common sense. (5) It should not introduce disputable metaphysical theories nor imply any statement about nature that would not be endorsed by a scientist. Crowley also wrote:

*“The world needs religion. Religion must represent Truth, and celebrate it. This truth is of two orders: one, concerning Nature external to Man; two, concerning Nature internal to Man. Existing religions, especially Christianity, are based on primitive ignorance of the facts, particularly of external Nature. Celebrations must conform to the custom and nature of the people. Christianity has destroyed the joyful celebrations, characterized by music, dancing, feasting, and making love; and has kept only the melancholy. The Law of Thelema offers a religion which fulfills all necessary conditions.”*⁵

This quotation also gives further information: (1) An affirmation of the need to satisfy the religious instinct. (2) Religion should represent and celebrate Truth of both internal and external Nature. (3) Previous religions (specifically Christianity) are ignorant of Truth, especially of external Nature. (4) Religious celebrations must conform to the custom and nature of the people. (5) The New Aeon requires joyful celebrations characterized by music, dancing, feasting, and making love, not celebrations characterized by melancholy since we acknowledge that “Existence is pure joy.”⁶

We can see that there is a consistent intention behind the Gnostic Mass:

⁵ *The Equinox III:1*, “Editorial.”

⁶ *Liber AL vel Legis II:9*.

Its Rationale:

- Humanity requires a way to satisfy the religious instinct, which may be done ceremonially.

Its Purpose:

- The ritual should allow people to enter into ecstasy.
- The ritual should celebrate the sublimity of the operation of universal forces.
- The ritual should represent and celebrate Truth of both internal and external Nature.

The Proper Attitude:

- The ritual should be a joyful celebration, not melancholic. (“Existence is pure joy... Let the rituals be rightly performed with joy & beauty!”⁷).

Cautions:

- The ritual must celebrate Truth accurately.
- The ritual should not shock our intellectual convictions or outrage our common sense.
- It should not introduce disputable metaphysical theories nor imply any statement about nature that would not be endorsed by a scientist.

Aside from this, there are other considerations which help to illuminate the purpose of the Gnostic Mass. Firstly, the Gnostic Mass serves a practical purpose of being the primary public interface of the Order (the O.T.O.). It is celebrated publicly at virtually every O.T.O. body on a regular basis and is often the first event or contact that newcomers have with the Order. In this way, it serves to (a)

⁷ *Liber AL vel Legis II:9, II:35*.

introduce outsiders to the Order, (b) display its Mysteries in veiled symbolism insofar as it conceals the IX° secret⁸, and (c) satisfy the religious instinct of the people through ceremonial means that is accessible to everyone insofar as it is a public ritual.

Secondly, the Gnostic Mass is a Eucharistic ritual. Crowley counsels, “Neglect not the daily Miracle of the Mass, either by the Rite of the Gnostic Catholic Church, or that of the Phoenix.”⁹ This “Miracle of the Mass” is the Eucharist, celebrated in both “the Rite of the Gnostic Catholic Church,” i.e. the Gnostic Mass, as well as “that of the Phoenix,” meaning “Liber 44: The Mass of the Phoenix.”¹⁰ This “Miracle of the Mass” is mentioned within the Gnostic Mass itself in the Creed that is recited at the beginning of the ritual, “And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.” The Mass as a Eucharistic ritual is therefore a transmutation of material into spiritual substance. As the Master Therion explains:

“One of the simplest and most complete of Magick ceremonies is the Eucharist. It consists in taking common things, transmuting them into things divine, and consuming them. So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows. Take a substance

8 “The Gnostic Mass is the central ceremony, both public and private, of the O.T.O. The reason that it is the central ceremony of the O.T.O. is simply because it is the ritualized enactment of the Order’s supreme Secret of magick. That Secret emanates from the Sovereign Sanctuary of the Gnosis, the Ninth degree.” –Lon Milo DuQuette IX°, Archbishop of Ecclesia Gnostica Catholica, in the “Miracle of the Mass” segment of *Speech in the Silence*, a podcast on Thelema: <<http://www.speechinthesilence.com>>

9 *Liber Aleph*, chapter 16 “De Cultu.”

10 The text of this ritual can be found in *The Book of Lies*, chapter 44.

symbolic of the whole course of nature, make it God, and consume it... The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.”¹¹

It should be abundantly clear that Eucharistic magick was held in high regard by Crowley and seen as being of supreme importance. Crowley gives a further explanation:

“Our spiritual consciousness acts through the will and its instruments upon material objects, in order to produce changes which will result in the establishment of the new conditions of consciousness which we wish. That is the definition of Magick. The obvious example of such an operation in its most symbolic and ceremonial form is the Mass. The will of the priest transmutes a wafer in such wise that it becomes charged with the divine substance in so active a form that its physical injection gives spiritual nourishment to the communicant.”¹²

Essentially, the Eucharistic ritual of the Mass in its most basic form involves the transmutation of material into divine substance which is then consumed, filling the communicant with God and leading eventually to the communicant becoming God (“God manifest in flesh will be his name” as the previous quotation

11 *Magick in Theory & Practice*, chapter 20 “Of the Eucharist and of the Art of Alchemy.”

12 *Confessions*, chapter 14.

states).

By understanding the purpose of this ritual and celebrating it as it was intended by its author, we may engage in its Mysteries more consciously. In this way, our bodies may be energized by the Eucharistic elements that have

been transformed into spiritual substance, our minds may be guided by our knowledge and understanding of this gnostic rite, and the flames of our spirit may be kindled to be consumed in Truth, for this ritual may lead us to that certain spiritual consciousness whereby we may proclaim that we *are* the Truth.

Love is the law, love under will.



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CONDITIONS FOR EUCHARISTIC MAGICK

BY TAU POLYPHILUS

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

*“With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are. **Chastity** is a condition; **fasting** for some hours previous is a condition; an earnest and continual **aspiration** is a condition. Without these antecedents even the Eucharist of the One and Seven is partially — though such is its intrinsic virtue that it can never be wholly — balked of its effect.” —Aleister Crowley, *Magick: Book Four**

These conditions are given as applicable to any Eucharistic magick whatsoever. They would be pertinent to the lay communicant in the Gnostic Mass, just as well as the priest. They would also apply to the Mass of the Phoenix and other magical operations in which the procedure “consists in taking common things, transmuting them into things divine, and consuming them.”¹³

Note that when Crowley writes of “the Catholic Church,” he is indicating the Church of Rome in the early years of the first Thelemic century. He is therefore referencing the traditions maintained prior to the Second Vatican Council, which voided or marginalized some of the ritual traditions supporting that church’s Eucharist. In a footnote to the text above, Crowley also instructs the student to consult “the Roman Missal, the Canon of the Mass, and the chapter of ‘defects.’” The latter document specified appears to be the Roman Papal bull *De Defectibus*, which itemizes defects in the performance of the Roman Mass, along with their consequences and remedies, if any.

So, with reference to those Roman

¹³ *Liber ABA*.

sources, and to Crowley’s various writings, we should be able to get a fairly detailed idea of these three central prerequisites for Eucharistic magick.

The first condition is **chastity**. We are immediately warned by a footnote in *Magick* that, “The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.” Since Crowley is emphasizing the special sense of the term in its use “by initiates,” we may safely disregard the Roman Church resources on this particular count.

In the chapter “On Chastity” in *Liber Aleph*, Crowley advises that “Love is an Expression of the Will of the Body,” and that chastity consists in maintaining the purity of that expression, through fervency, firmness, and stability. Further, in *Little Essays Toward Truth* he writes that “Chastity may thus be defined as the strict observance of the Magical Oath; that is, in the Light of the Law of Thelema, absolute and

perfected devotion to the Holy Guardian Angel, and exclusive pursuit of the Way of True Will.”

In our Gnostic and Catholic Church, clergy have taken magical oaths under the rubric of our holy orders, our ordination being an initiatory passage into the chastity of the Church’s Eucharistic mystery. But members of the laity, and even skilled magicians who are not formally affiliated with the Church, can cultivate the required chastity in the context of the Gnostic Mass—by observing and applying their own obligations and consciousness of the Great Work as communicants.

Insofar as chastity “is connected only by obscure magical links with the sexual function,”¹⁴ it depends on the free erotic vitality of the individual. The libidinal condition of the Eucharistic operator should not be weakened by either denial or satiety. In this respect, it is important to consider the preeminent idiosyncrasy of sexual appetite. Only the operator can judge what sexual situation best facilitates his or her own chastity. The idea of *sublimating* the erotic force into the ceremonies, as implicitly advanced by those sacramentary bodies that require celibacy of their priests, is actually incorrect by an angle of 90°. The strength of the sexual charge *induces* a Eucharistic current perpendicular to the libidinal circulation.

Taken as a whole, the magical concept of chastity may be summarized by the opening of Psalm CXIX: *Beati quorum via integra est: qui ambulant in lege domini.* “Blessed are those who are whole in the Way, who walk in the law of the Lord.” The chaste magician has *integrity*, in the literal sense of “wholeness.” The magician’s entire being is dedicated to the work, and this commitment is a dynamic walking of the Way, not a static position of timid “purity.” The Lord is

¹⁴ *Little Essays Toward Truth.*

the personal genius or Holy Guardian Angel of the magician, and his law is Do what thou wilt.

On the topic of **fasting**, the Roman Church has changed its rules and standards for the Eucharistic fast over time, with some traditions and customs particular to certain countries or orders within the church. In *De Defectibus* the stipulations for fasting are classed under “Defects of the disposition of body”:

“28. If a priest has not been fasting for at least one hour before Communion, he may not celebrate. The drinking of water, however, does not break the fast.

29. The sick, even though they are not bed-ridden, may take non-alcoholic liquids as well as true and proper medicine, whether liquid or solid, before the celebration of Mass, without any time limit.

30. Priests who can do so are earnestly invited to observe the ancient and venerable form of the Eucharistic fast before Mass.”

The “ancient and venerable form” dictates that fasting would commence on the midnight before the celebration of Mass. During the last century, the Roman Church has shown an inclination to lessen the severity of requirements for fasting, particularly with respect to evening Masses. Pope Paul VI is said to have reduced the fasting requirement for priests to a mere fifteen minutes under some circumstances.

In *Magick*, Crowley writes that the “Ancient Magicians” engaged in rigorous fasting “so that the body itself might destroy anything extraneous to the bare necessity of its existence.” But he claims that modern sophistication permits the neglect of such an “external” regimen, in favor of the most scrupulous “internal purification”: “We may eat meat, provided that

in doing so we affirm that we eat it in order to strengthen us for the special purpose of our proposed invocation.”¹⁵

In my own practice, I have found that an actual fast of about four waking hours is optimal. Such a rule should be adjusted for the health and metabolism of the individual magician, through trial and experience. The fast should permit a full digestion of prior meals, so that the Eucharist is consumed on an empty stomach. A slight conscious hunger can be an asset in the execution of Eucharistic magick, but the fast should not be taken to the point that weakness ensues, or that a deficiency of blood sugar creates irritability or loss of concentration.

For Christians the fast is colored by the notion of a penitential observance, which does not apply to the Thelemic magician. Moralistic arguments regarding the subjugation of concupiscence are also quite irrelevant to our Eucharist. Instead, the essence of the fast is informed by the idea presented in the creed of *Liber XV*, which equates the Miracle of the Mass with the metabolic transformation of food and drink into human activity and experience, i.e. “spiritual substance.” By observing a Eucharistic fast, the food and drink of the ceremony is distinguished as its own meal, a sacred feast set apart and specifically devoted to conscious prosecution of the individual’s spiritual work. The fast promotes an awareness of both the sacramental substances and the magician’s own body as vehicles of the divine force.

The condition of earnest and continual **aspiration** is in some measure addressed by the section on “Defect of intention” in *De Defectibus*:

“23. *The intention of consecrating is required. Therefore there is no*

¹⁵ *Liber ABA*.

consecration in the following cases: when a priest does not intend to consecrate but only to make a pretense; when some hosts remain on the altar forgotten by the priest, or when some part of the wine or some host is hidden, since the priest intends to consecrate only what is on the corporal; when a priest has eleven hosts before him and intends to consecrate only ten, without determining which ten he means to consecrate. On the other hand, if he thinks there are ten, but intends to consecrate all that he has before him, then all will be consecrated. For that reason every priest should always have such an intention, namely the intention of consecrating all the hosts that have been placed on the corporal before him for consecration.”

This passage is especially pertinent with respect to the issue of “earnestness.” A mere pretense of enacting the ritual, whether to impress others, to provide for their instruction, or as a deliberate deception, will not suffice to effect consecration. Note also that for clergy to reduce Eucharistic ceremony to pretense is a violation of sacerdotal chastity as defined above.

Continuity of aspiration is closely related to its earnestness. Continuous aspiration must be an inherent development of the ongoing spiritual condition of the magician. It cannot be a provisional or experimental attitude. It cannot be feigned or temporarily posited. Many questions in a Eucharistic ritual may be resolved on a provisional basis, but not the central aspiration of the magician.

The “Defect of intention” passage contains one additional point which merits discussion:

“26. *It may be that the intention is not actual at the time of the Consecration*

because the priest lets his mind wander, yet is still virtual, since he has come to the altar intending to do what the Church does. In this case the Sacrament is valid. A priest should be careful, however, to make his intention actual also.”

This loophole of “virtual intention” would certainly not apply to a solo Eucharist like the Mass of the Phoenix. Nor would it apply to the priest’s own communion in the Gnostic Mass, since our magick does depend on the practitioner’s puissance, rather than an alleged transmission of god-given authority embodied in “what the Church does.” But this possibility of “virtual intention” suggests, and appropriately so, that the efficacy of the Eucharist for a congregation may be somewhat independent of a failed (and thus “virtual”) intention of the priest. A magician communicating as a member of the congregation could receive a full Eucharistic benefit as long as his or her own actual intention were fully formed and maintained. Thus, for the individual communicant, the communicant’s intention can be taken to “override” that of the Mass officers when considering the benefit to that communicant. This consideration becomes especially apt, when considering the need for aspiration appropriate to the individual’s state of attainment.

In his discussion of the Holy Oil in *Magick*, Crowley distinguishes between aspiration on the one hand, and mere spiritual ambition on the other. Ambition may be directed to further attainment by development of the magician’s knowledge and abilities, but aspiration requires an orientation to something which is other and beyond the aspirant. The first aspiration of the true magician is to the Knowledge and Conversation of the Holy

Guardian Angel. The aspiration of the adept who has attained to that Knowledge and Conversation will then be to the interior church, the illuminated brotherhood which Thelemic scriptures figure under the image of the City of the Pyramids. Those who have taken their places in the City of the Pyramids aspire to the magick progress and transformation of humanity as a whole. These stages are the aspirational sequence described in Crowley’s theories of magick, although precocious operators may aspire beyond their grade, and other aspirations may be the basis for the work of magicians laboring outside of the categories defined by those theories.

The fulfillment of the three foregoing conditions does not guarantee the efficacy of Eucharistic ceremony, but they provide the magician with an essential foundation for that work. They can be figured under the formula of the masculine trinity of Father, Son, and Interior Spirit, where:

- The Father is the Sun, the Egyptian *Ra*, the central aspiration of the magician, the radiant heart fueling the magick.
- The Son is Mars, the Egyptian *Hoor*, the chastity of the magician, the vigilant and fervent limbs defending the magick.
- The Spirit, *Khuit* in Egyptian, is the Eucharistic fast, the balanced appetite of the magician, the warm and eager blood circulating the magick.

Ο ΠΑΤΗΡ ΕΣΤΙΝ Ο ΥΙΟΣ ΔΙΑ ΤΟ ΠΝΕΥΜΑ ΑΓΙΟΝ. ΑΥΜΙΝ. ΑΥΜΙΝ. ΑΥΜΙΝ.

May the observance of these conditions inspire, fortify, and fructify our magicks, in the name of IAO.

Love is the law, love under will.

ON THE FORMULA OF THE GNOSTIC MASS

BY SOROR MATHEIS & FRATER JONES

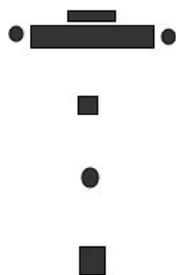
Originally published in the Summer 2007 e.v. issue of the Coph Nia "Wand".

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

*"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 Chokmah 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." – Soror Helena & Tau Apiryon, *Mystery of Mystery**

The layout of the Gnostic Mass Temple, set forth in "Of the Furnishings of the Temple"¹⁶ clearly delineates the Tree of Life as explicated by Golden Dawn and used by Crowley. And though this is supported by the placement of the Solomonic pillars, traditionally used in Hebrew Qabalah, to indicate Severity and Mercy, in this schema only the Sephiroth of the Middle Pillar are fully elaborated by physical objects within the Temple structure itself (cf. The Layout of the Temple, below).

The pillars or pylons that stand aside the main altar represent Binah and Chokmah of course but this symbolic relationship does not itself extend below the abyss. This would seem to leave Chesed, Geburah, Netzach and Hod unaccounted for, at least so far as their stations are concerned. Where then are the remaining Sephiroth of these pillars? How are they and their functions represented in the Mass? Did Crowley just leave



The Layout of the Temple

them out? We propose that the answers to these questions lie in the offices of the Children¹⁷ and that a close reading of the rubric of the Gnostic Mass will clear up all of these ambiguities.

Let us first examine these seemingly missing Sephiroth in light of their traditional Golden Dawn attributions as expressed in *Liber 777*. The Tree of Life itself is composed of vertical and horizontal components, and each Sephira is connected to others by paths. The lowest tier of the horizontal components is one that is seemingly not expressed in the physical layout of the Gnostic Mass temple, that of Hod and Netzach. But if we examine the elemental attributions of these Sephiroth we can see that their function is clearly expressed in the mechanics of the Gnostic Mass by the children. Hod is given the elemental attribution of water and Netzach that of fire. This often seems strange considering the symbolism of these spheres and their planetary correlations, but it is based on the typically ordinal valuation¹⁸ that permeates the Golden Dawn

¹⁶ *Liber XV*, section I.

¹⁷ *Liber XV*, section II.

¹⁸ See Crowley's notes to Column XI in *777*.

system and, as *Liber 777* indicates, it was clearly in Crowley's mind and thus we can safely assume that any attribution of these positions would reflect that attribution.

When the Priest is purified and consecrated by the Priestess, the Negative Child brings the water from the position of Hod (ruled by water¹⁹) and the Positive Child brings the fire, from the position of Netzach (ruled by fire²⁰). Again when the Priest in turn purifies and consecrates the Priestess, the Children have assumed their respective positions at Geburah and Chesed. The Negative child provides the water for purification from Chesed (ruled by water²¹) and the positive child provides the burning incense from the position from the position of Geburah (ruled by fire²²). Until the conclusion of the Mass the Children stand representing their respective Pillars (save when they accompany the Priest).

At the Consummation of the Elements²³ the Children serve to carry the consecrated elements across the abyss, the Negative Child in Chesed serving as the cup bearer and the Positive Child in Geburah bearing the Paten. Chesed, as we have seen before, is ruled by water and so the office of the Negative Child, as cup-bearer, is completely natural and appropriate. The Positive Child's office in offering the Cake of Light is somewhat more complex. It must be remembered that while the nature of the host is passive and earthy, it contains the fiery oil of Abramelin and symbolically represents the seed of the Priest (the ' or fiery aspect of יהוה) with which he inseminates the Cup via the Lance or Spear.²⁴

19 777, col.XI, line 8.

20 777, col.XI, line 7.

21 777, col.XI, line 4.

22 777, col.XI, line 5.

23 *Liber XV*, section VIII.

24 777, col.XLI, line 5.

Much debate surrounds the importance of the use of the offices of the Children in the Gnostic Mass, but it should now be clearly understood that without the function of their particular offices; the entire symbolism of the Tree of Life, so central to the mystery of the Mass, is in many ways nullified and left incomplete. Likewise if the Priestess and Deacon assume these offices, several symbolic and magical problems arise. First each congregant is thrust across the abyss during the act of taking communion. This may be somewhat nullified in the case of the clergy, who are used to symbolically taking this action in the course of their normal liturgical practice, but it subjects regular congregants to magical forces for which they may not be prepared or trained, and it denies them the advantage of the ecclesiastical function, whose purpose is to bring this blessing from above for their benefit. It also denies the Deacon his proper function, at Tiphareth, in marshaling the congregation, symbolically revolving about the Sun, which he thereat represents, and symbolically forcing the congregants to wander in darkness toward the altar. Hopefully these arguments make clear the duties, responsibilities and importance of the office of Children in the Gnostic Mass. In all it would seem proper and beneficial for both the liturgical and magical purposes of the ritual to use Children in their proper offices as set forth by Aleister Crowley in his foundational text for the performance of this ritual, central to both the *Ordo Templi Orientis* and the *Ecclesia Gnostica Catholica*.

Love is the law, love under will.

A STRUCTURAL MODEL OF THE COLLECTS

BY CRAIG BERRY

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

The seventh Collect of the Gnostic Mass invites us to subdivide the universe into “Mysterious energy, triform” and “mysterious matter in fourfold and sevenfold division.” The subdivisions of matter total to eleven, which is of course the number of the Collects themselves. This inspired me to investigate whether the Collects could usefully be mapped onto the divisions of energy and matter described by the seventh Collect.

Obviously, significant sets of three, four, and seven entities are extraordinarily common in the western esoteric tradition, and in the broader mythology from which it draws. However, for our purposes here, it is most productive to ascribe them as follows:

- The three alchemical principles: Salt, Sulphur, and Mercury.
- The four elements: Fire, Water, Air, and Earth.
- The seven traditional planets: Sol, Luna, Mercury, Venus, Mars, Jupiter, and Saturn.

Mappings onto any other attributions of the same numbers is generally straightforward.

The last four Collects form an obvious coherent subset, devoted to the cycle of human life, so it seems reasonable at the outset to assign them to the elements. There are a number of ways this could be done which would be symbolically satisfying, but my own preference is

- 8th Collect – Birth = Air
- 9th Collect – Marriage = Fire
- 10th Collect – Death = Water
- 11th Collect – The End = Earth

Among other things, this creates a directional cycle clockwise from the East when using Golden Dawn directional attributions for the elements.

We must then decide how to assign the seven planets to the remaining seven Collects. Two of our choices are trivial - “The Sun” and “The Moon”. Given the close magical connection between planetary Saturn and all the forms of Earth (see e.g. the dual attributions of the 32nd path in Qabalah), assigning Saturn to “The Earth” seems warranted as well.

“The Saints”, with its stress on “the might of man” and exclusively male list of Saints, seems a clear choice for Mars. Similarly, “The Principles” is extremely Mercurial in its delight in analysis and movement. This leaves us with Jupiter and Venus, which align naturally with “The Lord” and “The Lady”.

What, then, of the alchemical principles? There are no leftover Collects for them, so we will have to overlay them onto three Collects which already have planetary assignments. A symmetrical arrangement seems most probable, meaning that one of them will land on the sixth Collect, “The Earth” – and Salt is the clear choice for that correspondence. Similarly, we already

have planetary Mercury assigned to the adjoining seventh Collect, so it would seem simplest to place alchemical Mercury there as well. And in the symmetrically corresponding position on the

other side of “The Earth” lies the fifth Collect, “The Saints”, which is as good a fit for Sulphur as it is for Mars. Our table of correspondences now looks like this:

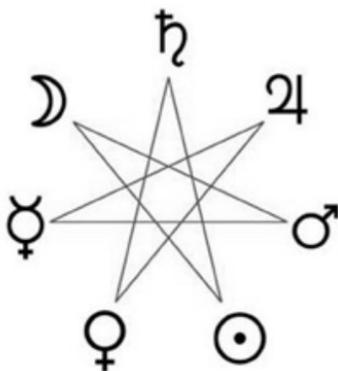
Collect	Planet	Principle	Element
The Sun	Sol		
The Lord	Jupiter		
The Moon	Luna		
The Lady	Venus		
The Saints	Mars	Sulphur	
The Earth	Saturn	Salt	
The Principles	Mercury	Mercury	
Birth			Air
Life			Fire
Death			Water
The End			Earth

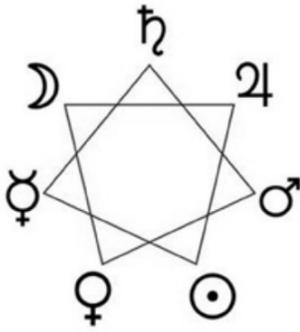
This is a satisfying arrangement, and certainly seems to fulfill the terms laid out in the seventh Collect. But the order of the planets is puzzling. One would hope that there would be some rhyme or reason to their sequence.

For example, starting at Sol (Sunday) and moving three positions clockwise leads to Luna (Monday), from there, moving three more positions clockwise arrives at Mars (Tuesday), and so on through the week. This arises as a natural consequence of there being three full cycles of the seven planetary hours in each day, with three hours left over ($3 \times 7 + 3 = 24$); thus each new day starts with a planetary hour three positions clockwise around the circle from the previous one.

When dealing with arrangements of the planets, it is often useful to consider the traditional sequence of planetary hours: Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. If one arranges these in a circle and links the planets corresponding to the successive days of the week, this heptagram emerges.

Obviously, that heptagram (and the “move three positions clockwise” rule underlying it) does not resemble the sequence we have ascribed to the first seven Collects—but it turns out that another one works perfectly. If we use the rule “move two positions counterclockwise” (or equivalently, “move five positions clockwise”), a new heptagram emerges.





Starting at Sol (“The Sun”), we go counterclockwise two positions to Jupiter (“The Lord”), then two more to Luna (“The Moon”), and so on through the first seven Collects.

There is an implicit cycle here; once we arrive at Mercury (“The Principles”), another two positions counterclockwise brings us back to Sol, and the whole sequence begins again. Given that we already identified a directional wheel with the elements, and that the three alchemical principles are very commonly depicted as occupying the

rim of a turning wheel, it is satisfying and consistent to discover that the planets are joining in the circular dance as well.

Finally, the particular heptagram described by the sequence of the first seven Collects is the Star of BABALON, the feminine force identified in the Creed as being cognate with the Earth, birth, and death – and hence manifestation. How appropriate to find the imprint of the Mother, Latin Mater, root of the word “matter”, on the sevenfold division of matter!

It is impossible to know whether Crowley intentionally included any of this symbolism in the Mass. Fortunately, this question is of little importance. We, as the current celebrants and custodians of the Mass, are free (and also obligated) to give it meaning ourselves. May the many meanings of the Mass spur you to excel in Life and Joy.

Love is the law, love under will.



*Horizon Lodge, Ordo Templi Orientis - Seattle, Washington.
Photograph by Sean Hester, used with permission.*

BOOK 15: THE NUMBER OF UNION

BY FRATER DAM-’-AATI

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

Crowley chose XV, or 15, as the number of the Book (“Liber”) of the Gnostic Mass. There is always a specific reason for the number associated with each text, and if you look just a little bit, a lot can be found. If we look at Crowley's essay “Gematria”²⁵ we find, “15. IH, Jah, one of the ineffable names; the Father and Mother united.” The first two meanings are (A) a name of God and (B) Father and Mother united.

A) IH, or “Jah,” is one of the “ineffable names” of God. This is the “one secret and ineffable LORD” from the Creed, “our Lord in ourselves whose name is Mystery of Mystery” from the Priest's speech on his third step before opening the veil, and the “Lord secret and most holy, source of light, source of life, source of love, source of liberty” from the Collects. It is a name of the Highest God who is also our Inmost Self. This LORD is invoked explicitly and constantly throughout the entire Gnostic Mass.

B) Father and Mother united refers to the formula of the Tetragrammaton, the four-lettered name of God transliterated as IHVH or YHVH (Yod, Heh, Vav, Heh). In this formula, Y is the Father/Chokmah, M is the Mother/Binah, V is the Son/Tiphareth, and Final H is the Daughter/Malkuth. In terms of magical weapons, Y and H are the Lance and Cup, which are also the “weapons” of the Priest (Y or I, the Father) and Priestess (H, the Mother), respectively. Y/Father and H/Mother become “united” and produce a Child, V/Son, the Sun.²⁶ Y/Father and H/Mother (15) come together (1+5) to make the

Son/V (6). This is seen in ceremonial-dramatic form in the Mass, most explicitly when the Lance enters the Cup to give her the “particle” in orgasm (“HRILIU”). The Lion and Serpent “that destroy the destroyer”²⁷ is then invoked. Each communicant, partaking of the two-fold Eucharist and declaring “There is no part of me that is not of the Gods” is that Son, a God, the Lion and the Serpent, the Child Horus of Babalon/Nuit (Priestess) and Beast/Hadit (Priest). Father and Mother united shows us that this God is neither masculine nor feminine but Two-in-One, transcending opposites and all dualities. The most recognizable example of this is Levi's drawing of Baphomet who combines masculine and feminine elements in one Being.

This name of God, IH or Jah, is mentioned in both “Sepher Sephiroth” and *Magick in Theory & Practice* as “the Monogram of the Eternal,” which leads into the next major aspect of the number 15. 15 relates to Atu XV: The Devil in the Tarot and is explicitly associated with “the Monogram of the Eternal,” Jah, when Crowley writes of this Devil in *Magick in Theory & Practice*:

“The Devil’ is, historically, the God of any people that one personally dislikes. This has led to so much confusion of thought that THE BEAST 666 has preferred to let names stand as they are, and to proclaim simply that AIWAZ – the solar-phallic-hermetic ‘Lucifer’ is His own Holy Guardian Angel, and ‘The

²⁵ Can be found in *777 and Other Qabalistic Writings*.

²⁶ Y = 10, H = 5, and together they are 15.

²⁷ From the Mystic Marriage and Consummation of the Elements near the end of the Gnostic Mass.

Devil' SATAN or HADIT of our particular unit of the Starry Universe. This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade 'Know Thyself!' and taught Initiation. He is 'the Devil' of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection. The number of His Atu is XV, which is Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space. He is therefore Life, and Love. But moreover his letter is Ayin, the Eye; he is Light, and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty." (emphasis added)

This paragraph identifies the Devil with Aiwaz, Satan, Hadit, the serpent in the Garden of Eden, "The Devil" of the Tarot, Baphomet, the alchemical Androgyne. They are "Yod He, the Monogram of the Eternal, the Father one with the Mother, the Virgin Seed one with all-containing Space." This is "the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET,"²⁸ the child that is created by Father and Mother, the Eucharist that is consumed by the communicants, and therefore the communicants themselves. Consider how the Lion-Serpent in the image is balanced by the Sun and Moon, i.e. it arises with the conjunction of the Mother and Father principles. Just as Hadit proclaims, "I am alone: there is no God where I am,"²⁹ each Communicant proclaims their own Godhead after consuming the Eucharist and saying, "There is no part of me that is not of the gods." Atu XV: The Devil depicts (in the background) the union of the Pillar/Phallus and the Ring of Nuit/Yoni, the conjunction of whom

28 From the 3rd line of the Creed of the Gnostic Mass.

29 *Liber AL vel Legis* II:23.

creates the Goat/Baphomet as the Two-in-One God of Generative power; he is "Horus come to full growth."³⁰

Yod and Heh also represent the union of the soul and God (as it is said), the "Virgin Seed one with all-containing Space," and therefore represents the union of opposites in general. This symbolically refers to the union of ego and non-ego, subject and object, in samadhi. Crowley writes, "The Yod and the He combine, the Father and Mother unite, to produce a son, Vau. This son is the exalted state of mind produced by the union of the subject and the object. This state of mind is called Samadhi in the Hindu terminology."³¹ The Gnostic Mass is therefore also a symbolic representation of the union of Hadit (Priest) and Nuit (Priestess) to produce Ra-Hoor-Khuit, the Sun, the state of samadhi or union with God or non-duality (or plenty of other names).

The union of the Lance and the Cup as the Father and Mother united (the Father "dying" in orgasm in the Mother; the ego is dissolved in the Absolute in Crossing the Abyss; "Jesus,' slain with the Lance, whose blood is collected in a Cup"³²) are the Greater Mysteries. The Lesser Mysteries are those of the Sword and Disk. The Sword and the Disk are the Mind and Body and refer to the Miracle of Incarnation, the cycle of Birth-Life-Death that is celebrated in O.T.O.'s Man of Earth degrees, which Crowley connects with "On, Oannes, Noah, and the like."³³ One could oversimplify and say the Lesser Mysteries are how a God becomes Man through

30 *Magick in Theory and Practice*, chapter 5 "The Formula of I.A.O."

31 *Eight Lectures on Yoga*, "Yoga for Yellowbellies," "First Lecture," paragraph 3.

32 New Comment to *Liber AL*, I:7.

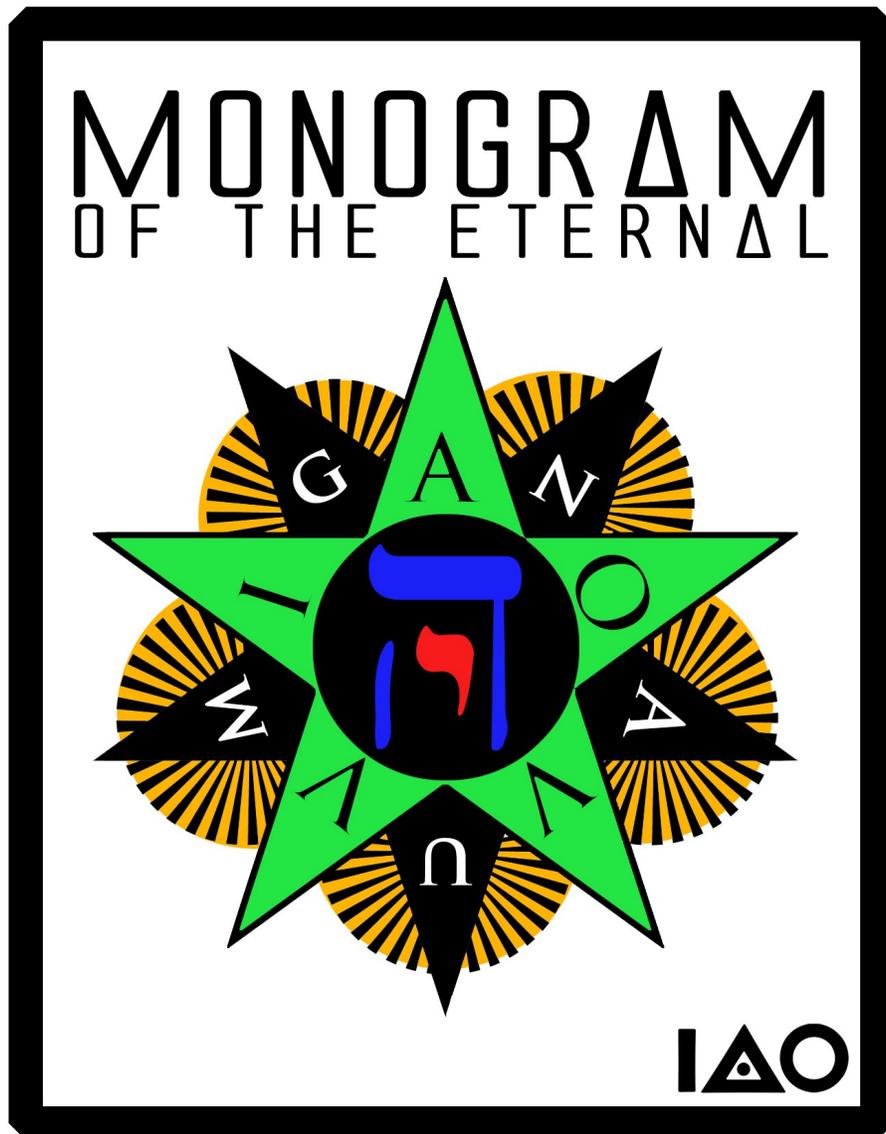
33 New Comment to *Liber AL*, I:7. The full line is, "...John' slain with the Sword, whose flesh is placed upon a Disk, in the Lesser Mysteries, baptizing with Water as 'Jesus' with Fire, with On, Oannes, Noah, and the like."

incarnation, and the Greater Mysteries are how a Man becomes God while living. The Gnostic Mass celebrates both the Lesser and Greater Mysteries, sometimes simultaneously.

Therefore by assigning the Gnostic Mass the number 15, Crowley succinctly described the ritual's purpose in a Qabalistic cipher. To summarize, the number 15 is the union of Father

and Mother, Priest and Priestess, to form a Child that is seen as Two-in-One. This Two-in-One God can be seen symbolically as Baphomet, who is attributed to the 15th Tarot Trump, The Devil. The Priest and each Communicant consumes the Eucharist and comes to identify with this Child. There are also further mysteries of this number, which can be studied in the light of one's initiations into the Man of Earth of O.T.O.

Love is the law, love under will.



Monogram of the Eternal
by IAO131

THE SYMBOLIC DIMENSIONS OF THE GNOSTIC MASS

BY FRATER IAO131

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

Introduction

Liber XV, most commonly known as the Gnostic Mass, is a rich and multi-layered ritual. The Mass has many dimensions, and the more of these perspectives that one sees, the more one can have a deeper appreciation of the ritual. Sometimes individuals seem to get stuck in a single dimension and see, for example, only the dimension that the Mass is a ritual enactment of sex magick and a veiled form of the IX° O.T.O. supreme secret. This is certainly one dimension, but to only see one dimension forecloses on the possibility of seeing the many perspectives that will enrich one's knowledge, experience, and appreciation of the Mass. Therefore, the purpose of this essay is to discuss certain important dimensions of the Gnostic Mass, although it will not (nor can it be) a completely exhaustive list.

For example: From the dimension of the Hermetic Qabalah, the Priest is in Tiphareth, the Ruach or conscious self, with the surrounding faculties (Chesed/memory, Geburah/volition, Netzach/desire, Hod/reason) being represented by the Deacon. The Priestess is both the Nephesh, the animal soul, as well as the Neschamah, aspiration toward the divine and the influx of divine intelligence/intuition. Qabalistically, the Mass shows the Nephesh (Malkuth; the Virgin Priestess as Earthly) being elevated to the Neschamah (Binah; the High Priestess enthroned as an embodied form of Nuit), and the Ruach (Tiphareth; the Priest as a

man among men) being elevated to Chiah (Chokmah; the Priest whose Rod is that which was, and is, and is to come). Their final union releases Yechidah, the supreme individuality of Kether, which communes with the entire Tree down to Malkuth (the Congregants).

This is just one dimension of the Gnostic Mass given as an example. I will now go through several important dimensions of the Mass in a bit more detail to show there are many different perspectives from which to view this ritual.

Celebration of the forces of Nature

If one reads the Mass fairly literally, one sees that it is a celebration of the forces of Nature. Crowley was a proponent of scientific religion that did not flaunt our current knowledge of the world. On this he wrote:

“Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done by ceremonial means. I wished therefore to construct a ritual through which people might enter into ecstasy as they have always done under the influence of appropriate ritual. In recent years, there has been an increasing failure to attain this object, because the established cults shock their intellectual convictions and outrage their common sense. Thus their minds criticize their enthusiasm; they are unable to consummate the union of their individual

souls with the universal soul as a bridegroom would be to consummate his marriage if his love were constantly reminded that its assumptions were intellectually absurd.

I resolved that my ritual [the Gnostic Mass] should celebrate the sublimity of the operation of universal forces without introducing disputable metaphysical theories. I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science. On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity.”³⁴

There is a consistent Thelemic cosmology espoused in the Gnostic Mass that is fairly naturalistic. The cosmology is also reflected in many parts of *The Book of Lies* as they were written in the same year and show very similar views. The universe espoused in the Gnostic Mass is a series of dyads: one might call them “pairs of opposites” but they are not absolutely opposite in many ways, and their function is more to complement and work with one another. Crowley says “the universe [is] enclosed in the law of Lingam-Yoni,” which is another way to say “the law of *yin-yang*” or simply complementary dyads.

There is an ineffable Lord, Hadit, and an ineffable Lady, Nuit, who are consorts. This is mentioned in the Creed (“one secret and ineffable lord), the Collects (“The Lord” Collect and “The Lady” Collect), and elsewhere. Nuit is Space and Hadit is Motion. Another way to say “motion” is Time, as motion only takes place through the unfolding of time. Therefore, Nuit

³⁴ *Confessions*, chapter 73.

and Hadit are Space and Time, or simply Space-Time since it is an interwoven continuum. Nuit and Hadit are the foundations that give rise to the potential of a universe.

When manifested in the world, Hadit becomes “Chaos,” the “father of life.” Chaos is the masculine principle in all things, which on the grandest scale is Energy itself, the forces which constitute the universe. When manifested in the world, Nuit becomes “Babalon,” “the mother of us all.” Babalon is the feminine principle in all things, which on the grandest scale is Matter itself. Therefore, Chaos and Babalon are the Energy and Matter which constitute the universe. “GOD is concealed in the whirling energy of Nature.”³⁵ We also know that energy and matter are essentially the same thing, so Chaos and Babalon are consorts representing Matter-Energy. “[There is] a seeming duality of Chaos and Babalon; these are called Father and Mother, but it is not so. They are called Brother and Sister, but it is not so. They are called Husband and Wife, but it is not so.”³⁶ As Crowley comments, “Chaos and Babalon... are really one.”³⁷

Chaos and Babalon are both reflected in the Macrocosm and the Microcosm. In the Macrocosm, the Lord is the Sun and the Lady is the Earth. The Sun is “masculine” insofar as it gives life and light, and the Earth is “feminine” insofar as it conceives and nourishes life. The union of the life- and light-giving powers of the Sun with the conceptive powers of the Earth gives rise to all life.

Chaos and Babalon reflected into the Microcosm are the Generative Powers in men and women. Hadit says of himself in *The Book of the Law*, “I am the flame that burns in every

³⁵ *The Book of Lies*.

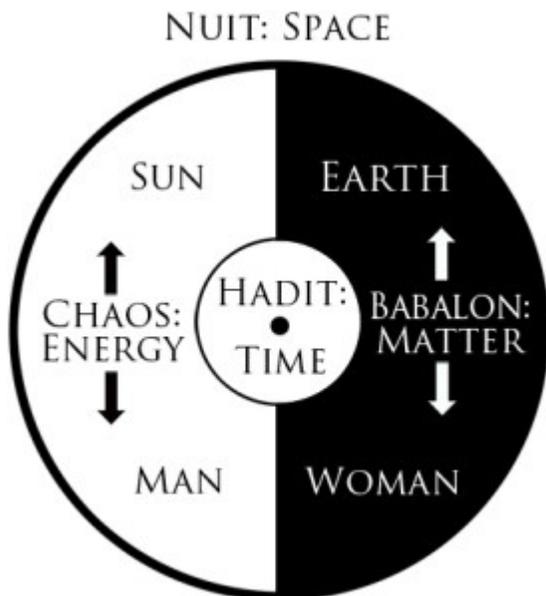
³⁶ *The Book of Lies*.

³⁷ *The Book of Lies*.

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.”³⁸ “Generative Powers” refers to our life-energy and creative power in general, but especially the power to sexually reproduce. “GOD the Father and Mother is concealed in Generation.”³⁹

The union of Man and Woman give rise to the perpetuation of new life. This is known as the “Phallus,” which is the creative-generative power within each individual regardless of sex. The name goes unspoken or is called Mystery of Mystery in the Gnostic Mass, although the Priest does say “Phalle” in the rending of the Veil. It is called “the essence of every true god that is upon the surface of the Earth” in the Collects.

The Generative Power of Man is reflected in the Sacred Lance and that of Woman in the Holy Graal or Chalice. These are the reproductive organs (and their powers) of the male and female, specifically the penis and the womb. The particle represents the Semen or Seed of the Man, and the wine represents the menstruum of the Woman. Therefore, one important dimension of the Gnostic Mass is the



38 *Liber AL*, II:6.

39 *The Book of Lies*.

celebration of the the process of Generation, the union of complementary powers to perpetuate Life. The Lance and Chalice are used to create the Eucharist, the masculine reflected in the Cake of Light and the feminine reflected in the Wine. The Cake of Light is that which fortifies our bodies (“life”; “sustenance of endeavour”) and the Wine is that which vitalizes our minds (“joy”; “inspiration of endeavour”).

The Path of Initiation

Another dimension of the Gnostic Mass is that it is an enactment of the Path of Initiation. Initiation is the process of “spiritual advancement”; it is called “the process by which a man comes to learn that unknown Crown”⁴⁰ as well as the path of enlightenment, the path of attainment, and many other names. In other words, the Mass depicts the unfolding of inner transformation.

The Priest represents every individual, the conscious self: he is the one who undergoes the “hero’s journey” in the narrative of the Mass. The other Officers (Priestess, Deacon, and Children) are “part of the PRIEST himself.” This shows that the interaction between the Officers shows an interaction within every individual, reinforcing that the Mass depicts an inner transformation.

The Priest begins asleep in the darkness of ignorance. The rest of the Mass involves his awakening to the Light of Truth. The Priestess represents both the spiritual forces of awakening as well as the object of attainment itself. She can be seen as the Holy Guardian Angel of the Priest. He is “directly inspired from Kether, the ultimate Self, through the Path of the High Priestess, or initiated intuition.”⁴¹

The Priestess descends to the Tomb and

40 *Liber LXI vel Causae*.

41 *Liber Samekh*.

rends the veil of darkness “by the power of Iron.” Iron represents Mars or destructive energy, and individuals are often called to the path in response to tragedy, crisis, or suffering in general. “The Aspiration to become a Master is rooted in the Trance of Sorrow.”⁴² The Priestess raises the Priest in order to “administer the virtues to the Brethren.” This shows the ultimate goal is to vitalize others, “the Way of Service,”⁴³ essentially identical with the *Bodhisattva* vow to attain for the sake of all beings.

The Priest is purified and consecrated in body and soul, and he obtains the Lance, a symbol of spiritual maturity. Crowley wrote, “What then is the formula of the initiation of Horus? It will no longer be that of the Man, through Death. It will be the natural growth of the Child. His experiences will no more be regarded as catastrophic. Their hieroglyph is the Fool: the innocent and impotent Harpocrates Babe becomes the Horus Adult by obtaining the Wand. ‘Der reine Thor’ [the pure fool seizes the Sacred Lance].”⁴⁴

The Priest’s spiritual fire is kindled by his aspiration toward Godhead. Through this, he has the Power to raise the Priestess to the High Altar in the East, which can be seen as the sacralization or spiritualization of the “lower self,” the transformation of the materialization of energy into its more subtle form of Spirit. After purifying and consecrating the now enthroned Priestess, the Priest is cast out into darkness in the dark night of the soul; having set upon the Path, he encounters trials and troubles. Through his aspiration, the Priest invokes Nuit in the Priestess, the ultimate object of desire and union. The Priest invokes Hadit in himself, identifying with the ultimate subject, Life and Motion itself.

42 *Little Essays Towards Truth.*

43 *Liber LXI vel Causae.*

44 *Liber Samekh.*

Finally he invokes Nuit and Hadit’s union, Ra-Hoor-Khuit, the God within who transcends space, time, and causality, who transcends all the gods and even death itself. The complete identification with Him essentially constitutes Attainment.

The veil of darkness is then thrown open, casting light from the High Altar upon the Priest and filling the whole Temple with brilliance. The Priestess is transformed and is now naked, holding the Chalice and Paten, the Godhead that is beyond particular forms with which we commune in Knowledge and Conversation of the Holy Guardian Angel. The Collects are then read, each element of the world being invoked, a perfect, complete, and balanced Microcosm of the Universe. The Priest then consecrates the Cake of Light and the wine with the power of the Lance, turning them into their Divine form, the body and blood of God. These are the elements of the Priest with which he will interact with the world: his body and his spirit. They are prepared as such through the “spiritual power” obtained through the Knowledge and Conversation of his Holy Guardian Angel.

The Priest then invokes the highest, ineffable Godhead through the Anthem, That which is “I beyond all I am who hast no nature and no name,” “male-female, quintessential, one.” This is the steady aspiration and devotion that propels the Priest to confront the Abyss, the dissolution of self whereby the True Self, that which is one with Godhead, arises. The Priest breaks off a particle, which represents “his Soul, a virgin offering to his Angel, pressed forth from his being by the intensity of this Aspiration.”⁴⁵ It is the final offering of the self, the draining of one’s blood into the Cup of Babalon, whereby one becomes annihilated and crosses the Abyss. This occurs in the simultaneous “HRILIU,” the

45 *Liber Samekh.*

orgasm of the spirit wherein Two become One, the dissolution of All into None, and the Priest has thereby become a Master of the Temple.



Then, Baphomet is invoked, the Two-in-One God who is “male-female, quintessential, one,” representing a state of consciousness where opposites are fused into a unity. The Priest turns around to utter his Word. He lowers the Lance, announcing the Law, and the Congregants respond in kind, signifying the descent of this Two-in-One into all parts of the self, the entire Tree of Life from Supernals to Malkuth. This includes the Brethren for whom the Priest has attained in order that he may administer the Virtues to them. The Brethren take part in his Wisdom and Understanding through the Eucharist, and through this they come to recognize the Godhead with themselves. “God manifest in flesh” is their name. After a final blessing, the Priest exhausts his purpose and dies,

descending into the darkness of the Tomb that another Priest may arise and the cycle perpetuate through the generations.

Psychological Transformation

Another dimension of the Gnostic Mass is that it represents psychological transformation. The Jungian model of the psyche is especially conducive to being seen reflected in the Mass.

The Priest represents the conscious self, the sense of subjectivity. This is not confined merely to the ego, the sense of personal identity, but the conscious awareness itself (within which is the ego). The Deacon represents the faculties of the conscious self. The Priestess represents the Unconscious: she is both the earthly, animal, instinctual side as well as the heavenly, divine side. In particular, she seems to be identified at parts with the “anima,” an anthropomorphization of the unconscious mind, and an intermediary between the conscious self and the archetypal Self, the true center of one’s being.

The entire Gnostic Mass shows the psychological transformation of the Priest going from an identification with the persona to an identification with the archetypal Self, which encompasses the totality of the psyche, both conscious and unconscious. The entire process may be summarized as: the Priest identifying with Persona → Priest identifying with Ego → encounter with the Shadow → encounter with the Anima → union with the Anima to “release” or access the Self with which the Priest finally identifies.

At the beginning of the Mass, the Priest is in the Tomb representing the darkness and confinement of being identified with the persona, one’s outer personality. The Priestess descends as an unconscious impulse, experienced by the Priest as an appearance or a welling-up of unconscious forces. The Priest is awakened to a

self not confined merely to persona, and he becomes identified with the ego.



As the ego, he then exerts his power over his unconscious and habitual instincts, represented as the Priestess kneeling before being upraised. Then, the Priest and the Temple are plunged into darkness as he confronts his “shadow”, those aspects of the self that are denied, repressed, and feared. His aspiration carries him through the darkness, and eventually he rends the veil to be met with an image of his “anima,” the naked Priestess enthroned. The anima is the almost like a reflection in the unconscious of the conscious self, it is the “hidden opposite gender in each individual,” representing a layer of the psyche deeper than the shadow. As Jung wrote, “Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man.”⁴⁶ The “anima” or Priestess acts as mediator between the unconscious (the High Altar and all within the Veil of the Supernals) and the conscious (the

⁴⁶ Jung, Carl. *The Collected Works, Volume 17.*

Priest).

The Priest and Priestess unite, representing the acceptance and integration of the contrasexual archetype into oneself, i.e. becoming Two-in-One, represented in imagery such as the Alchemical Androgyne or, more aptly, Baphomet. The final proclamation of “There is no part of me that is not of the gods” signifies the emergence of the archetype of the Self, that which contains all elements of the psyche in a unified totality. This is not the same as “mystical union” or *samadhi*, but a sense of complete unity within one’s own being, the integration of all the parts of oneself into a single whole. Jung defined individuation as:

“becoming an ‘in-dividual,’ and in so far as ‘individuality’ embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as ‘coming to selfhood’ or ‘self-realization...’ Egotists are called ‘selfish,’ but this, naturally, has nothing to do with the concept of ‘Self’ as I am using it here... Individuation, therefore, can only mean a process of psychological development that fulfills the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. In so doing he does not become ‘selfish’ in the ordinary sense of the word, but is merely fulfilling the peculiarity of his nature, and this... is vastly different from egotism or individualism.”⁴⁷

In other words, the Priest has immersed himself in the unconscious self stage by stage. He has united by “love under will,” i.e. revealed, accepted, and integrated the various archetypal forces that emerge, and he has become wholly

⁴⁷ Jung, Carl. *The Collected Works, Volume 7.*

Himself.

The Union of Subject and Object

The Gnostic Mass also contains the dimension of it being a symbolic, ritual reflection of the process of meditation whereby the subject of awareness merges with the object in samadhi.

The Temple represents the field of consciousness itself. The Priest represents the subject of awareness, the sense of “I” or self. The Priestess represents the object of concentration or devotion. The Lance of the Priest represents the power of concentration itself.

Traditionally, the process of concentration culminating in *samadhi* is called, as a whole, *samyama*. *Samyama* has three stages: *dharana*, *dhyana*, and *samadhi*. To oversimplify, *dharana* is when the subject begins to concentrate on the chosen object: the focus has been narrowed down to that particular object of concentration so that no other object takes the subject’s focus away. Crowley writes, “In the course of our concentration we noticed that the contents of the mind at any moment consisted of two things, and no more: the Object, variable, and the Subject, invariable, or apparently so. By success in Dharana the object has been made as invariable as the subject.”⁴⁸

Dhyana is when *dharana* has been intensified to the point where there is only an awareness of the object, even the awareness of oneself as a subject has faded away. *Samadhi* is the culmination of *dhyana* whereby both subject and object “merge” or disappear into a non-dual unity.

In the Gnostic Mass, the Priest’s Lance is stroked eleven times by the Priestess; this shows the awakening to *dharana*, the first stage of *samyama*. This *dharana* culminates in the Priest

⁴⁸ *Liber ABA, Part I: Mysticism.*

kissing the Book on the Priestess’ chest three times and kneeling in adoration. The Priest is then in darkness for three circumambulations of the Temple. This may represent the “darkness” or struggle that often comes when beginning in the practice of *samyama*. Crowley likens this aspect of the work of *samyama* (or simply “Yoga”) to the formula of IAO:

“In beginning a meditation practice, there is always a quiet pleasure, a gentle natural growth [dharana and the raising up to the High Altar]; one takes a lively interest in the work; it seems easy; one is quite pleased to have started. This stage represents Isis. Sooner or later it is succeeded by depression—the Dark Night of the Soul, an infinite weariness and detestation of the work [the three circumambulations of the darkened Temple]. The simplest and easiest acts become almost impossible to perform. Such impotence fills the mind with apprehension and despair. The intensity of this loathing can hardly be understood by any person who has not experienced it. This is the period of Apophis.”⁴⁹

By continued concentration, the *dharana* breaks into *dhyana* in the piercing of the Veil and the influx of Light from the High Altar. This trance of *dhyana* continues throughout the Collects.

This *dhyana* builds slowly through the Consecration of the Elements and the Anthem, and it culminates in the only word spoken simul-

⁴⁹ *Magick in Theory & Practice.*

UNION OF
SUBJECT
AND
OBJECT



taneously by Priest and Priestess in the Gnostic Mass: HRILIU. At this moment, both Priest and Priestess hold both Lance and Cup and depress the “particle,” the last bit of separateness, into the Wine so that the two become One in *samadhi*.

This “Eucharist” of *samadhi* may be understood as a subtler level of meaning to what Crowley says when he writes, “The highest form of the Eucharist is that in which the Element consecrated is One. It is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female. This sacrament is secret in every respect.”⁵⁰ It is “neither this nor that” because the *samadhi* is transcendent of dualities – it is non-dual – and it is “secret in every respect” because it is beyond the possibility of communication as all language is inherently dualistic.

Tantric Rite

The Gnostic Mass also contains the dimension of being an enactment of a Tantric rite. There are an immense amount of similarities between Tantra and Thelema, including but not limited to: seeing the body as “good” and useful for attainment, seeing the body as a microcosm of the Universe, seeing the world not as *maya* or illusion but as the play of the power of Godhead, the visualization of self as Deity, the transcendence of common morality and ethics, *et cetera*.

In Tantra, there is something called the “Great Ritual” or the “Secret Ritual,” which involves the use of wine (*madya*) and sexual union (*maithuna*). Sound familiar? There are “left-hand” Tantrics who actually engage in sexual intercourse and “right-hand” Tantrics who only engage in sexual intercourse symbolically (with sexual union itself being symbolic as well as the visualization of sexual union).

⁵⁰ *Magick in Theory & Practice*.

Shiva is the formless, motionless Godhead that is beyond all forms and expression, and Shakti is the Power of that Godhead when expressed in form and motion; it is very similar to the concepts of *Tao* (Shiva) and of *Teh* (Shakti). Shakti is often identified with Kundalini, reinforced in the Mass by the Priestess’ 3 and a half circles around the Temple reflecting the Kundalini serpent coiled 3 and a half times around the base of each individual’s spine. Interestingly, Shakti’s symbol is that of a triangle with the apex downward, which is the symbol of Ra-Hoor-Khuit and the sign given by the Priestess when she is first raised to the High Altar. The Priestess becomes not merely a woman but the Absolute Woman when raised to the High Altar, and she becomes Shakti devoid of all particular forms in the stripping away all clothing.

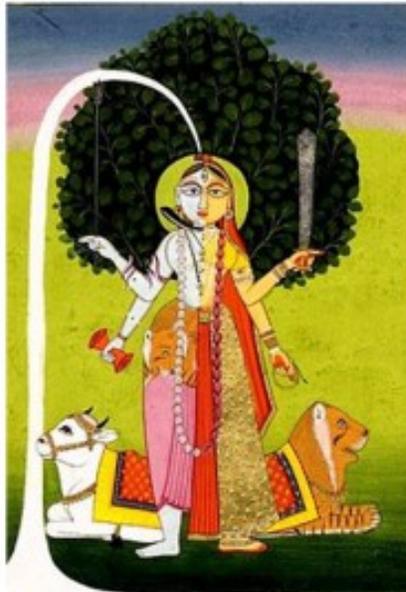
Basically, the yogi identifies with Shiva and all his corresponding properties; the female identifies with Shakti, the primordial Power inherent in all motion. This is similar to the idea of the Scarlet Woman as an earthly avatar of Babalon. Their union is a *hieros gamos* or “holy marriage”: the union of male and female is seen as the union of Shiva and Shakti, which may be oversimplified as the ultimate Subject and the ultimate Object. This union creates the “androgynous Shiva,” known as *Ardhanarishvara*, which literally means “the Lord who is half woman.” *Ardhanarishvara* is essentially a Two-in-One form representing both elements fused into One: nearly identical images are found in that of Baphomet and of the Alchemical Hermaphrodite or “Rebis.”

This suspension of duality occurs during the erotic rapture of union, liberating this “Force” of *Ardhanarishvara* or Baphomet. This Two-in-One figure transcends all, including space and time: it therefore is That which is the “breath that

ALCHEMICAL
REBIS



ARDHANARISHVARA



BAPHOMET



makest every God even and Death to tremble before Thee.” It is the Lion and Serpent that “destroys the destroyer” of Death, being That which transcends all manifestation, all motion, and all duality. This is the *amrita* or *ambrosia*, both words meaning “not mortal” or “beyond death”; this is the true Elixir of Immortality, the sacrament of which one may partake and truly proclaim “There is no part of me that is not of the gods.”

Concluding Remarks

It should be emphasized once more that this list is not exhaustive: there are potentially infinite other dimensions at work in the Gnostic Mass. Also, none of these dimensions that are

mentioned are fully fleshed out: one could easily write a whole book on the Gnostic Mass as a Tantric rite, for example. The real point is to emphasize that there are, in fact, many dimensions to the Gnostic Mass. I believe that the more dimensions one can appreciate, the deeper one’s experience and appreciation of the Mass can be. Therefore, I hope that this essay will spark in the reader a desire to see the Gnostic Mass as something beyond merely a Qabalistic drama or a veiled sexual magick ritual. There is a vast reservoir of potential hidden within the central rite of O.T.O., merely waiting for the ingenuity and courage of an earnest seeker to tap into it.

Love is the law, love under will.

BLOOD OF THE SANGRAAL

BY GREGORY PETERS

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*For I am the first and the last.
I am the honored one and the scorned
one.
I am the whore and the holy one.
I am the wife and the virgin.
I am the mother and the daughter.
. . . For I am knowledge and ignorance.
I am shame and boldness.
I am shameless;
I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the
great one.*

—The Thunder, Perfect Mind

*The voice continues: This is the Mystery of
Babylon, the Mother of abominations, and
this is the mystery of her adulteries, for she
hath yielded up herself to everything that
liveth, and hath become a partaker in its
mystery. And because she hath made
herself the servant of each, therefore is she
become the mistress of all. Not as yet canst
thou comprehend her glory.*

*Beautiful art thou, O Babylon, and
desirable, for thou hast given thyself to
everything that liveth, and thy weakness
hath subdued their strength. For in that
union thou didst understand. Therefore art
thou called Understanding, O Babylon,
Lady of the Night!*

—The Cry of the 12th Aethyr, Liber 418

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

—The Cry of the 2nd Aethyr, Liber 418

*Thou shalt drain out thy blood that is thy
life into the golden cup of her fornication.
Thou shalt mingle thy life with the
universal life. Thou shalt keep not back
one drop.*

—Liber Cheth vel Vallum Abiegni

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

When the Prophet Aleister Crowley consciously formulated his True Will, the articulated purpose was to teach humanity the skills necessary to achieve the Next Step in its evolution—the Knowledge and Conversation of the Holy Guardian Angel. This step would bring the transformation of the neurotic, conflicted, blind consciousness of *homo normalis* to the radiant solar glory of Briatic divine consciousness, resulting in personality integration and wholeness with the continuum.

Thus was the Great Work laid out. The Holy Guardian Angel was (and is) the sole objective of the Outer College. As described in *One Star in Sight*, this Next Step “is the essential

work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of gods, a Lord of Light." In discussing this major achievement, Crowley wrote in *The Equinox* 1, no. 1:

"The Augoeides

Lytton calls him Adonai in 'Zanoni,' and I often use this name in the note-books.

Abramelin calls him Holy Guardian Angel. I adopt this:

(1) Because Abramelin's system is so simple and effective.

(2) Because since all theories of the universe are absurd it is better to talk in the language of one which is patently absurd, so as to mortify the metaphysical man.

(3) Because a child can understand it.

Theosophists call him the Higher Self, Silent Watcher, or Great Master. The Golden Dawn calls him the Genius. Gnostics say the Logos. Egyptians say Asar Un-nefer. Zoroaster talks about uniting all these symbols into the form of a Lion — see Chaldean Oracles. Anna Kingsford calls him Adonai (Clothed with the Sun). Buddhists call him Adi Buddha — (says H.P.B.) The Bhagavad-Gita calls him Vishnu (chapter xi). The Yi King calls him 'The Great Person.' The Qabalah calls him Jechidah.

We also get metaphysical analyses of His nature, deeper and deeper according to the subtlety of the writer; for this vision—

it is all one same phenomena, variously coloured by our varying Ruachs—is, I believe, the first and the last of all Spiritual Experience. For though He is attributed to Malkuth, and the Door of the Path of His overshadowing, He is also in Kether (Kether is in Malkuth, and Malkuth in Kether—"as above, so beneath"), and the End of the "Path of the Wise" is identity with Him. So that while he is the Holy Guardian Angel, He is also Hua, and the Tao.

For since Intra Nobis Regnum deI all things are in Ourselves, and all Spiritual Experience is a more or less complete Revelation of Him. Yet it is only in the Middle Pillar that His manifestation is in any way perfect.

The Augoeides invocation is the whole thing. Only it is so difficult; one goes along through all the fifty gates of Binah at once, more or less illuminated, more or less deluded. But the First and the Last is this Augoeides Invocation."

The Angelic consummation may be symbolized as the great quest for the Sangraal. As the Next Step for humanity, the Angel represents the spiritual Sun of consciousness for the entire human race. The iconography of this quest is represented in *Atu VII* of the Tarot, the *Chariot*, which symbolically ties into the Summer Solstice and the Sun's entry into Cancer:

"The canopy of the Chariot is the night-sky-blue of Binah. The pillars are the four pillars of the Universe, the regimen of Tetra-grammaton. The scarlet wheels represent the original energy of Geburah which causes the revolving motion.

This chariot is drawn by four sphinxes composed of the four Kerubs, the Bull, the

Lion, the Eagle and the Man. In each sphinx these elements are counter-changed; thus the whole represents the sixteen sub-elements."⁵¹

The Four Kerubim about the chariot represent the Watch Towers of the Universe, and are the guardians of the Rosicrucian Vault of Christian Rosenkreutz that is hidden within the Mount of Abiegnus, the Mystical Mountain of Initiation. The Seven sides of this Vault refer to the Seven Lettered Name of the Great Goddess that is the center of all devotion. What is the Vault of Christian Rosenkreutz, but the very *yon* of the Queen of Heaven? It is to this that the Knight-Monk carries his Sacred Lance of worship across the deserts of the Abyss.

In a footnote Crowley discusses the Hebrew letter *cheth* associated with the Chariot as being a further glyph of the entire Great Work. The enumeration of *cheth* in full (ח"ת) has the value of 418, a key number of Thelema. One of the primary correspondences is ABRAHAD-ABRA, the Word of the Aeon, a symbol of the completion of the Great Work, and the formula of its Accomplishment. The association of *Atu VII* to Cancer further alludes to the symbolism of this Aeonic formula, as the uniting of the 5 (Man) and 6 (God) in the Holy Hexagram, and the radiant solar-phallic glory of the Rose Cross which blooms therein. This union is represented by the Holy Hexagram, symbolized by the astrological glyph of Cancer, as discussed in Chapter 69 of the *Book of Lies* and the accompanying commentary.

The vision of the 12th Aeythr (LOE) from *Liber 418* records the rich tapestry of symbolism for *Atu VII*. The Charioteer is described as wearing golden armour, which may be seen as symbolic of the achievement of Tiphareth and

⁵¹ *The Book of Thoth.*

the rapturous union with the Holy Guardian Angel. Having achieved the Knowledge and Conversation, the Adept is then in possession of the Sacred Lance which must be dedicated wholly to the service of Nuit. The journey continues across the Abyss, as the rider sets his eyes steadily on the prize across the vast desert of Night—towards Zion (צ"ן = 156), the City of the Pyramids.

Central to the Chariot card is the image of the *Sangraal*. It is said that this jeweled cup is filled with the "blood of Saints." The crimson blood is the King Scale of Colour attributed to the sephira Binah, the Great Mother, showing the Atziluthic influence. It is Her sacred Womb in which this Holy Grail is a reflection, as every last drop of blood is to be spilled unto Her—the very life essence of the initiate given over to Her love. It is said that in order to fully enter Her, the solar-phallic Angel itself must be abandoned, or rather given over entirely to Her embrace, as every last seed of starry fire is given to Her.

Of this Cup of Blood it is said that "This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all." The formula of BABALON is that of "constant copulation or Samadhi on Everything."⁵²

From the *Book of Thoth* we read:

"The central and most important feature of the card is its centre—the Holy Grail. It is of pure amethyst, of the colour of Jupiter, but its shape suggests the full moon and the Great Sea of Binah.

In the centre is radiant blood; the spiritual

⁵² *Liber 418, 12th Aeythr.*

life is inferred; light in the darkness. These rays, moreover, revolve, emphasizing the Jupiterian element in the symbol.”

The Adept’s journey is one of embracing the totality of Babalon, a formula of Love under Will which unites everything with its opposite. This act of constant copulation is an opening up to the primordial self-awareness of reality, a luminous state of consciousness that is entirely present in every moment. The Graal is none other than the sacred vessel of Our Lady the Scarlet Woman, the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast⁵³ —that Victorious Queen that we do know and love in the name BABALON:

“Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy kteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father . . .

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Cavern, even the Holy Mountain Abiegnus.”⁵⁴

She was celebrated in the Gnostic text *The Thunder: Perfect Mind* millennia ago, and

⁵³ See *Liber Cheth*, verse I.

⁵⁴ *Liber 418*, 12th Aethyr.

was foretold in the evocations of Dr. John Dee and Edward Kelly as the “daughter of fortitude” in the following:

“I am the dowghter of fortitude, & ravysht every howr, from my youth, for behold, I am understanding, & science dwelleth in me : & the hevens oppress me, They covet and desyre me with infinite appetite few or none that are erthly have embraced me for I am shadowed with the circle of the sonne : and covered with the morning clouds: My feet are swifter than the wynds, & my hands are sweter than the morning dew. My garments are from the beginning: & my dwelling place is in my self. The lyon knoweth not where I walk : neyther do the bestes of the field understand me. I am deflowered & yet a virgin. I sanctifie & am not sanctified happy is he that embraceth me. For in the night season I am sweete, in the day full of pleasure my company is a harmony of many Cymballs. And my lips sweeter than helth it self. I am a harlot for such as ravish me: and a virgin with such as know me not: for lo I am loved of many: & I am a lover to many: and as many as come unto me as they should do, have theyr enterteynment. Purge your streets o you sons of men, & wash your howses clean Make your selves holy, & put on righteousness Cast out your old strumpets, & burn theyr cloathes Absteyn from the company of other women that are defyled, that are sluttish, & not so handsome, & bewtiful as I. And then will I come & dwell amongst you. And behold I will bring forth Children unto you: & they shall be the sons of comfort I will open my garments, & stand naked before you that your love may be more enflamed

toward me.”

—*Actio Tertio Trebonae Generalis*,
Cotton Appendix XLVI

It is to this Queen of Heaven that we are to pour out our lives in every moment, in every act. The great Graal Quest carries on into eternity, towards Her sacred starry womb, blood soaked and radiating with the fiery light of the Rosy Cross.

Central to the tenet of Thelema is that no one may know the formula by which any man's God is found. Others may help show the way and give advice based on their own experience; however, the core mystery is always unique, individual, and highly personal. The invocation of the Hidden God may only truly be found within.

How more so then is the worship of Babalon individual and secret? Not for the sake of any oaths is Her love kept so close and dear, although these too may play a part in Her devotions. The Love of Babalon is all consuming, all embracing. It touches upon every aspect of our life, to the very core of our existence. In Babalon is all power, even as in the Hindu tantras Shakti is said to be the animating force of the universe, for “without Shakti, Shiva is Shava.”⁵⁵

To worship Babalon is to give oneself entirely to experience the Divine in the presence of every moment. In this way the true Vault of the Rosicrucians is found within, and the opening of its central shrine is the entering into union with Her, to experience the naked, awful, and beautiful reality of pristine, primordial self-awareness. To know Babalon is to awaken to the luminous radiance of pure consciousness.

How does one give everything to

⁵⁵ “Shava” means “dead, inert.”

Babalon? How does every last drop of blood pour into Her Grail? In what way can “constant copulation” be practically worked? The Oath of the Magister Templi includes the clause “I will interpret every phenomenon as a particular dealing of God with my soul.” With great advantage we can practice this attitude long before holding this grade and without taking the oath. God may be replaced with “Holy Guardian Angel,” Adonai, Babalon— whatever aspect of the divine calls to the individual. Trying to go through the day with this point of view will render even the most seemingly insignificant acts and events pregnant with deeper meaning, helping to awaken the correct point of view. Awareness of the self is key in this practice. The great *dzogchen* guru Namkhai Norbu expresses a similar practice in *Advice on Presence and Awareness*:

“[T]he continuation in the presence of the true State is the essence of all the Paths, the root of all meditations, the conclusion of all spiritual practices, the juice of all esoteric methods, the heart of all ultimate teachings, it is necessary to seek to maintain a continuous presence without becoming distracted. What this means is: don't follow the past, don't anticipate the future, and don't follow illusory thoughts that arise in the present; but turning within oneself, one should observe one's own true condition and maintain the awareness of it just as it is...”

Babalon is the totality of consciousness—is the primordial self-aware mind. She is the beginning and the end of all paths, and the very path itself. Working with *Liber Astarte* is another suitable practice to help direct the intense devotions of bhakti yoga towards the Mother of Abominations in Her many outer forms.

The primordial consciousness weaves the

fabric of all experience, and we are all Her children and of Her substance. Still, it is in the form of woman that She is most accessible. Psychologically She may be the anima, that aspect of the unconscious that touches upon the darkest, remotest unknown depths of the mind. Consider all women, and in particular those you have loved, and see the Beautiful One looking back at you with Her eyes. Let every “breath, every word, every thought, every deed”⁵⁶ be an act of love with Her. This practice was developed extensively in the Hindu tantras:

*“Women are divinity, women are life, women are truly jewels.”*⁵⁷

*“Women are heaven; women are dharma; and women are the highest penance. Women are Buddha; women are the Santha; and woman are the perfection of Wisdom.”*⁵⁸

In the tantras, physical and visualized worship of women as the personification of Shakti is a primary practice. Such rituals may be adapted to use for the worship of Babalon, and are in many ways similar to the tantric aspects of The Book of the Law. Are we not enjoined to come before the Goddess of Infinite Space and Infinite Stars wearing only a single robe, and covered in a rich headdress? To worship Her only, in Her secret temple, the starlit heavens of Nu?

The full worship of Babalon may be a level of awareness that is far beyond what we are capable of now. For intimations of this pure experience see the Vision of the 2nd Aethyr, where the Prophet is finally wedded with the Goddess in ecstatic orgasms that render the universe completely anew. For Her love is uncompromising, unyielding, and irresistible, a

⁵⁶ *Liber Liberi vel Lapidis Lazuli, V:22.*

⁵⁷ *Yoni Tantra.*

⁵⁸ *Kulachudamani Tantra.*

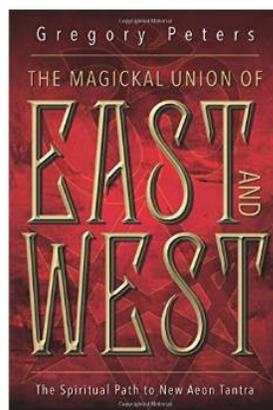
“song that no one could resist. For in it is all the passionate ache for the moonlight, and the great hunger of the sea, and the terror of desolate places—all things that lure men to the... unattainable.”

*“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.”*⁵⁹

In this way our Quest for the Holy Graal continues ever onward, that we may aspire to know and experience Her in our every moment, always striving to be stronger and more aware, that we may experience more of Her and finally, triumphantly, pour our every last drop of blood, our very existence, into Her radiant and beautiful Grail.

Love is the law, love under will.

Please check out Gregory Peters' new book:



**The Magickal Union
of East and West:**
The Spiritual Path to
New Aeon Tantra
by Gregory Peters

- Released July 2014 •
- 216 pages •
- Llewellyn Publications •

⁵⁹ Passage and translation of the song from the Vision of the 2nd Aethyr.



The Chamber of Annihilation
by IAO131

THE ALTAR, THE CHALICE AND THE WAND

BY BROTHER א"ש מלחמה

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

**“The Altar is the bosom of Isis, the eternal Mother;
the Chalice is in effect the Cup of OUR LADY BABALON Herself;
the Wand is that which Was and Is and Is To Come.”**

—The Master Therion, *Magick in Theory and Practice*, Chap. X.

The following considers the above quotation in light of its connection to *The Gnostic Mass* - the furnishings, weapons and even “The Creed” itself being clearly alluded to.

In *The Gnostic Mass*, the Priest, armed with the consecrated Wand or Lance “thrones the Priestess upon the Altar.” The word “thrones” connects the Mother (𐤀 Tetragrammaton, signifying 𐤁'נה) with the Queen who is represented as *throned* in the Court Cards of the Tarot. Moreover, this vertical action, from the Tomb to the High Altar, suggests an identity of the Mother with the Daughter, the “Mystic Reading” of the Hebrew letter *Heh* in full being: “The Mother is the Daughter; and the Daughter is the Mother.”⁶⁰ The double h’s of the four-fold word are further identified with the Sephiroth (emanations) in *The Vision and the Voice*: “Malkuth shall be uplifted and set upon the throne of Binah.”⁶¹

⁶⁰ See *777 and Other Qabalistic Writings* by Aleister Crowley.

⁶¹ *Liber 418*, 4th Aethyr.

Additionally, *An Essay upon Number* asserts: “I wish to be set upon the throne of Binah my supernal mother” is the “qabalistic equivalent” of “the Christian conception”: “I am a fallen creature. I wish to be redeemed.” It is the weapon of Earth, the Pentacle (𐤀 final) or Paten borne by the Virgin in *The Gnostic Mass*, which activates this process of Redemption: “With the Coin redeemeth He.”⁶² In the New Æon, this “Earthy component” is reinterpreted as active and elastic: “rebounding, whirling forth, crying aloud!”⁶³

The Cherubic beast of 𐤀 final is the Bull (Taurus), the *throne* of the Hierophant in Atu V: “All mythologies contain this Mystery of the Woman [Priestess] and the Beast [Priest] as the Heart of the Cult.”⁶⁴ According to *Liber Aleph*, the Bull is associated to the Will (θελημα), Karma Yoga, the Hierophant and the Phallus:

⁶² *Liber B vel Magi*, verse 10.

⁶³ *The Book of Thoth*.

⁶⁴ *Liber 418*, note to the 16th Æthyr.

“And in the Rites of Mithras⁶⁵ the Bull is slain, and his Blood poured upon the Initiate, to endow him with that Will and that Power to Work.” Notably, both the “Lord Meithras” and the “Lord Phallus” are invoked, the latter being “hailed” as well, by the Priest in the “Ceremony of the Opening of the Veil.” Associated to the *throne*, the *Altar* is also “the fixed Will of the Magician,” as the *Pantacle* symbolizes his Karma.

Again, this earthy element is not represented as static, but dynamic - the “actual God worshipped (☉ in the North) has progressed from ♂, the laborious slain Bull of Mithras, to ♀, the Children Ra-Hoor-Khuit and Hoor-paar-kraat.”⁶⁶ Similarly, the elemental associations of the East and North quarters (Air and Earth respectively) have reversed with the advent of the New Æon.⁶⁷

According to *Skeats Etymological Dictionary*, the word *throne* is derived from the Greek word θρονος, “a seat; lit. a support,” and has a value of 499, the same value that Crowley gives for τικινεμο, “the movement; the motion.”⁶⁸ A “support” in turn connects the *throne* to *Samekh*, the fifteenth Hebrew letter, “a prop” or support, and the vertical path leading from Yesod (Ⓞ) to Tiphareth (☉) on the Tree of Life. The Magical Weapon of *Samekh* is the Arrow (“swift”, *i.e.* “the movement”), whose Magical Formulæ is *ON*. As with the connection of the *throne* to the Paten, etc. seemingly opposing ideas such as motion (volatile) and

65 “The woman entered, Lingam being conjoined with Yoni, bears the Sun from her serpent womb” (*The Lost Continent*). Note that the Virgin/Priestess is the only Woman within the *Gnostic Mass* temple with the giving of the step and sign of a Man and a Brother by the Deacon and Congregation.

66 *Commentary to Liber LXV*.

67 Consider also that Titans (666) were born from the union of the Sky (Uranus) and Earth (Gaia). This change is particularly notable when comparing the *Greater Ritual of the Pentagram* and *Liber V*.

68 *The Greek Qabalah*.

stability (fixed) are reconciled.

The *Altar* is further connected to the Mother by its crimson color (Binah in the Kings Scale of color), which suggests blood. Remember that the vertical component of the high *Altar* is 44 inches and that this number is that of Horus (☐Ⓜ or *blood* in Hebrew) – as well as of ⓂⓂⓂⓂ (the Kether-name of God and Mystic Number of Tiphareth).⁶⁹ While the vertical path of *Samekh* connects Sol with Luna - the path above it, *Gimel*, The High Priestess (*i.e.* the Priestess set upon “the summit of the earth”) formulates “a direct connection between the Father [Kether] in his highest aspect, and the Son in his most perfect manifestation [Tiphareth].”⁷⁰

Significantly, Crowley identifies the *throne* to the Hebrew letter *Vau*: “the Heart must support and admit the lordship of the higher consciousness of the magician.”⁷¹ *Vau*, which means a “nail,” may in turn indicate the Mercurial Dagger⁷² or tip of the Sacred Lance, Spear or Phallus, which “pierces the heart of the Dying God.”⁷³ As indicated with the oriel behind the main figure of Atu V, the nail may also *fix*.

In connection to the *Altar* it is noteworthy that the principal perfume of *Gimel* is menstrual blood – “the symbolical vehicle of the solar light” – and that blood is the final ingredient listed for the composition of Cakes of Light or Paten and Hosts.⁷⁴ This symbolism connects the “best blood” of *Liber AL III:24* (*Gimel*) with the blood “plunged into the side or heart of the Magician to fill the Holy Cup”(Tiphareth).⁷⁵ Additionally,

69 See “From Gold Forge Steel” in *Beauty and Strength: Proceedings of the Sixth Biennial National Ordo Templi Orientis Conference*.

70 *The Book of Thoth*.

71 *777 Revised*.

72 *Liber ABA*, Part 3, ch.4 and *The Book of Lies*, ch.2.

73 *Liber 418*, note to the 23rd Æthyr.

74 *777 Revised*, col. XLII.

75 *Liber ABA*. Note the connection of the Arrow to the Heart

as the weapon of Sagittarius is the arrow, upon the knees of the High Priestess “is the bow of Artemis”- both weapons pertaining to Atu XIX, The Sun.⁷⁶ As Artemis is the twin of Apollo⁷⁷, the final *Heh* of Tetragrammaton is “both the twin sister and the Daughter of *vau*.”⁷⁸ Moreover, the Lord of the Æon is “two in one (*vau*, *he*, Atu VI, born of the union of *yod* and *he*).”⁷⁹

The “summit” or “High Altar” in *The Gnostic Mass* is oriented towards “the House of the Beast 666.”⁸⁰ 666 is the number of the sun and “the final extension of the number 6,” which is the numeration of *Vau*- identified with the *throne*.⁸¹ The altar cloth can also bear a “sunblaze,” which, taken together with the symbolism of the mountain is reminiscent of Atu XIX: “the Sun, charged with a rose, on mount vert.”⁸² Additionally, at the apex of the super-altar is established the *Stélé 666*, associated to Atu XX. Both paths (XX and XIX) lead to Hod (𐤇𐤇𐤇 =15) and form the foundation of the Cup, whose crown is Gimel.⁸³

Taken together, this symbolism suggests the Adeptus who has transmuted and identified the Earth, “which Thou hast made Thy footstool,” with the Sun – for it is seal of 666 which is emblazoned upon the Ace of Disks (“in whose heart is the Sun’s fire”)⁸⁴. It is the Magician who identifies his heart as “the Lord of the Fire of the World,” with the Kingdom: “the Qliphoth [Shells] of an Adept being balanced

or Tiphareth in Atu VI and the Vth Æthyr.

76 *The Book of Thoth*.

77 Apollo is the 7th Name (B) of Horus in *The Invocation of Horus*.

78 *Magick in Theory & Practice*, ch.3.

79 Commentary to *Liber LXV*.

80 *Liber V vel Reguli*.

81 *An Essay Upon Number*.

82 *The Book of Thoth*.

83 See *Sepher Sepiroth*, number 503.

84 Recalling the injunction of Atu XIV to “Visit the Interior of the Earth.”

and trained to fill his Malkuth, vacated by the purified Nephesh [“Animal Soul, which perceives and feels” – the Daughter] which has gone up to live in Tiphareth [Ruach – the Son].”⁸⁵ As Crowley notes, “The Lord of the Æon [the Sun]...acts directly on the World of Assiah.”⁸⁶

There is a further connection with the *Altar* as the *throne*, and its connection to the Sun. The Priestess, once *throned* upon the *Altar*, holds *The Book of the Law* “open on her breast with her two hands, making a descending triangle with thumbs and forefingers.” This “descending triangle” is the special sign of Horus, and is specifically connected to the *Altar*: “It is the flame descending upon the *altar*, and licking up the burnt *offering*”⁸⁷ (emphasis mine).⁸⁸ Similarly, an “offering” is specifically identified in part V of *The Gnostic Mass* when the Priest touches the Priestess “between the breasts and on the body”: “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 ON.”⁸⁹ Now below the *Altar* is the dais of three steps, and it is with the Priests mounting of the third and final step that he first invokes “our Lord in the Universe the Sun” to “appear Thou glorious upon the throne of the Sun.” This latter injunction is a paraphrase of Crowley’s versification of the *Stélé 666* itself: “Appear on the throne of Ra.”

It is not the Priest, identified as a Master

85 *John St. John*.

86 Commentary to *Liber LXV*.

87 “In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.” (*Liber Stellæ Rubeæ*, verse 30).

88 One of the sacrificial demarcations between the worshippers of Jehovah in the *Torah* and their neighbors was the insistence that the principal offering be burnt. See also *Liber AL*, III: 25.

89 It is curious that Skeats specifically connects the word offering to the word fertile.

of the Temple,⁹⁰ or “Asar as Man,”⁹¹ perfected by the Priestess, who has in turn become Ankh-af-na-khonsu (666),⁹² who is *set* upon the *throne*. Rather, the last words uttered from behind the veil are those of the Lord of the Æon, the Crowned and Conquering Child: “...in the new Æon the Hierophant is Horus (*Liber CCXX*, I, 49).”⁹³ The “summit of the earth” has become the “throne of the sun.” This is foreshadowed with the Priestess placing “the Paten before the Graal.” “The top of the Altar shall be covered with gold...”⁹⁴

Whereas the Priestess is identified with the “offering” upon the *Altar* in *The Gnostic Mass*, it is perhaps noteworthy that she is “set” upon the *Altar*. In particular, after the Priest makes five crosses on the Priestess, he declares: “Accept, O Lord, this sacrifice of life and joy, true warrants of the *Covenant* of Resurrection” (emphasis mine). Relatedly, consider *Liber A’ash vel Capricorni* verse 7: “Set is his holy covenant...” And again, in *The Star Sapphire*: “Also Set shall appear in the Circle... it is not he that shall arise [resurrect] in the Sign of Isis Rejoicing.” In some Egyptian myths the god Set is portrayed as Horus’ older brother rather than uncle (“Whereof our Father is but the younger brother”). Moreover, Crowley identifies Set⁹⁵ with *Yod* of Tetragrammaton (paired with Isis as *Heh*) in his “impression” to *Liber V vel Reguli*. As Crowley indicates in his commentary to *Liber LXV III:7*, such an interpretation is at odds with traditional Egyptian theogony.

90 And in relation to his body and mind he is but a vehicle of the forces that are beyond the Abyss. He will therefore speak, but as a man among men, of that which he has seen and heard. (*The Equinox* I:X, “The Temple of Solomon the King.”)

91 *Liber Tau*.

92 See “The Comment called D,” where this identification is made particularly clear.

93 *Liber Samekh*.

94 *Liber ABA*.

95 This god is associated to the XVth Path in Columns XIX and XX of *Liber 777*.

The *Altar* as the “bosom” may also indicate the breast of the mother, which is symbolical of the phial containing the oil upon the altar. The sign associated to Binah (*Mater Triumphans*) also emphasizes this breast “as if offering it to that child.”⁹⁶ And the breast is indicated in ⚡, Atu XVII, “The Mother” of the Three Goddesses⁹⁷, transmuting the name of ⚡⚡⚡: “...and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.”⁹⁸

The symbolism of the child, which includes the Lord of the Æon, the titles of the Tarot Trumps, the Magical Image of Tiphareth, etc., also finds expression when the *men* in the temple strike their breasts with the recognition of the “Sons of the Lion and the Snake.” The mnemonic for the letter *Teth* in *The Book of Thoth* further notes the Father/Son (Child) relationship:

“*The Lion-Serpent begets Gods! Thy throne*

The rampant Beast, our Lady Babalon!”⁹⁹

It is the Priest who strikes his breast to summon a specific loyal Lion Serpent, “not omitting the Epiklesis.”¹⁰⁰ “Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.”¹⁰¹

96 *Liber V vel Reguli*.

97 See “The Vital Triads” in *The Book of Thoth*.

98 *Liber LXV*, V:65.

99 “He begat me; in my season/ I must such a son beget” – *The Ship*. “The ‘child’ is BABALON and THE BEAST conjoined, the Secret Saviour.” – *Liber ABA*.

100 According to Helena and Tau Apiryon: “an invocation of the Holy Spirit over the Elements and the Congregation.” See *Liber Aleph*, ch.86, and *Liber Samekh*, Point II.

101 *Liber Stellae Rubae*, verse 22. Further: “Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed...thou shalt unite all these Symbols into the form of a Lion.” – *The Oracles of Zoroaster*.

“The Creed” distinguishes between “one Earth, the Mother of us all” and “one Womb.” The first is “the eternal Mother” - Isis represented by the *Altar*, her headdress;¹⁰² “Mother of fertility on whose breast lieth water.” The womb represents the *Chalice*, the “Giver and receiver of joy.” However, both Babalon and Isis/Asi are identified with Binah,¹⁰³ and in *The Supreme Ritual*, it is the female officer who conceals herself as Isis and operates “through” Babalon.¹⁰⁴

As the “summit of the earth,” the *Altar* is connected to the Mountain of Initiation or Sacred Mountain of the Rosicrucian’s, and the book called “The Wall of Abiegnus” concerns itself with “the formula of Attainment by devotion to our Lady Babalon.”¹⁰⁵ Additionally, the Scarlet Woman, who is identified with “our Lady Babalon,” is “Scorpio...the Woman-Serpent,” one of the “two-in-one Chief Officers of the Temple of the New Æon of Heru-Ra-Ha...”¹⁰⁶ Together, with The Beast, they formulate “One True God.”¹⁰⁷

The Priestess and the *Chalice* or *Cup* could be perceived as Microcosmic representatives of the Macrocosmic forces of “The Earth” and “The Lady.” Notably, both the *Cup* and the Priestess are covered and uncovered (suggesting the Signs of *Puella*¹⁰⁸ and *Mulier*¹⁰⁹). Additionally, the Priestess has 5 crosses¹¹⁰ drawn upon her thrice (15) and the

102 Perhaps suggesting the profile of the dais, high altar and super altar.

103 777, col.XIX & XX.

104 *The Equinox* I: X. In the same ritual, “The shrine in the gloom” is identified with “the Mouth of the Womb.”

105 *The Equinox*, III:9.

106 *The Equinox*, IV: 2.

107 See *The Book of Lies* Chap. 23. Also see “The Vital Triads” in *The Book of Thoth*, where both 666 and 156 are designated “Slain Gods.”

108 “The Sign of Chastity.”

109 “Babalon is the X” – the sign being suggestive of a cup.

110 “The symbol of God made man, the peculiar hieroglyph of Christ.” - *The General Principles of Astrology*.

Cup once (= 20 total; *Kappa*). *Kappa* is the initial of Κτεισ, “the essential” female principle.¹¹¹

Using isopsephy, “Mother” (μητηρ) of “Abominations” (Βδελυγμια) adds to 941, the same numeration as “Io Pan!” (Ιω Παν) - the cry of the Priest during “The Ceremony of the Opening of the Veil,” as well as the cry following the formulation of the elements in *Liber XXV*. Additionally, a comment to the 2nd Æthy of *Liber 418* draws a further connection: “From this it would appear that BABALON... is the Feminine (or Androgyne) equivalent – not merely complement of Pan.” Crowley further associates 941 to Bacchus in his *Greek Qabalah*: ΨΙΛΛΑΣ.

It’s also perhaps noteworthy that the Hebrew equivalents of the letters CUP are $\beth + \daleth + \kappa = 106 = \daleth$ in full = \beth . Scorpio, which is ruled by Mars, is associated to the Magical Formula AYMIN, whose Magical Weapon is the Cup and Cross of Suffering (*i.e.* their combination) and the Wine.¹¹² Crowley notes that this attribution of the “Serpent is connected with several of the magical weapons, and implies the secret kingly power of the magician, the essence of the phallic energy as employed in transmutation.” Regarding this “transmutation”, it is the Eagle or hawk that drops upon the head of the aspirant “an healing dew” with each bite of the serpent. Additionally, the three letters of this weapon may signify the three wands of the Adept and their corresponding Sefira.

As Helena and Tau Apiryon note, AYMIN is the Formula sealing the Creed and “calling forth the Holy Virgin who next appears.” Note that together, the words “Holy Virgin” do not appear in *Liber XV*, but rather in *Liber CCXXXI*, verse 17: “Transformed, the holy virgin appeared as a fluidic fire, making her

111 *Liber Samekh*.

112 *Liber I vel Magi* verse 8: “With the Cup preserveth He.”

beauty into a thunderbolt.” Again, this is suggestive of Atu XVII, “The Mother.”

It is the Cup that is acted upon by both the Lance (Phallus; “Priest of the Lord”) and the Host (as the Sun – “Priest of the Sun”) under the agency of Ayin (“O”), the ΣΩΤΗΡ ΚΟΣΜΟΥ. Additionally, in Atu XV, associated to Capricornus - where Mars is exalted, the Altar is the Cubic Stone upon which the Satyr (סאַטיר) sits and bears both the Cup and the torch (“as did his predecessor” *i.e.* Atu XIV).¹¹³

The seating of a woman, as in *The Gnostic Mass*, or man upon the *Altar* is also indicated in *The Supreme Ritual* and *Liber Stellæ Rubææ*: “Also the Priestess shall seek another altar, and perform many ceremonies thereon.”¹¹⁴ This adaption of the *Altar* suggests movement analogous to what has been mentioned regarding the *throne*. For example, name of the “House” the *Altar* is oriented towards is 418 in numeration or ט״ח in full, whose Tarot attribution is The Chariot (Atu VII).¹¹⁵ The principal figure of this card bears the Holy Graal, which is “the sacred vessel” of Babalon and the Chariot itself is composed of the figure of the Sun and Moon conjoined.¹¹⁶ In an early version the 3 of Cups, “Babalon” is “in the Chariot of Chaos, bearing the Graal.” According to Helena and Tau Apiryon: “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.”

Whereas the Man undergoes Resurrection (the Ordeal of the Neophyte Initiation) from the Tomb or Pastos within the Pyramid¹¹⁷ via the

113 *The General Principles of Astrology*.

114 *Liber Stellæ Rubææ*, verse 69.

115 Astrological Cancer associated to the extreme northern declination.

116 *i.e.*, The Mark of the Beast.

117 “The metaphor of stones is, on the other hand, of

agency of the Sword (the “forked lightning” of Atu XVI) in the hand of the Priestess in *The Gnostic Mass*, the “fallen daughter” is redeemed via the agency of the Lance, which is identified with the Phallus (see also *Liber AL I:37*). This Lance transcends time, being born “again and again” - “I am Yesterday, To-Day and the Brother of To-Morrow.”¹¹⁸ The *Wand* is in the “Light & in the Night” - “For though I be joined to the Earth, In the Innermost Shrine of Heaven am I.”¹¹⁹ The Lance is that “Lord” which both the male (Chokmah) and female (Binah) adore and then invoke - being One, “present among us.” For the formula of the *Wand*, unlike that of the Cup, encompasses the entire *Minutum Mundum* - it is both “our Lord in the Universe” (Solar; “Pyramid of Fire”) and “our Lord in ourselves” (“the Spiritual Phallus”; “the seed thereof”).

Reflecting the Priests movements within *The Gnostic Mass* Temple: “The first formula is that of the *Wand*. In the sphere of the principle which the Magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends.”¹²⁰ The Adeptus has seized the Sacred Lance. Bacchus (Tiphareth) has become Pan signifying “Occult puberty.”¹²¹ His destination on ascending, the “Unveiling of the Light,” is the *Altar* whereupon is concealed the Graal.

In *The Gnostic Mass*, the Priestess “takes the lance, between her open hands, and runs them up and down upon the shaft eleven times, very gently” at the conclusion of part III of the ritual. Note that it is the “open hand” or “palm”

Tiphareth.” (*Commentary to Liber 65* verse 58). This is connected to the Pyramid or the 2nd Hell, Πυραμυς, and by isopsephy, to the 3rd Hell Φαλλος and Θανατου.

118 See *Liber Israfel*.

119 *Liber Pyramidos*.

120 *Magick in Theory & Practice*, ch.2.

121 *Liber Samekh*.

(⌒) that is making this action. In part IV, it the Lance which opens the Veil following spoken Egyptian transliteration from the *Stélé 666*. Similarly, *Magick Without Tears* instructs the aspirant to “rub” the wand “constantly with Oil of Abramelin,”¹²² emphasizing that “A ka dua” “is the best.” Additionally, in the *Grimorium Sanctissimum*, the “maiden” inflames “both the fire and the priest with her hands” It is interesting to note that both the Wand and the Hand are attributed to Yod Tetragrammaton – Yod (⌒) in full being 20 (⌒) and multiplied by itself, 100 (AYMFN); “Perfection Perfected, the Unity in completion...”¹²³

As already noted, at the apex of the Super Altar¹²⁴ is established the *Stélé 666*. The word *Stélé* appears in Greek in *The Star Ruby* as ΣΤΗΛΗ, which is translated “pillar.” Crowley’s commentary to *Liber LXV IV: 58* defines the “lonely pillar” as “Chokmah, the Creative Word, the Phallic Mercury, the Wisdom by which the worlds were created.”¹²⁵ Additionally, the single pillar of *Liber LXV V:5*, in conjunction with the formula of Abrahadabra,¹²⁶ is defined as the “phallus of the Macrocosm.” This “phallus” is composed of the Word of the Æon’s six “positive ideas” or letters, in contrast to “the void of the Microcosm,” composed of five alephs or “kteis” (womb). Analyzing this pillar, the K (or ⌒ – Jupiter; five)) signifies the *Cup* (womb), whereas the Φ (Geburah; ⌒ ⌒ ⌒ ⌒ ⌒) signifies the *Wand*. Also, the Altar taken as “fourfold” (which includes “an attack on the 4 by the 11”)¹²⁷ in conjunction with the holy hexagram (“phallus of

122 From the phial indicating the breast of the Mother.

123 *Liber Samekh*.

124 The Super Altar itself suggesting the Caduceus – the Wand of Mercury.

125 See *Hebrews* 11:3.

126 A Magical Formula of Tiphareth. See also *Liber Aleph*, Chap. 87.

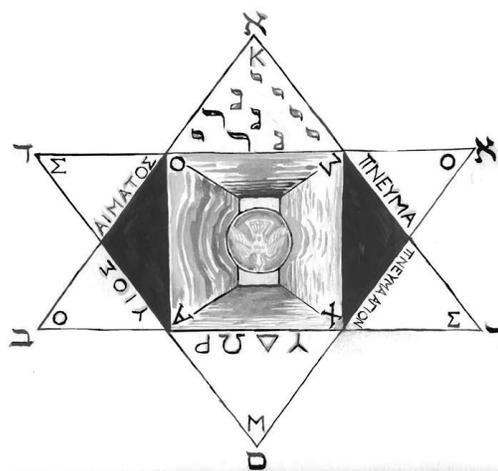
127 *An Essay Upon Number*.

the Macrocosm”) informs “the universe enclosed in the law of Lingam-Yoni.”¹²⁸

It is tempting to contrast the positive conception above with the Hebrew equivalent of the word WAND: ⌒ + ⌒ + ⌒ + ⌒ = 61 = ⌒⌒, “The Negative, non-existent; not.” With the Ace of Wands, “the Miracle of the Anatomy of the Child Ra-Hoor-Khuit,”¹²⁹ we affirm that: “the Universe is Nothing.”¹³⁰

The Book of Lies, chapter 15, addresses this microcosmic/macrocosmic dichotomy: “As a man loses his personality in physical love, so does the magician annihilate his divine personality in that which is beyond.” Of course, a magician has to have created and nurtured a divine personality – prior to transcending it.

In *The Gnostic Mass*, the Shrine or High Altar is initially “open”, and this is where “the Graal is exalted.” Conversely, the Lance is concealed at the beginning and the end of the ritual within the Tomb or Pastos. However, it is Heaven “which draweth” the *Wand* “into Her Womb.” “But, as one proceeds, the Cross becomes greater, until it is the Ace, the Rose, until it is the Word.”



128 *The Book of Lies*, ch.26.

129 *Liber Aleph*, ch.207.

130 See chapter 86 of *The Book of Lies*.

BELIEF AND CONFESSION: THE CREED OF ECCLESIA GNOSTICA

BY FRATER M.P.D.

Note: First published in Force & Fire, the official journal of Sekhet-Maat Lodge.

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

The Creed of Ecclesia Gnostica Catholica appears in *Liber XV: The Gnostic Mass* as written by Aleister Crowley. It directly follows the proclamation of the law in the Ceremony of the Introit. Comprised of eight clauses – six beliefs and two confessions – the Creed identifies those forces and doctrines

central to the Mass and the life of each individual.

The first four clauses of the Creed correspond to Tetragrammaton, the elemental magical formula expressed in the divine name YHVH. The following two affirm the “communion of Saints” and the “Miracle of the



*Horizon Lodge, Ordo Templi Orientis - Seattle, WA.
Photograph by Sean Hester, used with permission.*

Mass”, these being the essential products of the Mass. The final two acknowledge parallels between *Liber XV* and one’s life.

I find myself impelled to address three questions. Firstly, what does the recitation of the Creed accomplish? Secondly, why should it be included in the Mass? Lastly, as it pertains to the Creed, how does belief fit into the anti-superstitious frameworks of Thelema and Scientific Illuminism?

In any group endeavor, it is wise to ensure that everyone is on the same page. The Creed serves as a bridge to a conceptual commons: the holy of holies, where earth and sky meet (“Greeting of Earth and Heaven”, as the Priestess says). It is thus an evocative reality-mapping exercise, potentiating a gestalt that enhances the intimacy of the Mass and entrains the congregants to a common frame of reference.

The Qabalistic basis of the Creed is evident in its use of Tetragrammaton and the supernals. “The ineffable LORD” describes Kether, the Unqualified Absolute or Unconditioned Being; “the sole viceregent of the Sun upon the earth”, CHAOS, is a name of Chokmah; and BABALON symbolizes Binah, Earth, and Womb. The centrality of generative powers to the Creed – namely, the supernal pair and their synthesis in BAPHOMET – connote solar phallicism and sex magick. The Gnostic, Catholic, ecclesiastical, and eucharistic aspects of *Liber XV* are addressed in clauses 3-6. The penultimate clause references BAPHOMET by the term “Baptism of Wisdom”, identifying sex as the key to the “Miracle of Incarnation” in unambiguously sex-positive language. The final clause posits a transcendent Self unrestricted by time and space, pointing to the doctrines of soul, reincarnation, and metempsychosis.

These overlapping contexts speak to a

distinctive set of values that is at odds with institutional patriarchy. Reciting the Creed is a firm rejection of slave morality. Clause 4 states, “And I believe in one Gnostic and Catholic church of light, life, love, and liberty, the word of whose law is Thelema”. In that Thelema (Will) is coterminous with self-determination, verbalizing the Creed is a potent symbolic act of rebellion against oppressive old aeon doctrines – and, by proxy, dogmatic theology and institutional religion. It is accurate to view it as an invocation of Horus.

Bearing these considerations in mind, the Creed is appropriately sequenced. The congregation front-loads themselves with a narrative that triggers an altered state of consciousness and contextualizes the rest of the ritual. This is arguably in the vein of neuro-linguistic programming and self-hypnosis, and *Liber XV* proceeds upon the vibrant foundation laid thereby.

The word “belief” remains saddled with the fetters of religious dogma. The method of science demands skepticism, not blind faith – but one must be wary of confusing skepticism with cynicism. The former connotes an open-minded suspension of judgment and credulity, the latter a predisposition to denial or apathy. The former is a scientific attitude; the latter is bias. While grounding the Creed’s articles of belief in a scientific cosmogony, its twilight language excites the imagination, informing and enhancing a suprarational ritual state. It is undesirable for the mind to recoil at figurative language or metaphor.

Under the paradigm of Scientific Illuminism, belief is a programmatic tool. Memorizing the tables of correspondence in 777 establishes a specialized cognitive superstructure (i.e. a neural network in the brain) that responds to ritual stimuli as a prerequisite to practicing

ceremonial magick. Using techniques such as visualization, the vibration of magical formulas, and symbolic gestures, the practitioner triggers a crescendo of psychosexual energy representative of orgasm and directs it toward a desired outcome. Belief is the vehicle of the reification of Will.

While any belief can yield magical value if properly held – no matter how absurd – there are distinct benefits in scientific grounding. For example, it is less likely to induce the rational mind to protest; rational beliefs are easier to justify to oneself, and thus easier to incorporate. However, Crowley’s emphasis on yoga necessitates the sublimation of the rational, conscious mind to Will – to become arbitrary or one-pointed. As Swami Vivekananda wrote in *Raja Yoga*:

“The Yogi is supposed to have finished his

period of controversy. He has had enough of that, and has become satisfied. He only studies to intensify his convictions.”

By honing belief into a tool, one avoids becoming the tool of belief.

Properly understood, the Creed becomes a magical weapon against superstition, tyranny, and oppression. In choosing to believe consciously in the aim of self-empowerment, in identifying with the timeless over the time-bound, the third power of the Sphinx comes into play: to dare. As Prometheus dared to steal fire from the gods, as Melek Taus dared to defy the Creator’s command to bow to Adam, by reciting the Creed each congregant dares to swim against the current, proclaiming that each individual is the One God – and inviting all to partake of the joyous sacrament of life in a spirit of total responsibility and love under will.

Love is the law, love under will.



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THE FUNCTION AND OPERANT TERMS OF THE CREED OF THE GNOSTIC MASS

BY JIMMY TYRRELL

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

I wish to begin by stating (not in apology) that I expect very little of what I write in this essay to be original. The Creed, being simple, straightforward, and based on rudimentary and easily observable scientific concepts, lends itself primarily to three particular approaches in writing about it: the first being elaborate paraphrases of what is already explicit, the second being illustrations of personal epiphanies which may or may not be relevant to the experience of those outside the area of effect of said epiphanies (and which we must accept as possessing varying degrees of comprehensibility and/or sanity), and the third being practical examinations regarding the function and utility of the Creed as serving and advancing the formula

of the Mass in general.

Of the three aforementioned approaches, the second is the only one that is likely to contain much original thought or material. Since it is not my purpose here (nor is it my interest) to impose or proliferate my personal interpretations of any portion of the Mass, I am going to make a conscious effort to refrain entirely from employing the second approach, avoid somewhat (although not entirely) the first approach, and focus primarily on the third.

In the final analysis, it is much better that explanations of things be useful than that they be original or even interesting. While I hope that the reader will find this essay interesting, it is my utmost aspiration that they will find it useful.

Part 1: The Functions of the Creed inside the Mass

1.1: To Synchronize the Conceptual Component of the People

In my limited experience of EGC communities, it is customary for the Deacon to give a short speech or preamble to the People prior to admitting them into the Mass temple. This speech consists of a number of instructions regarding temple decorum and verbal/gestural participation, which the People are expected to follow as a courtesy to the rest of the participants, and to the officers of the Mass.

Participation on this level is understood to be involuntary and required for admission into the temple, and does not assume or require any understanding of the necessity or function of the instructions. Furthermore, it is accepted that understanding of the specific import of these instructions (steps, signs, attitudes, etc.) is not a necessary requirement for understanding the formula of the Mass itself. For this reason, it is possible to regard participation on this level to be passive in nature, and to be concerned primarily with synchronizing the behavioral component of

the People.

Similar to the Deacon's speech before admittance, the Creed is also a preamble to subsequent events. However, rather than being designed to enforce involuntary uniformity on a verbal and gestural level, its purpose is to illustrate the fundamental principles which make possible the fulfillment of the formula of the Mass and to verbally confirm the Peoples' active belief in them.

Understanding or agreement with these principles is not explicitly required for one to be admitted into the temple, but sincere and informed agreement with the principles of the Creed is a prerequisite to understanding or benefiting from the formula of the Mass. For this reason, it is possible to regard the recitation of the Creed (as one eventually comes to understand its principles) as being active in nature and to be concerned primarily with synchronizing the conceptual component of the People.

1.2: To Amplify Harmonious Thought/Intent; To Isolate and Banish Disharmonious Thought/Intent

In any group ritual it is important that the thoughts and intent of the participants be synchronized and amplified within the confines of the temple and that disharmonious thoughts and intent be isolated and/or banished from the same confines.

The Mass is designed to be a public ritual, open to all, and as such its participants and officers cannot be assured at all times that everyone in attendance has a sufficient grasp of (or sufficient agreement with) the formula communicated through it, nor can they allow that to be a necessary requirement for the success of the ritual. The recitation of the Creed, aloud and in unison, provides the participants and officers

with a necessary, primary, and effective safeguard against disharmony, distraction, and disruption of the current of energy that is being channeled through this formula, and of the success of the Mass itself.

In order to understand the importance of the recitation of the Creed in providing this amplification/isolation, it is useful once again to contrast the recitation of the Creed with the reception of the preliminary speech before entering the temple.

The reception of the speech does not rely on active contributions from the People in order to be successful. In order to fulfill the purpose of this speech, it is only necessary that they listen to what is being said to them, and follow the appropriate instructions at the appropriate times once inside the temple. While they are certainly welcome to ask any questions that may enhance their understanding of the details before entering the Temple, they are not required to do so.

The recitation of the Creed, on the other hand, engages the People in an active, public, and decisive (at least within the temple) statement of Belief and Confession. For all practical intents and purposes, we can assume that any questions they may have about any of the principles they are affirming through this recitation have been (or will be) settled elsewhere.

The Creed is recited aloud and in unison. Admittedly, this is the most common mode of public recitation for any kind of group affirmation, but it is more than simple convenience that makes this mode of public recitation useful in a magickal sense, as will be examined in the following paragraphs.

In magickal ritual, as in other arenas of communication and interaction, the spoken word is one of the most powerful forms of invocation

(second only to the written word in the public arena). We can think about things as much as we like, and perform any number or variety of thought experiments in connection with any number or variety of subjects, and never have to commit to them anything other than whatever time or energy it took to entertain the thoughts in the first place. It is not necessary to engage any critical portion of one's personal integrity or identity in the subject of the unspoken theoretical construct in order to treat it in a satisfactory fashion.

With the spoken word, however, especially in a public arena, the very act of speaking engages the personal integrity of the speaker and binds them to a degree commensurate with their level of personal integrity to a personal identification with the subjects of the statements in accordance with their grammatical structure.

Reciting aloud also fulfills completely the function of isolating disharmonious thoughts or intents from the confines of the temple. Since the act of speaking engages the speaker on the grounds of their integrity and identity, the act of speaking also creates a condition where the other

participants need not be concerned with any disharmonious thoughts (that remain unspoken) within the mind of the speaker. Therefore, the verbal buffer created by such recitation effectively absorbs these disharmonious elements and is sufficient to insulate any single participant from the possibly wandering or conflicted thoughts of any other participant. The operant supposition here is: if it wasn't spoken, it does not operate within the confines of the temple, and is thus irrelevant or nonexistent.

Likewise, recitation in unison forms an instant synergistic relationship with all other participants in the temple in that it serves to synchronize and amplify the thoughts and intent projected through the recitation. If reciting aloud is sufficient to project a thought or intent and establish its dominion in the temple, reciting aloud and in unison is sufficient to effectively amplify the intensity of the thought projection and its dominion in the temple by a factor equal to the number of participants in the temple and to channel this projection into the fulfillment of the formula of the Mass through the concentration of the individual (and group) will, in accordance with the principles affirmed in the Creed.

Part 2: The Operant Terms in the Creed: Belief and Confession

The next questions that naturally arise in the course of this analysis are: What exactly are these principles? What are the operant terms in these statements of affirmation, and how do they serve to affirm the various principles in the Creed, in accordance with the grammatical structure of the statements?

Other essays have been written regarding the former, and they are far more eloquent and informative than I would expect anything that I have to say on the subject to be. Furthermore, since it is not my intent in this essay to explore

that question, I will leave that labor to the writers of those other essays and concentrate my energies upon the latter.

There are eight statements of affirmation in the Creed. Six of them are qualified by the operant term of Belief, and two of them are qualified by the operant term of Confession. In order to determine how these operant terms serve to affirm the various principles of the Creed, we must examine the meanings of these words, and how they relate to the various classes of phenomena identified in the statements

themselves. Definitions (excerpted from dictionary.com) are as follows:

Believe: \Be*lieve\", v. t. [imp. & p. p. Believed; p. pr. & vb. n. Believing.]

1. To exercise belief in; to credit upon the authority or testimony of another.
2. To be persuaded of the truth of, upon evidence furnished by reasons, arguments, and deductions of the mind, or by circumstances other than personal knowledge.
3. To regard or accept as true; to place confidence in; to think.

Confess: \Con*fess\", v. t. [imp. & p. p. Confessed; p. pr. & vb. n. Confessing.]

1. To make acknowledgment or avowal in a matter pertaining to one's self;

Now that we have our definitions, it is possible to examine how these terms operate in validating the various statements of affirmation in the Creed.

The first six statements refer to occult representations of generally accepted phenomena such as certain natural processes and the existence and function of certain heavenly bodies. Since we do not have direct experience of any of these things, it is necessary for us to accept them on the faith that they exist and function as described according to the best and most current scientific knowledge.

Belief in this capacity engages all three of the listed definitions of the term. We credit these things upon the testimony of others (i.e., we are not all astronomers, so we have not all done the necessary work to satisfy ourselves independently of the existence of the sun; we are not all biologists, so we have not done the necessary work to likewise satisfy ourselves of the

microscopic appearance and behavior of spermatozoa, etc.) because as a society we have accumulated a body of scientific knowledge that is sufficient to bear out these postulates. The existence of this body of scientific knowledge empowers us to persuade ourselves of the truth of these statements through informed reasons, arguments, and deductions of the mind. The fact that all of the subjects dealt with in these six statements (if considered outside of their occult trappings) are accepted by all educated people to be rudimentary and fairly self-evident (in light of the current state of scientific research) allows us to regard and accept them as true with little or no conscious effort.

Since it is impossible even for scientists with highly specialized training to have direct knowledge and experience of the subjects they analyze and study, the best orientation that they (or we) can truthfully claim toward any of them is that of informed belief. The first six statements of affirmation in the Creed, being statements on subjects of this order, thus could not be truthfully qualified by any other operant term than that of Belief, which makes it ideal as an operant term, and validates indisputably the statements in which it operates.

The final two statements in the Creed refer respectively to the phenomena of Birth and Life. Since these are phenomena that every living being has a direct and (to a greater or lesser degree) intimate connection with through direct experience, it is not necessary to qualify them through a term such as Belief. Even without a vast corpus of scientific knowledge to bear it out, one can easily and confidently acknowledge that they were born and that they are indeed alive at the moment of acknowledgment. Acknowledgment in this fashion engages the listed definition of the term "Confess."

In Closing

In any magickal operation, it is necessary to have one's postulates and observations readily at hand, so that one may rally them to one's use effortlessly and seamlessly. The Creed is organized in such a way as to not only facilitate that purpose, but to facilitate it in an essentially uncontrolled group setting. The ordering of the statements, the operant terms within, and the manner of recitation are all necessary elements

for the fulfillment of that purpose, and thus to the fulfillment of the formula of the Mass. By studying the function and architecture of the Creed on this level, it is possible for the practitioner to gain a greater understanding and appreciation for the self-contained beauty and splendor of the cosmic model that expresses itself through the formula of our central rite.

Love is the law, love under will.



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GNOSTIC CATHOLIC VS. NICENE CREED

BY BROTHER OBELOS

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One of the many perspectives from which to explore our creed is by contrasting it with those of other churches. The Nicene Creed,¹³¹ with its historical placement in regard to our own antecedents and its similar syntactic structure, shares a number of obvious touchstones with the creed of Ecclesia Gnostica Catholica¹³² which further highlight the doctrinal differences. Some of these points come so close that the EGC Creed (EGCC) can be viewed as a response to or possibly a rectification of that which has in its various permutations served as an explicit foundation for many of the major threads of Christian churches. “Let the evil ones be cast away; let the good ones be purged by the prophet!”¹³³ apparently extends beyond rituals to the broader case of statements of belief, as well.

The first three statements of belief in the EGCC outline primary entities which form the highest level of reality, as both physical and metaphysical structures: Chaos, Babalon, and Baphomet. This inter-related triplicity bears correspondence to the Nicene Creed's (NC) depiction of God the father, Mary/Holy Spirit the mother, and Jesus the son.

For the creative force of the universe, the

131 Committee of Divine Worship of the United States Conference of Catholic Bishops, “Textus translationis partium quarundam Ordinis Missae Missalis Romani, ex editio typica tertia eiusdem excerptarum, lingua anglica exaratus,” page 9.

132 *Liber XV: The Gnostic Mass.*

133 *Liber AL, II:5.*

EGCC describes the hierarchical descent from the general to the particular, starting from its secret and unspeakable, perhaps involuted, source. Though one among many on the grander scale, the Sun, to us humans, is the most primal manifestation of that force, whose presence on Earth (named Chaos) is the pervasive mystery of life itself as the sole executor of the Sun's power. The most particular and least rarified evidence of this force is the air-driven process of metabolic respiration. We see this descent reflected in the downward traversal of the Qabalistic Tree of Life's middle pillar (LORD = Kether, Sun = Tiphareth, Chaos = Yesod, and Air = Malkuth) as well as in the letters comprising the ineffable name itself (יהוה).

This is a rather detailed metaphysic when compared to the NC's elucidation of the creative principle as God the Father, who is very simply described as being the unassailable source of all things manifest and transcendent, period. The elaborate description is saved for Jesus, the Son. Of his life little mention is made, but his birth, death, and resurrection as well as the specifics of why people ought to care about him are thoroughly described. In contrast, the corresponding principle in the EGCC, Baphomet, is depicted only to the extent that he is the “Serpent and the Lion.” Outside the creed but within the context of “Liber XV,” this lion-snake pairing is further contextualized as being the father of the Gnostic Catholic saints as well as the ones who “destroy the destroyer” as the

consecrated elements are mixed.¹³⁴

Both Baphomet and Jesus fulfill the role of the being the issue of the Father and Mother. The NC places special emphasis on the notion that Jesus was not “made” but “begotten” of the father and the mother, ostensibly to promulgate the understanding that he was a man rather than a purely spiritual being. The same holds for Baphomet who is begotten, not made, from the mingling of the body and blood in the cup. However, the purpose for Jesus' manifestation is so that he can suffer sacrifice and then resurrect himself for the everlasting life of the fallen mankind. As a perfect inversion and rectification of this formula, Baphomet is born as the revivification of man's sacrifice of life and joy, identifying the Priest and Priestess as the divine operants themselves, Chaos and Babalon. Jesus was born to suffer; Baphomet is a joy to beget.

The Mother provides another set of clear distinctions. Jesus is begotten by God the Father on a virgin, Mary, with the implication that this is the sort of purity required in order to serve as a suitable vessel for God's holy issue, the baptism for the forgiveness of sins. Babalon, however, far from being virginal (for the common uses of “virginal,” at any rate), is an indiscriminate whore, the mother of us all who gives her womb to all takers who are willing to offer in ecstasy a final sacrifice of their last drop of blood.¹³⁵ As the bearer of Babalon's cup in the Gnostic Mass, the Priestess begins as a simple virgin who after invoking the Priest is then “upraised” by him through acts of sexual congress into her sanctified form as the whore who is then suited to bear the offspring wrought of the sacrifice of life and joy in the baptism of wisdom.

On a scope encompassing the respective spiritual engines arising from these triplicities, we

¹³⁴Liber XV: *The Gnostic Mass*.

¹³⁵ See *The Vision & the Voice*, especially the 12th Aethyr.

see still larger differences in function and aim of the two creeds. Stated only tacitly within its text, Original Sin is the quiet architect of the NC. Each point is carefully struck to delineate that God and man are very separate, one being all-powerful and the other weak; that his kingdom in Heaven is eternal, though man and his world are not; that salvation comes from submission to an authority outside the imperfect and ephemeral self. The EGCC depicts a radically different reality where man is God; where the proclaimant is himself ageless and eternal, perpetuating the world through the promulgation of his perfect will; an individual in the company of those inspired by the virile Holy Spirit that moved the “saints of the true church of old time” to carry the *gnosis* from its primordial origin into our current day, and onward; and a miraculous identity between the process that fires our brains, muscles, and gametes and that which connects us as producers and partakers of the transcendent.



THE GNOSTIC CATHOLIC CREED: SEEDS OF SELF-KNOWLEDGE

BY FRATER ENATHELEME

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

The word “creed” is defined as a brief authoritative formula of religious belief. It is also synonymous with religion and ideology. The Gnostic Catholic Creed may therefore be considered a declaration of the beliefs of the congregation, as well as a symbolic representation of the Ecclesia and of the Mass itself. An understanding of this formula may begin with studying the correspondences of the symbolism presented line-by-line and from a holistic perspective. Such symbolic correspondences can be found by examining the qabalistic significance of specific words within the creed and by relating passages to other symbol sets, including the Tree of Life, the Tarot, and western mythologies. In addition, an informal interpretation of the more readily understood passages will be fruitful. While I have attempted to collect and summarize a wide variety of interpretive information here via research, such data can only point weakly toward the true mystery, which arises with practice, meditation and visualization.

“I believe in one secret and ineffable LORD;”

Throughout the rest of the Creed, Crowley uses all capital letters on words that are either known to be of Greek or unknown origin, or words to which he applied *isopsephy* (Greek gematria) in other works. The word “Lord”

stands apart from the others, as it is clearly an English word. Nevertheless, the application of isopsephy to this word, transliterated to the Greek alphabet, reveals layers of meaning.

If we resolve the “O” in LORD to the Greek *digamma*, the total value of the word becomes 140. Crowley was occasionally fond of making this liberal transliteration, probably because of that letter’s origin in the Phoenician *waw*. Another Greek word, which also adds up to 140, is ηδονη, meaning lust, delight, or joy. The implication is that in some way, this LORD is identical with ηδονη, and also that ηδονη is secret and ineffable. This is an apt association by my reckoning, especially given the Collect, entitled “The Lord,” which reads as follows:

“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.”¹³⁶

What is truly remarkable, however, is that the word ηδονη (pronounced “hedoneh”) has a striking phonetic similarity to the Hebrew אֲדֹנָי (“Adonai”), which means, in English, “Lord,” and is used throughout the Bible to refer to that God, who is also secret and ineffable.

¹³⁶ *Liber XV*, “The Lord” in The Collects.

This Lord corresponds to Hadit, to Kether on the Tree of Life, and to the Stélé of Revealing in the Mass.

“and in one Star in the company of Stars of whose fire we are created, and to which we shall return;”

It can be argued that Crowley is talking about something else here, something separate from the secret and ineffable Lord, due to the structure of the sentence. Also if the Lord is secret and ineffable, then this passage cannot, by definition, be a description of it. Throughout the Mass, Crowley refers to the Lord in two contexts, and probably means two different things. For example, “In the name of our Lord the Sun, and of our Lord ... ,” [sic] where the second “Lord” referred to cannot be named, and an ellipsis is apparently used in place of any name or description. (Helena et al., 1995)

The description above can refer to the sun, Sol, materially. The sun’s light gives us life through the energy it provides to vegetation, which is the basis of all our nutrition. In this way, we are literally created of the sun’s fire. Our physical bodies will return to this source by the same means, as we are digested by various insects that then pass us on to the plants. The plants then convert our carbon to sugars in the process of photosynthesis, where the sun’s fire finally rends our very molecules asunder.

A more esoteric interpretation could be that each of us is a Star in the company of Stars; that we are the Gods of our own creation; that we create our bodies and minds and return to our original state after death.

This Star corresponds to Ra-Hoor-Khuit, to Aiwass, to the Holy Guardian Angel, to Tiphareth on the Tree of Life, and to the Host in the Mass.

The company of Stars of which this Star is a member corresponds to Nuit, to the negative veils surrounding the Tree of Life, and the Priestess and Paten in the Mass.

“and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon Earth;”

Here Crowley identifies a Thelemic deity by name. Chaos, in Greek, is spelled Χαος, which evaluates to 871. Other words that share this value include: αχος, pain or sorrow; σκοταϊος, secret or dark; φαρως, a web or cloak; αγνιζω, to purify; and ακων, “against one’s will.” These associations may seem confusing at first or contradictory to the nature of deity, but they match well the visions described in the 14th Aethyr of *The Vision and the Voice* where Chaos speaks to Crowley:

“His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.”¹³⁷

And again in the 4th Aethyr:

“Blackness, blackness intolerable, before

¹³⁷ Liber 418, 14th Aethyr.

*the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!”*¹³⁸

To intellectually resolve the seeming contradiction of finding this dark desolation as the Father of Life, we can turn to the natural sciences. As the Father of Life, it makes sense that His nature would seem to suggest death and an absence of life – for life is born of these things in nature. In the physical universe, conservation of energy demands that no energy be lost or gained – there is always the same amount of energy in the universe. This being the case, utter desolation would indicate the absolute maximum in potential energy, without form. This is the beginning of creation.

We can qabalistically verify that He is the Father of Life. This can be done through pythmenes (Greek *aiq beker* – adding the numerals of a word’s value to reach a kind of “root value”) and *notariqon* (corresponding initial letters to core concepts). The value of $\chi\alpha\omicron\sigma$ is 871, which reduces through pythmenes to 7, the value of the letter *zeta* which, traditionally in Greek *notariqon*, stands for *Zoe* (Life).

There is one passage in *The Vision and the Voice*, which possibly suggests an alternate spelling. While this spelling is certainly unconventional, it does indicate new depths of correspondence. From the 7th Aethyr:

*“Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton, and there is a word of seven letters which it concealeth, and that again concealeth the holy word that is the key of the Abyss.”*¹³⁹

138 *Liber 418*, 4th Aethyr.

139 *Liber 418*, 7th Aethyr.

There is a good deal of commentary on this passage, which seem to be summarized in footnote 5:

*“These words are probably BABALON, ChAOS, TARO.”*¹⁴⁰

One way that Babalon could conceal Chaos is if the latter were spelled, in the Hebrew, “כַּעֲוֹס,” totaling 156, the same value as Babalon. These correspondences, along with some further suggestions in the commentary on the above passage, deserve further research and meditation. According to Crowley, only a Master of the Temple may comprehend the mystery of Chaos. (Crowley, 1997)

Chaos corresponds to Chokmah on the Tree of Life, and to the Priest in the Mass. Chaos, as viceregent (Priest), performs the function of the sun (Holy Guardian Angel) through the medium of the Air (the Lance – see below).

“and in one Air the nourisher of all that breathes.”

Air is one of the four Alchemical elements. The original Greek word is $\alpha\eta\rho$, and it carries the additional translations of mist and cloud. Without air, no life on earth (that we know of) could transmute base matter into energy. Indeed, the lowest forms of life, such as algae, all require sunlight and air at a minimum to survive (those that live in water extract oxygen and nitrogen gasses thence). In this physical sense, nourishment is indeed provided by air to all that breathes.

The value of the word is 109, which corresponds to $\text{H}\rho\alpha$ (Hera), the second wife (and sister) of Zeus. Hera is known as “The Perfected One” and She is known for ultimate and equal

140 *Liber 418*, 7th Aethyr.

rulership, with Zeus, of the world of the Greek Gods and the Earth. Philolaos, a Pythagorean, relates the element of air to Dionysos. Eusebius, bishop of Caesarea, attributed air to Athena. Plato corresponded air to the octahedron, one of the five perfect solids. (Barry, 1999)

Using pythmenes, the value of the word is reduced to 1. The Greek initial α is traditionally attributed to air by notariqon, as is the Hebrew \aleph . These both have a value of 1. The Greek α is also the first letter of ανατολη (east, sunrise).

The one Air corresponds to the path of a on the Tree of Life, to The Fool (Atu 0) in the Tarot, and to the Lance in the Mass. This fragment concludes the first sentence in the Creed. The four parts of this sentence are all related in the sense that they all have predominantly masculine attributes.

“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.”

The sentence structure in this passage is slightly different than that above. In this case, there are three parts to the sentence, and mere commas rather than semicolons separate each part. Therefore, it can be argued that they all refer directly to Babalon. Still, Crowley capitalized the initial letters of Earth, Mother, and Womb, which may offer additional hints to the nature of Babalon.

Earth, in Greek, is $\gamma\alpha\iota\alpha$, which evaluates by isopsephy to 15. Other words sharing this value are: $\theta\epsilon\alpha$, goddess; $\delta\iota\alpha$, asunder or through; and $\epsilon\iota$, “thou art.” Pythmenes reveals that the root value of 15 is 6, which corresponds to $\alpha\beta\beta\alpha$, or father. This fact (in addition to the mysteries of Chaos explored above) may shed

some light on the passage in the Anthem of the Mass, which reads, “Male-female, quintessential, one, / Man-being veiled in Woman-form.” The initial letter E of Earth probably transliterates to the Greek η , which in and of itself is a word in Greek meaning “I was.” The meaning of η by notariqon is, curiously, Hera. The initial letter γ of $\gamma\alpha\iota\alpha$ has a value of 3, clearly corresponding to Binah on the Tree of Life.

Mother, in Greek, is $\mu\eta\tau\eta\rho$, which evaluates to 456. Curiously, this is exactly 300 more than the value of Babalon. Using pythmenes, we again arrive at the values of 15 and 6 (see Earth above). Other words with the value of 456 include: $\mu\epsilon\tau\alpha\beta\omicron\lambda\eta$, change; $\delta\iota\alpha\kappa\alpha\iota\omicron\kappa\rho\iota\sigma\iota\alpha$, righteous judgment; $\delta\iota\omicron\beta\omicron\lambda\omicron\varsigma$, hurled by Zeus; and $\zeta\epsilon\upsilon\gamma\mu\alpha$, bond.

Womb, in Greek, is $\delta\epsilon\lambda\theta\upsilon\varsigma$, which evaluates to 1139. Another word with this value is $\gamma\epsilon\lambda\omega\tau\alpha$, laughter. This value does not reduce to 15 or 6, like those above, through pythmenes. Rather, the digits add up to 14, which breaks down further to 5, the same as the value of $\alpha\delta$, Had or Hadit. Again, this is an ultimately feminine symbol with a fiery and masculine association. The number 5 is also related to the sphere of Geburah on the Tree of Life, arguably the most masculine (but fundamentally feminine) member of the feminine Pillar of Severity. This seems appropriate. Of the three concepts, Earth, Mother, and Womb, the latter is the most easily related to generation, a typically (metaphysically) masculine trait. The initial letter W of Womb probably transliterates to the Greek *digamma*, which carries the value of 6, thereby maintaining the connection with Mother and Earth above. It may also transliterate to *omega*, which by itself means the end, or the last, and is symbolic of the seventh heaven of the Christian Gnostics.

Babalon is spelled $\beta\alpha\beta\alpha\lambda\omicron\nu$ in Greek,

and Her value is 156. This number does not appear very remarkable at first glance, as there are few and relatively meaningless other words with the same numerology. Pythmenes gives us 12, suggesting the zodiac and the complete macrocosm. Applying pythmenes again, we get 3, the number of Binah on the Tree of Life and the value of the letter γ . The meaning of γ by notariqon is $\gamma\alpha\iota\alpha$ (see above) and $\gamma\epsilon\nu\nu\alpha\omega$, to beget or to be born. The associations to Earth, Mother, and Womb are clearly evident.

Crowley has a great deal to say about Babalon in *The Vision and the Voice* and elsewhere. She bears the cup, and collects the blood of the saints therein. Her consort is Chaos. A beautiful depiction of Babalon can be found in Crowley and Harris' Thoth Tarot (Atu XI).

Babalon corresponds to Binah on the Tree of Life, and the cup in the Mass.

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

The case of Baphomet is a curious one. The word's origin is unknown. In Crowley's *Confessions* he relates the tale of his frustration at not finding the correct spelling of this name (as no spelling he could devise yielded sufficiently significant values by his reckoning), and asking a spirit for guidance. In it, the spirit tells the spelling of Baphomet as it might transliterate to the Hebrew: באועמיתר . Using the Hebrew gematria, this adds to 729, which is 9^3 and corresponds to Κηθασ , the name (which literally means “stone,” and in this context, the cubical cornerstone of the Church) that Jesus gave to Peter. The word $\sigma\kappa\alpha\theta\eta$, ship or vessel, also shares this value.

What is odd about this spelling is that it ends in *resh*, which transliterates to the English

letter “r.” Crowley felt that this spelling resolved the etymology of the word, because it has a phonetic similarity to a title meaning “Father Mithras.” (Unfortunately he does not reveal what title this might be.) Another etymological theory that Crowley liked, but which was not supported by the new spelling, was that Baphomet was a corruption of $\beta\alpha\theta\eta\ \mu\eta\tau\omicron\epsilon\sigma$, baptism of wisdom.¹⁴¹

The name Baphomet dates back at least as far as the Knights Templar. Other similar deities date back at least as far as the Manicheans and other Christian Gnostics. The ideas that Baphomet represents have always been thought of as evil by dualists who believe that flesh and matter are manifestations of evil forces. Baphomet represents generation, and any symbol depicting generation or incarnation is in harmony with Him.¹⁴²

The association of the lion and serpent to Baphomet gives further clues to His nature. There is a Christian Gnostic depiction of Yldaboath as a lion-headed man with a serpent wrapped around Him. Yldaboath, in the Christian Gnostic mythology, is the deity responsible for the creation of the Earth and its inhabitants. He was a blind idiot God, who could not see the other deities around Him (actually above Him) and therefore mistakenly thought He was the *only* God. Many sects of Christian Gnosticism regarded Him as evil because of His essential flaws, and because of the flaws of His creation. However, most Thelemites do not equate flesh and matter as intrinsically evil, so therefore Baphomet, our equivalent of Yldaboath, is not regarded as evil either. He is the result of the union of Chaos and Babalon and He symbolizes the union of opposites.

¹⁴¹ *Confessions*, chapter 85.

¹⁴² “The Gnostic Mass with Annotations and Commentary” by Soror Helena and Tau Apiryon.

Baphomet corresponds to Tiphareth on the Tree of Life, and the Deacon in the Mass.

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

It is doubtful that the potential readers of this document will require much elaboration on the meaning or numerology of the word $\theta\epsilon\lambda\eta\mu\alpha$. It means “will” and its value is 93. This value is shared by $\alpha\gamma\alpha\pi\eta$, love.

That our Church is Gnostic and Catholic simply means that we believe in direct, unmediated knowledge of deity, and that our Church is universal and comprehensive. (See Dictionary definitions of the terms.)

The repetition of the initial letter “L” in “Light, Life, Love and Liberty” draws attention to itself. The value of the letter λ is 30, and its meaning by notariqon is “lion.” The repetition of four λ s gives us a total value of 120, the number of ov (the Greek word for “being” and the Egyptian word for the sun). There is also a symbolic correspondence between these words and the $\overline{\text{llll}}$ formula: Light = $\overline{\text{l}}$, Life = $\overline{\text{ll}}$, Love = $\overline{\text{lll}}$, Liberty = $\overline{\text{llll}}$.

The Church and the word $\theta\epsilon\lambda\eta\mu\alpha$ correspond to Malkuth on the Tree of Life, and the physical congregation and temple in the Mass.

“And I believe in the communion of Saints.”

Up to this point in the Creed, there seems to be a kind of chronological cosmology depicted. The Creed begins with the most ineffable and here we are at the level of the most physical. Likewise, the majority of the Mass seems to be a pageant depicting the same. At this

point in the Creed (and in the Mass), the trend begins to reverse itself in the act of communion.

Communion in the Mass consists of eating the physical manifestation of Chaos (the body of God), and drinking that of Babalon (the blood of God). But the wine is also the blood of the Saints – our ancestors. These were individual human beings and characters from myth that embodied, in some way, the phallic principle in our culture. Whether Gods, or bards, or mystics, martyrs mythological or literal, or what have you, the Saints listed in the Mass have universally been a positive, generative force in the Western Esoteric Tradition. That list is far from comprehensive (or even representative), and it may be argued that *all* those who actively participate in our mystical current will become Saints at death, for we all must rest in the Womb of our creation. We must also return to the Star in the company of Stars. Thereby, in addition to being the body of God, the host in communion may be seen as the Saints’ bodies just as the wine is the blood.

This act of communion represents the realization of a spiritual union between the congregants and the tradition. It also is an act of sharing between congregants, and stimulates feelings of intimate fellowship and rapport – toward each other and toward our predecessors the Saints. We are members of their community, and we were before we were born. Communion is communication also, and therefore suggestive of Knowledge and Conversation with the Holy Guardian Angel.

The communion of Saints corresponds to the path of $\overline{\text{D}}$, and to the communion in the Mass.

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

The Miracle of the Mass occurs in the consumption and digestion of the Eucharist. This is the process whereby we unite opposites within ourselves, taking in Chaos and Babalon to become the child, Baphomet.

We eat every day, and we unite opposites constantly in this way through the very function of our bodies. Daily we perform transmutation; daily we turn the lead into gold; and daily our activities nourish the spirit. It is perhaps the consciousness of these processes, and the awareness of their relationship to the rest of our world, which makes it a miraculous occurrence.

This Miracle takes place not at Mass – or even in the twelve hours it takes to digest the materials after Mass – but over the course of years or even decades, as nutrients are stored, deposits left in arteries, practices observed, and awareness expanded in the body, mind, and spirit. There is no completion to this Miracle. Even after death, the process continues. It is the process, and not the result, which is miraculous. It is actually physically miraculous because it represents an isolated anomaly at extreme variance with the rest of the known universe. The Second Law of Thermodynamics states that entropy always increases. Perhaps a caveat should be added for our experience: that as Chaos increases, so shall He multiply.

The Miracle of the Mass corresponds to the path of ♀, and to the moment in the Mass when the Priest and Priestess cry, “HRILIU!”

“And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.”

This confession is foreshadowed immediately prior to the commencement of the Creed, when the congregation performs the step and sign of Man and Brother, Woman and Sister – the old Masonic step and sign of the first

degree, symbolizing birth.

Physically, there is only one way to accomplish the Miracle of Incarnation without the intervention of advanced medical technologies. The Baptism of Wisdom is it. The act of sex is not the terminal meaning of this symbolism, however, for sex is itself symbolic. Our own Baptism of Wisdom came at conception, but everywhere is conception taking place. Our thoughts, our actions, our love, every physical law of nature and every magickal practice facilitate the process of intercourse – of union.

Nevertheless, this passage is far more materially based than that of Baphomet, which is also concerned with the union of opposites (note also the possible etymological relationship between Baphomet and the Baptism of Wisdom mentioned above). It is the first of the two confessions in the Creed. The word “confession” implies that this is not a metaphysical metaphor, but a physical fact, for to confess is to make something known. We are making known that sexual intercourse alone brings incarnation. The symbolic and reverent language of this confession of the sex act supports the popular Thelemic doctrine that sex and sexual symbolism are divine, and that sexual taboo is unnecessary.

The Baptism of Wisdom corresponds to Yesod on the Tree of Life, and to the font in the Mass.

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

After conception and birth, we experience life. Each of us is singular, existing as a distinct entity forever. Furthermore, we will forever have a past, present, and future that we relate to. The confession made here describes the Holy

MAGICAL ENERGY IN THE GNOSTIC MASS

BY BROTHER SAMAEI

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

I. What is Magical Energy?

The Gnostic Mass - like virtually all ceremonial rituals - utilizes what is called “magical energy,” “magical force,” or “magical power.” This magical energy is a mysterious force that operates under the control of the Magician, the individual who consciously employs it to effect his or her magical ends. The nature of magical energy is obscure, and it is often described in multiple, sometimes contradictory ways. We may begin to understand what magical force is, at least its theoretical aspects, by understanding how Crowley understood and used the term in various ways.

Prana

Magical force is understood in one way as “prana,” the Hindu term for energy. *Prana* has been called “energy,” the “life-force,” or the “vitalizing principle” of the universe, and it has its particular expression in the microcosm of Man. *Prana* as the life-force is therefore connected with the idea of breath, or the “breath of life,” which is a name for the vitalizing principle of Life in various systems. For the Hindus it is *prana*, for the Chinese it is *chi*, for the Japanese it is *ki*, and for the Hebrew it is *ruach*: all these terms essentially equate “breath” and “spirit” or “life-force.” In this way, we may liken it to that which is mentioned in the Creed of the Gnostic Mass, “I believe... in one Air the nourisher of all that breathes.” Sabazius reinforces this interpretation in his commentary to this line of the Creed, “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.”

This connection between breath and *prana*, or magical force, is the rationale for the practice of *pranayama*, which involves the regularization and control of the breath. *Pranayama* is not technically the control of *prana* directly, but it is the control of *prana* through the control of breath, which is understood as a primary vehicle of *prana*. *Pranayama* tends to produce a certain kind of sweat which can be seen as a parallel to or identified with that spoken of in *The Book of the Law*: “...the dew of her light bathing his whole body in a sweet-smelling perfume of sweat.”¹⁴³ This connection will be further developed in the next main section of this essay.

Aud

There is a particular tripartite division of Light utilized in the Hermetic Order of the Golden Dawn, which uses three different terms to describe different “types” or “aspects” of force: Aub, Aud, and Aur. This Order and its tenets obviously influenced Crowley’s thinking greatly.

Aub is a kind of lunar force, associated with the terms “Obi” and “obeah,” and Crowley calls it “the astral light... an illusory thing of witchcraft (cf. Obi, Obeah)... [which is] sluggish,

¹⁴³ *Liber AL*, I:27.

vicious”¹⁴⁴ and “the secret Fire of Obeah.”¹⁴⁵

This is contrasted with *Aud*, which is called “Special 'fire' or 'light' of the Sacred Magic of Light, Life, and Love; hence ‘Odic Force’”¹⁴⁶ and “Aud is almost = the Kundalini force (‘Odic’ force)... [which is] “keen, ecstatic.”¹⁴⁷ Aud is specifically the form of Light or force that is understood as “magical force” - reinforced by the fact that Aud (AVD) enumerates to 11, the number of Magick; he also equates it with the Kundalini force within Mankind (which we will come back to in a moment).

Aur is generally a term used for Light in general and specifically refers to Divine Light - it is associated with “Ain Soph Aur,” the Limitless Light that forms the 3rd Negative Veil of Existence on the Qabalistic tree of Life. In the Golden Dawn system, which Crowley undoubtedly picked up on and utilized, the Practicus 3°=8[□] ritual explains that Aub, Aud, and Aur are the threefold forms of Fire (understood here as another name for Light or force). The Aub is the “Astral” and “Passive” form of Fire, Aud is the “Volcanic” and “Active” form of Fire, and Aur is the “Solar” and “Equilibrated” form of Fire. We might symbolize these three forces in the microcosm as the passive & undirected force in Man (Aub), the active & directed force in Man (Aud), and the Divine or macrocosmic force that imposes upon Man in ecstasy and illumination (Aur).

Within the context of magical ritual, and the Gnostic Mass in particular, it can be understood that “magical force” is understood as Aud, the active and directed form of force, directed by the intent of the Magician. This is confirmed in *Liber Aleph* where Crowley writes

144 *Liber LVIII*.

145 *Liber Aleph*.

146 *Sepher Sephiroth*.

147 *Liber LVIII: Gematria*.

of the symbol of the Lion, “Of this, Lion, o my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for their Prey... in The Book of Thoth He is the Atu called Strength [or ‘Lust’ when he finally created his Thoth Tarot], whose Number is ELEVEN which is Aud, the Light Odic of Magick. And therein is figured the Lion, even THE BEAST, and Our Lady BABALON astride of Him, that with her Thighs She may strangle Him.” There is, of course, also the cryptic note at the end of Crowley’s discussion of Atu XI: Lust in *The Book of Thoth* which reads, “Further study of this card may be made by close examination of *Liber XV* [i.e. The Gnostic Mass].” There is thus a direct connection between Aud, 11, Atu XI: Lust, and the Gnostic Mass in particular.

Kundalini

Kundalini is the “serpent power” within each individual which lies dormant, coiled 3 ½ times in the Muladhara chakra at the base of the spine. It represents the magical force of Man which is awakened and brought progressively up the spine to the Ajna chakra in the forehead (the “third eye”) wherein it unites with the “Lord of All,” and the bliss of *samadhi* or ecstatic union of subject and object occurs.

We have seen already that Crowley equates the active, directed magical force of Aud with Kundalini. Further, the equation of Kundalini with *prana* is frequent in many texts, and their connection is often explained by the fact that Kundalini is the *prana* as manifested in the microcosm of Man. Kundalini is an idea tied up very closely with those of Shiva and Shakti, as well as the cosmological notions that they imply. Very briefly, Shiva is the formless, inert, boundless and infinite Godhead that is Unmanifest, whereas Shakti (which literally means “power”) is the force and form, active,

boundless and infinite Godhead that is Manifest; they are always understood to be One, Shiva-Shakti, and their separation is only due to ignorance. A Qabalistic analogy would be that the Negative Veils, or Naught, is Shiva, and any deviation from that Naught would be Shakti, including the 1, the initial Positive manifestation; Crowley likens them to the Tao (Shiva) and the Teh (Shakti) in his *Tao Teh Ching*; in Thelemic ontology, Shiva would be 0 and Shakti would be 2 (or That which causes things to appear as 2). Certain sects of Hindus therefore believe that the entire universe is the Manifestation of Shakti, which is another way of saying the world is a manifestation of Power (Nietzsche was about a millenium behind the Hindus with that particular thought).

Shakti is understood to be manifested in Man (meaning the human individual) as Shakti-Kundalini, the serpent-power aforementioned, and it is by her rising up the spine to unite with her Lord Shiva in the Ajna that enlightenment is attained. Therefore, Kundalini is understood as the manifestation of Power (“Shakti”) or Life (*prana*) in the individual.

Is Kundalini Male or Female?

It is notable that this serpent-power of magical energy or force is explicitly identified as the “feminine” Shakti, whereas it is common in Western thought to associate power/activity with the masculine and receptivity/passivity to the feminine. A parallel is found, of course, in Babalon and the Scarlet Woman in whom “is all power given”¹⁴⁸ and who is “girt with a sword.”¹⁴⁹ The Priestess in the Gnostic Mass is identifiable with Shakti-Kundalini, especially at certain points (although it should be said that both Priestess and Priest very clearly interact and identify with this Serpent force at various times). To name the

¹⁴⁸ *Liber AL*, I:15.

¹⁴⁹ *Liber AL*, III:11.

most obvious examples, the Priestess circumambulates the Temple 3 ½ times before descending to the Tomb, reflecting the Kundalini serpent that is coiled 3 ½ times at the base of the spine. The Priestess is literally girt with a sword, identifying her with the Scarlet Woman in whom “is all power [Shakti] given.” More subtly, the Priestess gives the sign of the descending triangle when placed upon the Summit of the Earth (the High Altar), which is the symbol of Ra-Hoor-Khuit but it is also the special symbol of Shakti called the *Trikona* which appears depicted inside several *chakras* (centers of force infused by Shakti-Kundalini) in the spine. There is also the fact that she is an ecstatic female figure that appears above the Priest, just as Shakti is depicted “riding” Shiva in sexual embrace which is essentially the same in essence as Babalon riding the Beast in “Atu XI: Lust.”

The Priest, too, is identified with “magical force” in various ways: he is crowned with a Serpent as a crown which reflects the illumination of the Yogi when the Serpent Kundalini reaches the brow. In *Liber AL*, Hadit identifies himself with the Serpent in several places, showing Hadit is manifested as magical force in the symbolic form of the Serpent. The Priest identifies himself with Hadit on the second step toward the Veil. Further, the Priest carries the Lance which is symbolic of the Middle Pillar of the Tree of Life and all *axis mundi* figures (such as “the world-ash wonder tree” symbol of Yggdrasil utilized in the Anthem of the Mass): in certain Hindu texts that discuss Kundalini, the spine of the Yogi with its *chakras* is identified with Mount Meru, a form of the “Holy Mountain” *axis mundi* archetype that can also be seen in the symbols of Mount Zion of the Hebrews, Mount Olympus of the Greeks, and Mount Abiegnus of the Rosicrucians (to name but a few). The Lance is therefore symbolic of manifested magical force, the Kundalini

“extended”, which is reinforced by the fact that the Priest invokes Nuit “by seed, and root, and stem, and bud, and leaf, and flower, and fruit” which can be considered to be symbolic reflections of the 7 *chakras* depicted as various forms of a Tree, of which the Lance is a symbol. Consider these things in relation to what Crowley remarks in *Magick*:

*“The Serpent which is coiled about the Crown means many things, or, rather, one thing in many ways. It is the symbol of royalty and of initiation, for the Magician is anointed King and Priest [as the Priest in the Mass]. It also represents Hadit.. The serpent is also the Kundalini serpent, the Magical force itself, the manifesting side of the Godhead of the Magician [Shakti], whose unmanifested side is peace and silence [Shiva], of which there is no symbol. In the Hindu system the Great Work is represented by saying that this serpent, which is normally coiled at the base of the spine [Muladhara chakra], rises with her [Shakti’s] hood over the head of the Yogi [reflected in the Priest’s cap of maintenance], there to unite with the Lord of all [Shiva].”*¹⁵⁰

The Redemptive Force

We can therefore see an identity between the Serpent, Kundalini, Hadit, and magical force. To these we may add the “Aud” of *Magick* and the *prana*, at least as it is specifically manifested in the individual. Further symbolism can be understood when Shakti or Kundalini is understood as the Redeemer: it is the force which liberates the Yogi from the cycle of rebirth of *samsara* and the illusion of *maya*. In this way, it is - to use the Western equivalent - the Messiah, or one might say “the messianic force” or “redemptive force.” Crowley writes:

¹⁵⁰ *Liber ABA*, Part II, chapter 9.

*In Daath is said to be the Head of the great Serpent Nechesh or Leviathan, called Evil to conceal its Holiness. (NChSh [Serpent] = 358 = MShICH [Messiah], the Messiah or Redeemer, and LVYThN [Leviathan] = 496 = MLKVTh [Malkuth], the Bride. It is identical with the Kundalini of the Hindu Philosophy, the Kwan-se-on of the Mongolian Peoples, and means the magical Force in Man, which is the sexual Force applied to the Brain, Heart, and other Organs, and redeemeth him.”*¹⁵¹

We therefore see an identity between Kundalini, the magical Force in Man, the Messiah, and the Serpent Nechesh. Crowley also adds in this quotation that this is “the sexual Force.” In the Hindu understanding, the sexual force is but one form - although perhaps the most powerful and volatile form - of Shakti or Kundalini, as Shakti is “power” itself and represents all Force, both in the Macrocosm of the Universe and in the Microcosm of Man. Undoubtedly, this is also true in our system, but we recognize the sexual Force as the most potent manifestation of magical Force in general, and it should be clear that the Gnostic Mass utilizes this sexual aspect of Kundalini, or magical force. Even in the Hindu system, Shakti is represented in sexual coition (called *maithuna*) with Shiva, signifying their ecstatic union. The parallel with the Priest and Priestess is likely obvious to most.

Two Additional Points

In closing this brief exploration, there are two notes to make that may seem obvious to some readers but are still worthwhile to point out. Firstly, it is worth repeating that this magical force, or Kundalini or Aud or whatever name we

¹⁵¹ *Liber LVIII: Gematria*.

wish to call it, is within both the Priest and Priestess. On the material plane, this means that all individuals, regardless of their biological sex, possess Kundalini or magical force. According to Hindu doctrine, if one did not have this force in some measure, one would be dead since it is the vivifying life-force itself. In our terminology, “Every man and every woman is a star,” and also “I believe... in one Air the nourisher of all that breathes.” If anything, this Kundalini is in all but expresses itself in different ways, different formulas of force for the different sexes: the we might call these the “formulas” of the *lingam* and *yoni*, which are ritualistically depicted in the Lance and Cup of the Priest and Priestess.¹⁵² Both are necessary for the accomplishment of the magical goal of the Mass. As Crowley writes, “The soul is beyond male and female as it is beyond Life and Death. Even as the Lingam and the Yoni are but diverse developments of One Organ...”¹⁵³ This parallels the notion that the “Phallus,” another term used often by Crowley which is equated with Kundalini and magical power, is actually bi-gendered and not solely the property of biological males. The Phallus is properly understood not as the *lingam*, but as the *lingam-yoni*.¹⁵⁴ We can therefore see that “the sole vice-rent of the Sun upon the Earth” is the

152 It is notable that many Priests describe their experience of the Mass as a kind of contraction into a point, and many Priestesses describe their experience as one of expansion, which reflect the magical Images of Hadit and Nuit, respectively, as in “In the sphere I am everywhere the centre, as she, the circumference, is nowhere found... I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. ‘Come unto me’ is a foolish word: for it is I that go” (*AL*, II:7)

153 *The Book of Lies*, chapter 35.

154 This identity between the Phallus and Lingam-Yoni is seen through Greek isopsephy where the phrase “O PhALLE” (as in the Star Ruby) in Greek is equal to the value of the words “PhALLOS” (*lingam*) and “KTEIS” (*yoni*) added together. [Ω ΦΑΛΛΕ = 800+500+1+30+30+5 = 1366; ΦΑΛΛΟΣ = 500+1+30+30+70+200 = 831; ΚΤΕΙΣ = 20+300+5+10+200 = 535; therefore: 831+535 = 1366.]

Generative power of “every man and every woman,” reflected ritualistically into the interactions between Priest (*lingam*) and Priestess (*yoni*).

Secondly, it is worth nothing that, although this sexual aspect of magical force is utilized in the Mass, there is no sexual contact - let alone sexual intercourse - in the Mass itself. This implies that the symbolic enactment thereof contains magical force in itself, and it is not simply the physical acts of sexuality that are identifiable with Kundalini, magical force, etc. Even in their symbolic depiction - for example, in the stroking of the Lance or its depression into the Cup - they are not simply “blinds” for physical sex; on the contrary, the acts of physical sex are material manifestations of higher principles, the striving toward the union of subject and object in *samadhi*, the union of Shakti and Shiva in the fully risen Kundalini. Consider what Crowley says about the actual, physical act of sex and its ritualistic use in his essay “Energized Enthusiasm,” let alone what that implies for symbolic or ritualistic depictions of sex:

“In the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained... Admit [sex’s] religious function, and one may at once lay down that the act must not be profaned. It must not be undertaken lightly and foolishly without excuse... I need hardly emphasize the necessity for the strictest self-control and concentration on their part. As it would be blasphemy to enjoy the gross taste of the wine of the sacrament, so must the celebrant suppress even the minutest manifestation of animal pleasure... the sexual excitement must be suppressed and transformed into its religious equivalent... It is, indeed, of the first

*importance for the celebrant in any phallic rite to be able to complete the act without even once allowing a sexual or sensual thought to invade his mind.”*¹⁵⁵

One might say this all really reduces to, and all naturally follows from the simple and sublime injunction, “Be not animal; refine thy rapture!”¹⁵⁶

Summary

The essential point, to summarize our various tangents, is that sexuality and the sexual force are form of magical force (or Kundalini) and possibly its most powerful form thereof; magical force is, after all, equated with the life-force and sex is the act by which life perpetuates itself. Nonetheless, the sexual force must be conscious, controlled, and directed for it to be properly considered “magical force.” This will be further explored in the next main section of this essay. The Gnostic Mass is a sacred rite wherein this magical force as manifested in sexuality is utilized ritualistically to accomplishment its magical ends.

What is it really, though?

The preceding discussion of magical force or energy was to show that this idea has many names and has appeared in many systems. It is *prana*, *chi*, *ki*, *ruach*, and *kundalini*; it is called variously “magical energy,” “magical force,” or “magical power”; it is often identified with the sexual force or seen as manifested particularly strongly in sexuality. Nonetheless, what is magical force really?

Crowley discusses this briefly in *Magick in Theory & Practice* where he writes, “Prana or ‘force’ is often used as a generic term for all kinds of subtle energy...There is some ground for the belief that there is a definite substance (This

155 *Liber DCCXI: Energized Enthusiasm.*

156 *Liber AL, III:70.*

substance need not be conceived as ‘material’ in the crude sense of Victorian science...)”¹⁵⁷ It is conceived as a subtle energy that may not be “material” - that is, it does not operate on matter in the way that gravity or electromagnetism do. Around the turn of the 20th century, it was popular for magical force in general to be explained by a sort of “aether”, often identified with the now-discarded scientific theory of the luminiferous aether, wherein travels “magical force” or “astral light” or whatever similar terminology. Since the aether is not an empirical construct, this explanation can only remain a kind of quaint metaphor for whatever-it-is that is really going on - it is retained in the Gnostic Mass itself in the line “Let this offering be borne upon the waves of Aethyr...” If magical force or *prana* is an objective force in some way, even if “non-material” in some sense, then it won’t be able to be measured with typical measurement tools which, of course, measure material things.

This also relates to the tendency to attribute the *chakras* to various physiological correlates such as nerve plexuses: aside from these facts being constantly skewed by authors so that they fit their theories, there is no clean correlation of *chakras* to nerve plexuses in the body, and the Hindus themselves insist that the *chakras* and the Kundalini that may invigorate them are a form of “subtle”, i.e. not material, force. They are, in the end, misguided attempts to validate a spiritual experience and practice by trying to show how it supposedly fits into the current materialistic paradigm of science. On this front of seeing *prana* and/or *chakras* as material in some way, we must hold our tongues, at least until there is some way to possibly measure such a force that has essentially eluded scientists to this day.

There is another possible approach, which

157 *Magick in Theory & Practice*, chapter 12.

is that the notion of “energy” springs from a subjective, first-hand experience of some kind. This first-hand experience might be called a “phenomenological fact” in the same way that one experiences pain, sadness, or excitement and no knowledge of any physiology is required to justify the fact that pain, sadness, or excitement are *felt* as real. That is to say: people have an experience of feeling something like “energy” or “magical force” moving within their own minds and bodies, and this has been given the name *prana*, *chi*, *kundalini*, etc.

The very fact that an almost identical phenomenon has been described and has names in various languages attests that this - at least the *experience* of energy in some form - is basically universal across cultures. In a sense, this is what is important to ritual and magick in general as it is the first-hand, direct experience of the individual which counts. If the experience of the

Priest, for example, is that certain words, movements, and thoughts lead to an experience of magical energy and its manipulation to experience certain things, such as the “movement” of energy or its culmination in ecstasy, then it does not matter at all whether this magical force is material, non-material, subjective, objective, or anything else. In Crowley’s words from *Liber O*, “It is immaterial whether these exist or not. By doing certain things certain results will follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them.” Therefore, we may most beneficially take a pragmatic stance on magical force - not wishing to stake a claim on some quite-possibly false notion of this magical force as material and empirically verifiable - as the first-hand experience of this “force” or “energy” and its various results when directed are what matter (pun not intended).

II. What does Magical Energy feel like?

Celebrants of the Mass often speak of “moving energy” or “feeling the energy” (or the lack thereof). While there is absolutely no mention thereof in the actual rubric of the Gnostic Mass¹⁵⁸, it is not surprising that Magicians - familiar with other forms of ceremonial magick in theory & practice - will see various opportunities for “energy work” in the

158 It may be that something amounting to this might be intended by the note in the rubric, “Certain secret formulæ of this Mass are taught to the PRIEST in his Ordination”; unfortunately it seems we will never know what was meant by that phrase. Sabazius notes, “Some 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 formulæ of this Mass are set forth in certain of the essays herein,” by which he presumably means the Tetragrammaton (YHVH) and Pentagrammaton (YHShVH) as they are the two formulæ to which he refers often.

ritual.

The *experience* of “energy” itself is going to be unique to each individual, just as any one person’s experience of anything will be different from another’s. Nonetheless, there are some common threads that seem to at least be somewhat universal.

What appears to be the most universal first-hand sense of energy is a sense of heat. This is unsurprising as there are parallels in other traditions; the most obvious is the Hindu notion of *tapas* which refers to spiritual austerities (including mantra, concentration, etc.). The term *tapas* literally means “heat” and it is by the various spiritual practices that a yogi generates the “spiritual heat” of aspiration. This is paralleled in a Holy Book of Thelema where a similar idea is spoken to using alchemical

imagery: "...in the alembic of this spiritual alchemy, if only the zelator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge."¹⁵⁹

Aside from the symbolic notion of "spiritual heat," energy is felt as a literal heat in the body, and can even lead to a certain type of sweat. This is spoken of in the context of practicing *pranayama* (which we earlier saw is essentially the practice of controlling "magical energy" through manipulation of the breath), where Crowley writes, "If Pranayama be properly performed, the body will first of all become covered with sweat. This sweat is different in character from that customarily induced by exertion. If the Practitioner rub this sweat thoroughly into his body, he will greatly strengthen it."¹⁶⁰

This sweat is mentioned in *Liber AL* and echoed in the Gnostic Mass itself when the Priest says "...the dew of her light bathing his whole body in a sweet-smelling perfume of sweat."¹⁶¹ Notably, at this point, the entire Congregation along with the Deacon and Children are all in a pose of adoration on their knees with their hands raised above their heads like little flames of illumination, the *tapas* or "spiritual heat" by which the Priest's aspiration is led to the Veil to rend it. In practice, one might feel one's body filled with heat, one's face might become flushed, one's arms and legs might seem to be particularly warm, and it seems to be particularly pronounced if one is focusing attention upon a particular point of the body (e.g. the area of the breast or heart might become especially warm if focusing thereon).

Energy is also experienced in other ways. The most common other than a sense of heat -

¹⁵⁹ *Liber Porta Lucis*.

¹⁶⁰ *Liber RV vel Spiritus*.

¹⁶¹ *Liber AL*, I:27.

although often connected thereto - is the feeling of "chills" or one's hair "standing on end." Another is a feeling of lightheadedness, similar to when one's body is overheated from exertion, although this sense in particular may indicate that one's "vessel" is not strong enough to contain the "energy." As it is said in *Liber AL*, II:70, "Wisdom says: be strong! Then canst thou bear more joy."

Heat, chills, and lightheadedness are all particularly sensory or visceral experiences connected with the experience of energy. There are also more "perceptual" changes such as the contraction of focus or expansion of awareness, often occurring in Priest or Priestess respectively. There are, no doubt, other ways in which energy might be felt - it may be felt as a sharp shock, an electric impulse, a diffuse warmth, or really anything else: there is no reason to exclude *a priori* any particular manifestations of magical energy. The only way one can be certain how they are going to experience it is to simply be mindful while engaging in ritual in order to become aware of changes in sensation and perception that might accompany this "moving of energy."



"Tantric Feast" (circa 1790); India, Nurpur.

III. How do we use Magical Energy?

We have treated the theoretical and experiential sides of “magical energy” or “magical power,” yet the practical question remains: how might the Magician generate and employ this energy to their ritualistic ends

Pranayama

As to the generation of magical energy, one method has been mentioned repeatedly thus far: *pranayama*. This includes the formal practice of *pranayama* wherein one sits in a determined posture, or *asana*, and breaths for very specific counts of exhalation, inhalation, and retention for a specific amount of time. Nonetheless, we might include any method that intentionally alters the breathing pattern under the heading of *pranayama*.

The use of breath in the Mass is something that is not written into the rubric itself, but many traditions have been passed down through word of mouth. It is an important means of accessing “magical energy” in the celebration of the Mass, and further details as to how the various Officers of the Mass might employ breath will be treated in the next section of this essay.

Visualization

Visualization is another primary vehicle of generating magical energy. The visualization of various things – including Light, energy, symbols, and so on – can be used to generate magical energy. For example, during the lifting of the Lance, the Priest might visualize the shaft of the Lance as being imbued with electric energy which is emitted in a great Light from the tip of the Lance; or: during the consecration of the Host, the Priest might visualize energy descending from the Lance into the Host to make it the Body of God. Regardless of the content of visualization, the act of visualizing is

another source of magical energy for the celebrants of the Mass.

Invocation

The generation of magical energy is also done in anything that is an invocation of any type. Along with the more explicit invocations such as the “Thou who art I...” of the Anthem, there are more subtle invocations such as the circumambulations of the Temple by various Officers, the use of Words of Powers (AUMGN and IAO are the most frequent in the Mass), and certain gestures (the Cross, or “the Sign of Light”, is the most frequently used invocatory gesture as well as the stroking of the Lance, various touches and kisses, etc.)

Sexuality

A special “type” or “class” of invocation would be those of a sexual nature. We have already seen the intimate link between the notion of magical energy and sexual force, and the Gnostic Mass definitely utilizes at least the symbolic enactment of sexuality to effect its ends. Therefore, the parts of the Mass that are particularly “sexual” in nature can be seen as specifically focused on the generation or discharge of magical power through the vehicle of sexual expression. The stroking of the Lance eleven times, the raising of the Lance, the piercing of the Veil by the Lance, the nakedness of the Priestess and the Priest’s the adoration thereof during the Collects, and the identification of the particle of the Host with the Priest’s sperm are all fairly explicit examples of the wedding of sexual force to the invocation of magical energy in the Mass. The simultaneous orgasm of “HRILIU” from both Priest and Priestess depressing the Lance into the Cup is an explicit example of the discharge of magical energy through sexual symbolism.

Regardless of details, the sexual nature of the Mass has the potential to generate sexual energy - to generate desire, passion, magnetism, and similarly sexually-charged sensations - that can be consciously controlled and directed as magical force proper.

Concentration

Ultimately, all of these various techniques for the generation of magical energy must come under the general technique of concentration, or focused attention. It is the concentration of the Magician that gives magical power its purpose, control, and direction. It is the difference between simply lighting a fire and lighting a fire to be used for cooking food, between discharging electricity and the directed use of electricity to power something.

It is stated unambiguously in *Liber Librae*: “To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory Idea that presents itself.” The prerequisite to the channeling of magical energy or power in the Mass (or in any ritual) is therefore the ability to concentrate the mind, to control thought, to limit focus to the task at hand without distraction. There is an unknown and possibly infinite degree to which one might hone one’s concentration skills, so it is unreasonable to expect someone to be an “expert” before attempting to “move energy” in the Mass or other rituals. Nonetheless, a general foundation of skill in concentration is the necessary basis for the successful generation and direction of magical energy. This is the reason for Crowley’s warning:

“The Magician may easily be overwhelmed and obsessed by the force which he has let loose; it will then probably manifest itself in its lowest and

*most objectionable form. The most intense spirituality of purpose is absolutely essential to safety (This is a matter of concentration, with no ethical implication. The danger is that one may get something which one does not want. This is ‘bad’ by definition. Nothing is in itself good or evil.)”*¹⁶²

This concentration one thing - or “intense spirituality of purpose” - becomes especially important when utilizing forces such as sexuality, for which our conditioned habit is to descend into pure animalistic indulgence rather than the transmutation thereof to effect magical ends.

It should be noted, in concluding this section, that there are doubtless plenty of other means to generate magical energy. The list is not intended to be exhaustive, but the most common and obvious cases have been noted above.

Summary

We have seen that magical energy is generated through work with the breath (*pranayama*), visualization, invocation, and sexuality. We have also seen that magical energy is directed through the power of concentration or focus of attention. Anyone who wanted to become more proficient and utilizing magical energy in the Mass, or in any ritual, would do well to engage in exercises that strengthen the core faculties of breath control, visualization, and concentration¹⁶³, and a general familiarity with one’s own ability to “enflame oneself in prayer” through invocation, sexual or otherwise, is obviously beneficial as well. For the more advanced student, the study of certain Holy Books is recommended to supplement one’s understanding, especially *Liber A’ash vel Capricorni Pneumatici*, *Liber Stellae Rubeae*, and portions of *Liber AL*.

¹⁶² *Magick in Theory & Practice*, chapter 12.

¹⁶³ *Liber E* gives practices for pranayama and concentration.

IV. How might the Officers employ Magical Energy in the Mass?

We now have a basic skeleton of understanding of magical energy, both in theory & practice. We have seen that magical energy - also known as “magical force” and “magical power” - was known under various names such as the life-force, *prana*, *Aud*, *kundalini*, and *Phallus*; that it resides in both men and women; and that ultimately we may not (or may never) know of its true nature, but we may work with it in a pragmatic way where certain results occur from certain actions. We have seen that magical energy is typically felt as heat, chills, light-headed-ness, and the expansion / contraction of awareness. Practically, we have seen that magical energy can be generated through breath, visualization, invocation, and sexuality and it is channeled through concentration. All of these ideas form the building blocks from which we may construct an understanding of how we might go about generating and directing magical energy in the Mass.

This discussion will not be exhaustive as there are as many ways to work with energy in the Mass as there are individuals (or, perhaps, as many as there are different permutations of different “Mass teams”). These are merely suggestive, to give directions of inquiry and experiment for each individual to experiment. If there is one universal piece of advice I might offer, it is that - regardless of whatever it is one is doing - there should be a *reason* for doing it. There should be an *intention* guiding the actions, and the only way to truly “do it wrong” is to generate and direct energy without any particular aim or rationale. It is the fact that energy is *controlled* and *directed* that makes it the power of a Magician, one who causes Change in conformity with Will, rather than simply any person off the street.

Children

The Children of the Mass have no speaking roles within the ritual, which leads to many feeling like participating in the role of Child is not much more than acting as “Temple furniture.” First of all, the lack of speaking roles gives the Children the opportunity to focus exclusively - at least at first - on proper posture (remaining in the Attitude of Resurrection for long periods is definitely it’s own *asana* practice!), moving in a mirrored fashion with one another, and learning to adapt to the unexpected which inevitably occurs. These things are all worthwhile practices in themselves and the skills they strengthen will undoubtedly aid the individual in their eventual celebration as Deacon and/or as Priest/Priestess.

On top of this, the role of Child is a perfect place to start to begin to experiment and work with magical energy. We can, in fact, see the role of Children as being that of the Priest and Priestess but “on a lower octave,” just like the Prince and Princess of Tetragrammaton may grow to become the King and Queen. The “Positive Child” and “Negative Child” can then work with energy between themselves as do the Priest and Priestess with each other. It might be noted that the “energy flow” of the Priest and Priestess is almost entirely “vertical” if we imagine looking down on the Gnostic Mass temple with the High Altar at the top (corresponding to the Supernals of the Tree of Life). The Children’s “energy flow” between each other is then almost entirely “horizontal,” balancing out that of the Priest and Priestess.

Whatever the Children decide to do in terms of working with magical energy, they should decide together before the Mass begins. Regardless of what specific work is being done, it

should ideally be paralleled or mirrored by the other Child for the sake of symbolic and magical equilibrium within the Temple. What follows are several examples of what the Children *might* do if they were to attempt to work with magical energy. This is obviously not official in any way: the examples are meant to be purely suggestive, to help Children to figure out something they might experiment with in order that they might find what works best for them.

Firstly, the Children may focus on their breath. The breath should be made deeper and longer, although I firmly caution against straining and/or jerkiness with breathing. This intentional breathing alone is a worthwhile practice, and might be profitably experimented with for several Masses without any other additions.

One might add the visualization of imagining that, when inhaling, one is drawing in the breath of the other Child and, when exhaling, one is “feeding” the other Child with one’s own breath. This “cycle” of energy is, in general, a typical pattern of energy work as it represents a dynamic equilibrium, and the foundation of all Magick is equilibrium. Further, the “cycling” can act as a sort of motor or feedback loop, where the continuous cycling of energy has the effect of feeling that the energy is getting stronger, warmer, more intense, and similar sensations. This general principle can be extended to virtually any energy work between two individuals, including but not limited to the Priest and Priestess.

One might add other visualizations on top of the breathing and cycling. For example, I have heard of the Negative Child visualizing that they inhale the breath from the Positive Child (cycling), but the exhale is visualized as a waterfall that rushes as a river over to the Positive Child. The Positive Child then visualizes inhaling this “river,” bringing up the energy through the

body, and exhaling it like a volcano expelling fire into the atmosphere. The fire and air travels over to the Negative Child who inhales it, *et cetera*. Another example I have heard has been the Negative Child visualizing a typical Water triangle (apex downward) between the two Children, while the Positive Child visualizes a typical Fire triangle (apex upward); together, their visualizations form the Hexagram of union in the middle. My personal preference is to simply focus upon breath and the simple visualization of cycling breath, but it may be advantageous to certain individuals to have more complex visualizations, even if only to practice the faculty of visualization while Child-ing.

Communion is a time that is ripe for energy work, aside from the rest of the Mass where the Children are virtually always facing each other and can be practicing cycling breath or other forms of energy work. The Children can, of course, continue their energy cycling between one another. I personally prefer to focus my attention on the Communicants as they come up, since - at this point in the ritual - they are the central focus. There are nearly infinite options of what to do at this point, but here are some examples.

One might cycle breath with the other Child in between Communicants coming up to the High Altar, and then focus one’s energy upon the Communicant, directing energy to their hearts, their Solar center.

One might also channel the energy into the Cake of Light and goblet of Wine that the Communicant receives, infusing it with even more magical energy. Since the offerings are of Life (Cake of Light) and Joy (Wine), the Positive Child can mentally say “I am Life and the giver of Life” while focusing on the Cake of Light the Communicant is retrieving and consuming. The Negative Child might mentally say “Remember

all ye that existence is pure joy” while focusing on the Wine the Communicant is retrieving and consuming.

One might even completely stop “energy work” during Communication and simply give one’s focused attention to the Communicant as they partake of the Eucharist. All of these, again, are simply suggestions to get one’s own thoughts going as to how one might use magical energy in the Mass as a Child.

Deacon

The Deacon also has many opportunities to work with magical energy during the Gnostic Mass. It has been noted, though, that the work of the Deacon is actually unlike the Children or the Priest and Priestess in a specific way, which is that the Deacon must keep what Tau Polyphilus called “surface presence.”¹⁶⁴ The Deacon cannot simply get lost in the energy like Children or like the Priest and Priestess tend to do, because he is responsible for the People and the Temple in general. He is, in this way, the “magician” of the Mass - or even the “ego” of the Mass - which has to make sure that the candles are all lit, there are enough wines for Communion, that disruptive people are dealt with accordingly, that someone having a coughing fit gets some water, or deal with the infinite other things that can (and have and will) go awry during a Mass.

Nonetheless, there are still many times to work with magical energy as Deacon. The following list is, once again, simply suggestive instead of comprehensive. The Deacon begins with the “magical weapon” of *The Book of the Law*. The Deacon can imagine holding the Word of God, or Logos, in their hands as they approach the High Altar with reverence. After bowing, the Deacon can take a deep breath and infuse the Book with energy through their three

164 See “Advice for Deacons” by Tau Polyphilus.

kisses. Upon placing the Book on the super-altar, the Deacon may turn and project out this Logos through their pronouncement to the Congregation. During the recitation of the Creed, the Deacon can visualize the entire Temple forming like a new Universe, and the words of the Creed filling the Universe with its various laws and energy and motion. When handed the Priest's Lance, the Deacon can visualize that they are holding a super-charged Promethean rod of divine Phallic energy. During the Saints Collect, the Deacon can visualize the crosses being traced on the Cup which holds the blood of the saints, or upon the back of the Priest as a successor and heir of the Saints. As a side note, one should always check with others if one is going to do visualizations such as this – the Deacon might simply ask if it would be alright to draw the crosses on the Priest's back during the Saints or whether they have any preference themselves. There are, of course, many other opportunities for the Deacon to utilize magical energy during the Mass, but I will leave them up to the reader's own ingenium and experience to find those which most authentically express their own magical ideals.

Priest & Priestess

The Priest and Priestess are naturally the Officers of the Gnostic Mass that most obviously work with magical energy. Every step the Priest or Priestess takes, every word they speak, every gesture they make are all infused with the potentiality of great magical power. There are innumerable ways the Priest and Priestess can make use of magical energy in the Mass – far too numerous to even begin to mention the many possibilities. I will note that “breath work” between the Priest and Priestess is likely the best foundation for “moving” the energy of the Mass. There are several points where this is particularly natural and efficacious:

- 1) When the Priestess kneels to stroke the Lance eleven times, this gives an opportunity for the Priest and Priestess to breathe in harmony with one another and with the stroking of the Lance.
- 2) During the Collects, when the Priest is adoring the Priestess on his knees, there is ample opportunity for working with breath and energy. This is an especially good time to “turn up” the energy, as there are no words or actions for either Priest or Priestess to worry about during this period.
- 3) During the *commixto* of Particle and Wine, there can be a moment of

conjoined breath-work between the Priest and Priestess before the “HRILIU.”

It might be added that the Priest “breathing with” the Priestess can mean many things. The two simplest meanings of this are (a) inhaling & exhaling at the same time as one another, or (b) inhaling while the other exhales and vice versa. My personal preference is the latter, as it reflects a cyclic motion of breath and energy similar to that recommended previously for the Children. What works best must, as always, be a result of one's own personal experimentation and experience as well as the collaboration with what one's Priest/Priestess is comfortable with.

V. Conclusion

In concluding this article, I wish to once again firmly impress upon the mind of the reader that this essay is not meant to include all aspects of “magical energy,” either in theory or in practice. An entire book could (and should!) be written on such things.

This essay's intention is simply to bring the awareness of individuals to the deeper aspects of our work in the central rite of our Holy Order.

Nothing I have said is absolute, nor is it meant to be. The various suggestions for energy work are just that: suggestions. I believe in “The Method of Science,” so I heartily encourage you to experiment with various approaches and see what works for yourself.

As a final reminder, I believe we must always remember that all these discussions, all these ideas, all these experiments, and exercises are all (ideally) in order to deepen our experience of the Gnostic Mass, to further appreciate its manifold Mysteries, to bring the Flame of Knowledge more brilliantly to humankind, and to more joyously and beautifully engage in our True Wills.

There is an amazing repository of potential in this beautiful ritual that is simply lying fallow, waiting for the injection of sincere aspirants' earnest intention and zeal. The many veils that blind our perception of the intensity of this ritual's Light are also the portals we may pass through to True Wisdom and Perfect Happiness.

Love is the law, love under will.

WITHIN THE TOMB

BY DAVID HILL

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

I stand within the tomb clothed in a single white robe holding my lance before me. I attempt to wait patiently, a myriad of thoughts flashing through my mind. "My feet hurt." "I hope I don't screw up a line." "Where is that deacon? Shouldn't she be finished instructing the congregants by now?" The weight of my role in the ritual that I am about to perform feels heavy as I shift back and forth from one foot to another.

Suddenly, I hear the door open and the hushed mutters of the congregation as they enter and begin to take their seats. I hear the clearing of throats, a sneeze, further hushed conversations quickly trailing off as the deacon advances to the altar with The Book of the Law. My ego gives one last flurry of thoughts and images, usually last minute instructions as to the structure and progression of the ritual. Then the deacon speaks:

"Do what thou wilt shall be the whole of the Law. I proclaim the law of light, life, love, and liberty in the name of IAO!"

My ego consciousness begins to still as the congregation responds, "Love is the law, love under will!"

I hear the congregation rise and make the step and sign of a man and a brother and my ego finally, blessedly, falls silent as the congregation recites the creed. My mind and body fall into well-worn patterns and I mentally recite the creed with the members of the congregation that I am about to serve. It is at this point that I fall into a

trance. My eyes become heavy-lidded and my thoughts still as the congregation intones the triple *pranava* and all fall silent.

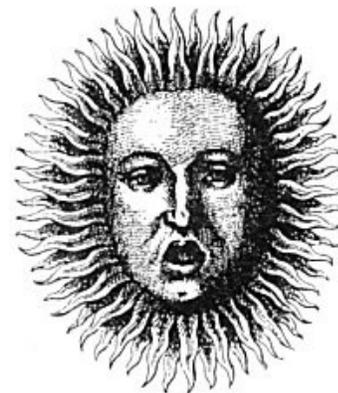
I hear the door open as the priestess and the children enter the temple.

"Greeting of Earth and Heaven!"

After a brief silence, I hear the priestess and the children begin to move. Through my half-closed eyes, I occasionally glimpse shadows moving in a serpentine manner around the altar of incense and the font. I know that I am their aim. They come to resurrect me from the tomb that imprisons me.

I allow my heavy eyes to close as the priestess stops before the veil to my tomb. I hear the distinctive sound of her sword clearing its scabbard as she draws aside the veil.

"By the power of iron, I say unto thee, Arise!"



The eyes of the priest open. They are no longer my eyes. The priest gazes out of the tomb and is greeted with the beautiful vision of the temple arranged for mass, the expectant congregation, the children, and the priestess. It is at this moment that I fully become the archetype of the priest. The colors of the ritual officers' garments and the arrangement of the temple utterly silences my consciousness as I fully slip into the moment. There is no future. There is no past. There is only the eternal NOW.

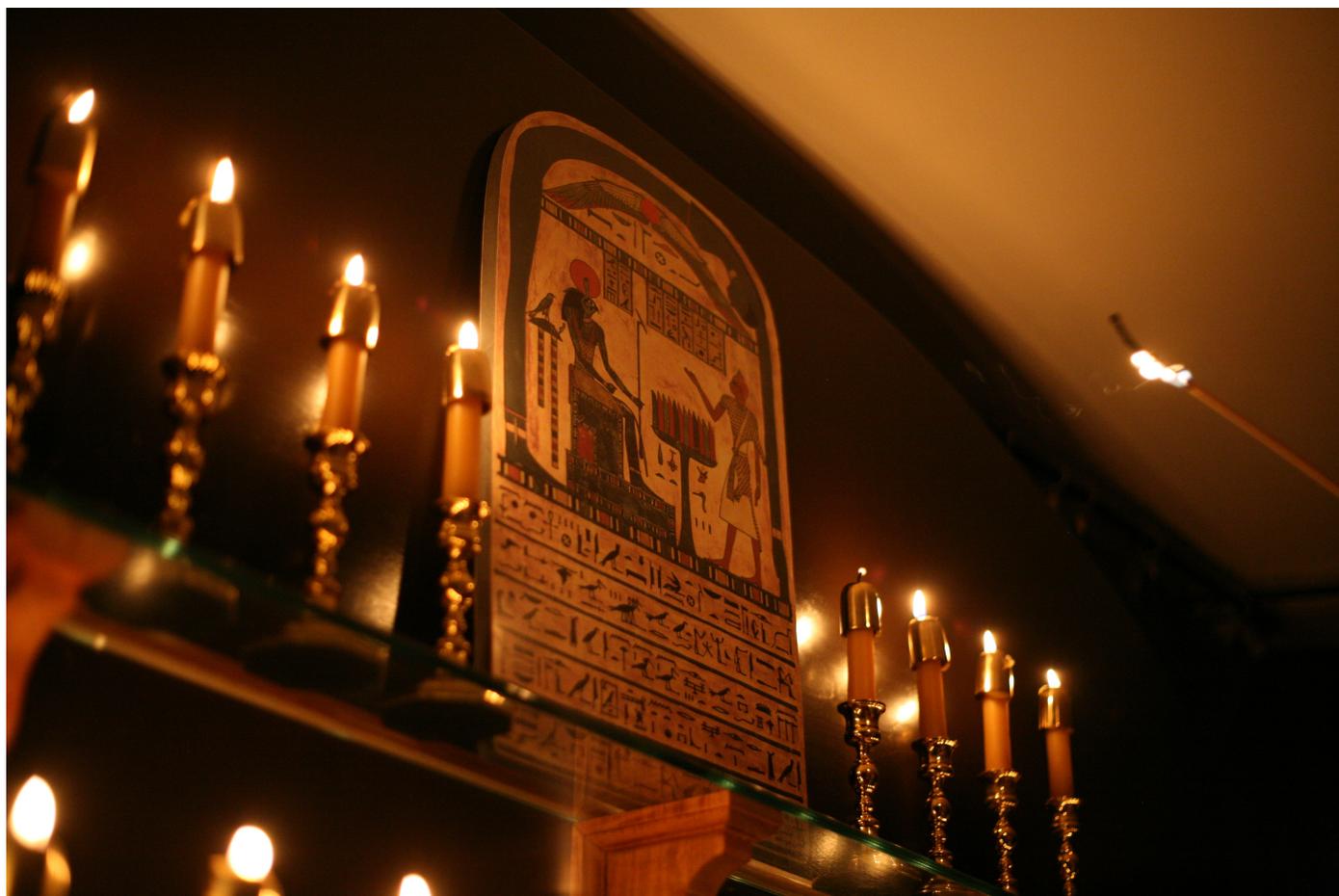
"In the name of our lord the Sun..."

The priest takes his first breath.

"...and of our Lord..."

The priest exhales as the priestess sheathes her sword. "...that thou mayst administer the virtues to the Brethren." The priest emerges from the tomb with the first three regular steps, prepared to be purified and consecrated by the elements and to serve the brethren.

Love is the law, love under will.



Horizon Lodge, Ordo Templi Orientis - Seattle, WA.
Photograph by Sean Hester, used with permission.

INSIGHTS INTO THE PRIESTESS ROLE

BY SOROR FIERI FACIAS

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

I have only celebrated as a novice Priestess in public celebrations of *Liber XV* a few times, but I wanted to share my experience of doing such in hopes that (1) I will spread the joys and feeble communications of the *gnosis* accompanying the role, and (2) I would love feedback from both Priestesses and non-Priestesses alike. I want to build on my current understanding (as always!) in the spirit of fraternity and of growth.

I am an English major at San Francisco State, and with that caveat, I will venture to explain that I am viewing the insights that I have had as Priestess as particularly phenomenal because it seems as though I have been granted, through the performance of the role, a practically concrete experience of a slice of Crowley's "Nuit" metaphor.

In many places, Crowley presents Nuit as representing "the company of heaven,"¹⁶⁵ and "Infinite Space, and the Infinite Stars thereof,"¹⁶⁶ which leads us towards another, equally expansive metaphor of stars as individuals. It has been written in varying degrees of metaphor (something *is*) and simile (something *is like*): "every man and every woman is a star,"¹⁶⁷ "for in each Man his Inmost Light is the Core of his

Star,"¹⁶⁸ and "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."¹⁶⁹ The list is not exhaustive, and I invite you to find more places in the corpus where he draws up this connection between Man and Star.

So what does this mean for the Priestess on the altar? On the first step of the dais, the Priest's first utterance can be interpreted as an address to her, saying "O circle of stars." When I heard this line with the implications of the metaphor of "Star" carrying a meaning for "Individual," it was further qualified by the shape "circle" – as it also happens to be the shape made by the individual congregants of the Mass – I could not help but to identify – *personally* identify – as that circle of people in the room.

This further catapults us deeper into our poet-Prophet's metaphorical representation of the world around, and within, us. Think of all the places you've read or heard in Crowley's works where he uses the human body as a symbolic representation of a community, society, or organization of individuals. In his *Eight Lectures on Yoga*, he ventures to explain the deeper nature of Yoga and Union, etc, but also takes the time to illustrate how every cell in a complex

165 *Liber AL*, I:2.

166 *Liber AL*, I:22.

167 *Liber AL*, I:3.

168 *Liber Aleph*, Preface.

169 *Liber XV*, "The Principles" in the Collects.

organism (like our own bodies) fulfills its purposed function toward the achievement of “the general welfare” of the greater whole.¹⁷⁰ He succinctly says that, “We are communities,” meaning that our bodies are composed of interdependent units or cells. Think about that for a moment. It seems easy enough to intellectually comprehend, but this is exactly what I'm attempting to convey in this short writing. As a Priestess on the altar, with my own personal set of cells fully exposed and vulnerable, I truly felt that I *was* that community, that group of Stars sitting circularly in the congregation, celebrating together, as one.

As you can imagine, a state of consciousness that involves moments of identification with a unit or group beyond one's own personal self can be very disconnecting, almost like an unhinging sense of disassociation. In *Liber Aleph*, this gets explained deeper, and again, in metaphor. In a chapter called “The Qabalistic Key to this Art,” Crowley speaks to the nature of the Scarlet Woman: “I, being the Logos appointed thereunto, did create an Image of my Little Universe in the Mind of the Woman of Scarlet; that is, I manifested mine whole Magical Self in her Mind. Thus then in Her, as in a Mirror, have I been able to interpret myself to myself.”¹⁷¹ This message is being given from the perspective of the Magician or, perhaps, the Priest in the Gnostic Mass equation, but the nature of the Priestess' experience is also revealed in his description. She becomes useful to him when she behaves as a reflective

170 *Eight Lectures on Yoga*, Yoga for Yahoos, First Lecture.

171 *Liber Aleph*, chapter 84.

instrument in the magical environment. As I sat on the altar, identifying myself as that “circle of stars” in the room, I did have a sense of being objectified, and not in the pejorative way. As each communicant stood before me, I thought, “I am an image of you,” with “you” floating faintly in the space between the plural and the singular. He writes again of this same idea in another named “On the Formula of the Moon,” saying that, “The Nature of the Yin is to be still, and to encircle or limit, and it is as a Mirror, reflecting diverse Images without Change in its own kind.”¹⁷² A mirror is an object, and an objective one, as well. It is “still”, like the Priestess, and it serves to “encircle or limit,” as I feel the Priestess does for the community of congregants, as a group and as individuals.

As you can see, the nuances of my experience of Priestess reflect a deeper value of mine, and that is one of community. My relationship and function towards the Priest is, at this point in my EGC career, vague at best. If anything, I conceptualize him as far as his first admittance allows: as “a man among men,” or in other words, a member of the community of congregants who has been selected from them all, to represent and to serve them all (as does the Priestess herself, although in a different, more pluralistic way) through the ceremony of the Gnostic Mass.

I hope, too, that this writing will help expand the experiences we have as congregants. If, in our chairs on the “sidelines,” we can visualize, appreciate and potentially identify ourselves as the Priest and Priestess during a

172 *Liber Aleph*, chapter 91.

celebration of the Mass, then how wonderful it will be to expand that common phrase “participatory ritual” to new heights! Instead of appreciating a Priestess as an individual fulfilling a role, how marvelous would it be to appreciate her as an image of me, and of us, and appreciate her as an individual who has sacrificed her subjective self, so that she may exercise her “Formula of Force” to encircle or limit us, and, like a Mirror, reflect us back to ourselves. Through her, we are afforded the glorious opportunity to interpret ourselves to ourselves, both as individuals and as a whole community. When we say, “There is no part of me that is not of the gods,” affirming the divinity within

ourselves as individuals, I invite us all to hear, too, the reverberating echo of that line as given from the perspective of the Priestess, as far as she represents us all in the congregation: There is no part of her, meaning us, that is not of the gods. That is to say, there is no one individual in our group who is not of these selfsame gods. As we distinguish ourselves from the group, approaching the altar to partake of the Eucharist, and to declare ourselves divine, we do not step outside of the group, but rather allow ourselves to be encircled by it. Thus, “every Part of thy Nature rejoiceth with every other Part, communicating Praise.”

Love is the law, love under will.



Credit to Anahata Chapter, R+C.

AS ART CAN DEVISE: MUSIC FOR THE GNOSTIC MASS

BY SOROR FREYJA

Note: First published in Agapé, Volume 13, Number 1, Spring 2012 EV.

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

When I stated my intention to write original music for the Gnostic Mass at NOTOCON 2011, I was thinking about a time when three of my Oasis sisters and I sang “Happy Birthday” in spontaneous, perfect, four-part harmony in an upscale Italian restaurant to one of our friends. We astonished ourselves as much as everyone else around us with our musicianship, and ever since that day, I wanted to harness it again for something extraordinary.

That extraordinary day came in August 2011 as I trembled nervously at my keyboard in the center of a dynamic group of musicians, not knowing what my piece would inspire in the biggest room of Thelemites I’d ever seen. It would either be total success or total failure; I couldn’t sense a middle ground anywhere. In the Christian Church, most every kind of music has been tried and judged for appropriateness at every level since the Middle Ages, and there is no shortage of discussion and professional opinion in the matter. However, in EGC there is a lot less talk and debate, partly because of the law of “Do what thou wilt,” but also because, so far as I knew in 2011, no original piece of ink-and-paper choral music with the scope and breadth of the Gnostic Mass had ever been attempted.

But discussions around music in the Gnostic Mass will likely get more common the

more we embrace the possibilities of music in this ritual and how it can benefit us. When our esteemed Priestess at NOTOCON 2011 shared with me how much the music of the Gnostic Mass moved her and everyone who was there listening, I knew that this journey was just getting started, and it was going to be wide open to anyone who dared to take it.

The Problem of Music in *Liber XV*

The challenge with using music in the Gnostic Mass is Crowley’s scanty directions in *Liber XV*. Consider the six areas of the Mass where music is obligatory, and at these points no indication is given that it is optional or voluntary:

1. “AUMGN. AUMGN. AUMGN. **Music is now played.** The child enters with the ewer and the salt.”
2. “He then kneels and worships the Lance with both hands. **Penitential music.**”
3. “He raises the Lance. All repeat Hailing Sign. **A phrase of triumphant music.**”
4. “He...shows Host to the PEOPLE holding the Paten beneath it, turns, replaces Paten and Host, and adores. **Music.**”
5. “He...shows the Cup to the PEOPLE, turns replaces the Cup, and adores. **Music.**”

6. “He uncovers the Cup, genuflects, rises. **Music.**”

Very little is said about how this music is to be played, and for how long and with what. For the entry of the Priestess and the Children, for instance, should the music be heard as the Priestess says, “Greeting of earth and heaven”? Should it accompany her serpentine walk all the way to the tomb? And what is the impetus for having music at that particular point? Similar questions arise for the rest of the Mass, particularly the last three points, where the only direction given is simply, “Music,” and nothing at all is said about its duration or characteristics.

Congregations the world over have different solutions to these questions. One is simply to not have any music at all and avoid confusion altogether. Another is to have recorded music – either one long recording to be played throughout the ritual, or a series of clips to highlight the obligatory points. It’s possible to hear recordings from all over the New Age spectrum and beyond, from electronica to chant, tribal drumming to Dead Can Dance, and still more.

Still another possibility for music during the Mass is to have live musicians, but then the questions arise: What instruments? Can there be singing? If so, on what text? Many of us would be comfortable with launching a drum circle or chant, or employing our resident rock artists to contribute, because anything remotely “churchy” or ecclesiastical would run counter to the impulse of the New Aeon.

Or would it? Think back to what had Crowley compose *Liber XV* in the particular way that he did: he intended it to correspond to the liturgy of the Roman Catholic Church. In fact, it is a *correction* of that liturgy; it acknowledges that the Roman and Orthodox

rites have their real origins in a more mystical tradition that predates Christianity – the cults of Osiris, Mithras and Dionysus, to name a few – and the Gnostic Mass simply clarifies this. So it would not be out of the question to have organs, angelic choirs, brass ensembles, string quartets, or any number of musical resources that have been characteristic of Christian churches for a thousand years, so that we may set them squarely in the New Aeon and let people know what all that pomp and grandeur was really about.

The Framework for the Gnostic Mass

Not long after I decided to compose music for the Mass, I was handed a musical setting of the Anthem by Fr. H.K. 1131 that had been used with some success in several different congregations, and our Grand Master and his Priestess advised me that they wanted it sung at the upcoming NOTOCON. Since the two of them specifically wanted this Anthem setting at their Mass, it seemed natural to draw inspiration from it for the six other obligatory points in *Liber XV* that call for music. The end result would be a multi-movement sacred work with Fr. H.K. 1131’s anthem as the central feature. In a way, it’s exactly like the Masses and sacred cantatas of traditional Catholic and Protestant Churches that take a singular element—whether it’s a folk melody, sacred chant, or bit of scripture—and spin it out into a complex piece that could easily be a musical concert unto itself. So the obligatory points for this Gnostic Mass setting would be like rays from the central Sun of the Anthem, projecting its harmonic and melodic elements in different directions. I would set it for a trio of female voices and organ, with a unison choir, drums and finger cymbals added to the Anthem to set this movement apart and encourage congregational singing.

The next challenge was to make the music for the obligatory points a truly unique

p

I - O, I - O, I - O, I - O,

Because I intended to have these triangular figures sung by a trio of female voices, it would further emphasize the “three-ness” of the music and even point towards Binah and all its

implications, not the least of which is the Priestess herself. And so when I brought this idea together with some harmonic coloring borrowed from the choral section of H.K. 1131’s anthem, the undulating mantra could now be shaped to accompany the serpentine walk of the Priestess all the way to the tomb.

S I

S 2

A

I - O, I - O,

The triangle figures reappear in subsequent movements of the piece, and the upward triangle always appears with the downward, with only

two exceptions: the two obligatory points in the Mass where the Body and Blood of God are indicated:

(Consecration of the elements) ...Priest replaces Paten and Host, and adores.

p *rit.* *pp*

S I

S 2

A

THE BOD - Y OF GOD.

THE BOD - Y OF GOD.

THE BOD - Y OF GOD.

(Consecration of the elements) ...Priest replaces the cup, and adores. $\text{♩} = 60$

S I THE BLOOD OF GOD.

S 2 THE BLOOD OF GOD.

A THE BLOOD OF GOD.

Note that the upward triangle symbolizing fire is indicated for the Body of God, where the downward triangle symbolizing water is indicated for the Blood of God. (These could conceivably be reversed at the discretion of those officiating, if there is preference to symbolize fire with the downward triangle and water with the upward triangle, following Eliphaz Levi.)

I also intended to keep the texts as simple as possible, and to use only neutral vowel sounds and small phrases directly from *Liber XV*. This helps to keep focus on the action of the Mass, and to have the music be a comment on what is happening in the ritual, rather than an action totally separated from the ritual. Nowhere is the

all-too-familiar “church” moment where a miked-up cantor says, “Please turn in your hymnal to number 465...” and interrupts the regularly scheduled program for a musical interlude. The seamless flow from one action to the next in the Gnostic Mass seems to call for music that simply provides an aura around what is already taking place.

The climax of the entire work is of course the Anthem of Fr. H.K. 1131, and the humming section that immediately follows to mark the final obligatory point of music in *Liber XV* was designed as a distant echo of one of the Anthem’s most distinguishing harmonies:

(The Fractio) Priest uncovers the Cup, genuflects, rises. (freely, no meter)

S I

S 2

A

ppp MM ppp MM

ppp MM ppp MM

ppp MM ppp MM

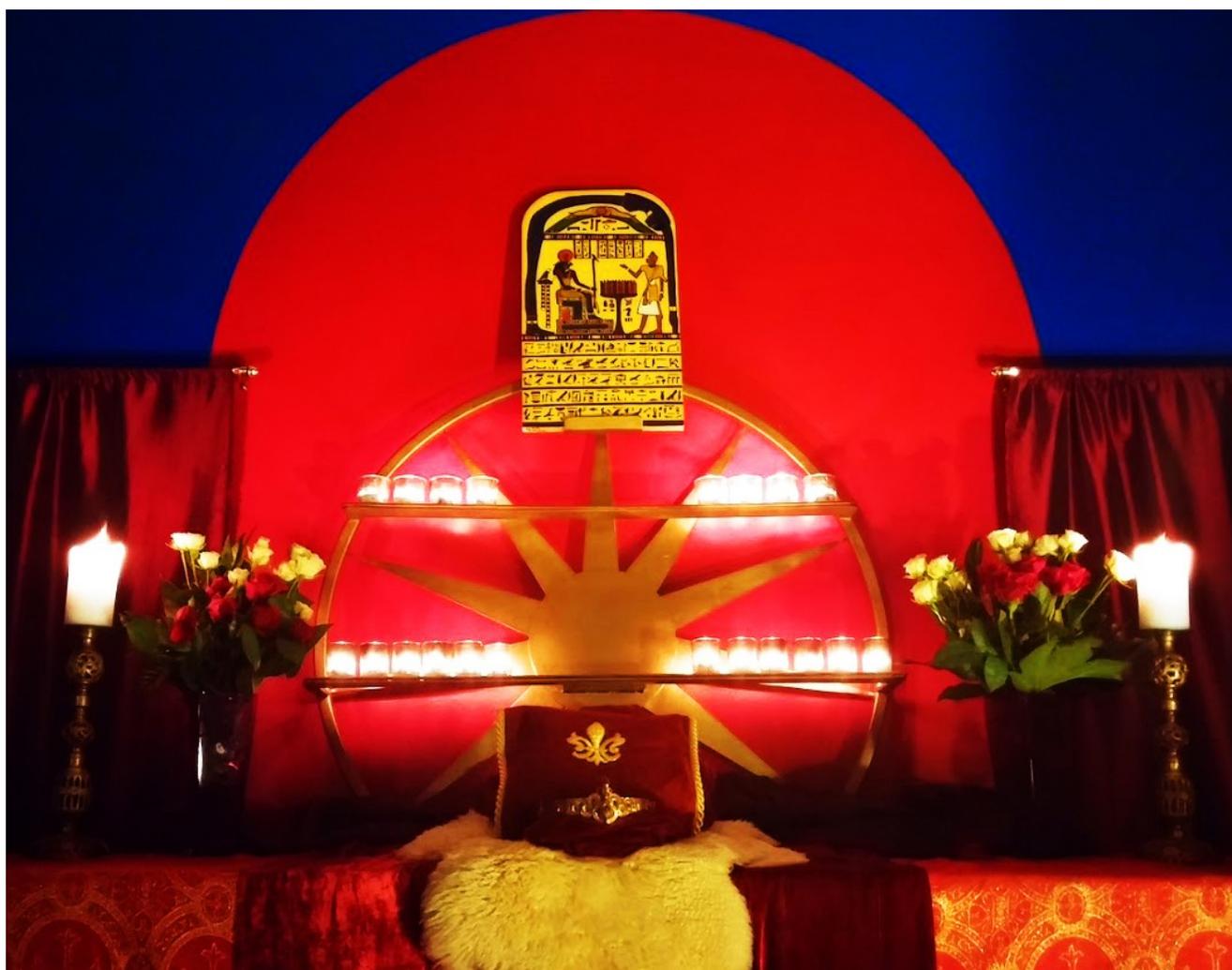
ppp MM

This is also the final appearance of the musical hexagram, and at this moment it most strongly points toward the possibility of *gnosis* and the consummation about to take place.

Interestingly, at NOTOCON this moment was followed by moist eyes and a happy sigh of relief from the singers around me, when it was

obvious that “we did it.” And that was itself a kind of *gnosis*. For that, I am grateful to all the sisters and brothers who helped to make it all possible, not the least of whom was the Grand Master himself for his generous support and feedback. May we all look forward to the possibility of having music carry us toward *gnosis* more and more in the future.

Love is the law, love under will.



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CAKES OF LIGHT AND THE BUZZ ABOUT BEESWING

BY SISTER HATTIE QUINN

Note: First published in Agapé, Volume 9, Numbers 3 & 4, February 2008 EV.

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

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward so en & smooth down with rich fresh blood.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is be er; for they swell with my force. All before me.

– Liber CCXX:III

I began performing the Gnostic Mass as a novice priestess over a year ago. This new role launched me into an exploration of 'Cakes of Light' that I had not previously given any thought. How do you make Cakes? What are the essential ingredients in Cakes? What is the E.G.C.-suggested way to make Cakes?

Though they are an important part of our central public and private ritual, there is some deviation in the method of producing Cakes of Light. A quick search of the Internet will garner an assortment of recipes to choose from, but a standard recipe is not given.

The E.G.C. Manual thankfully gives us sanctioned guidelines within which to work:

“For all official celebrations of the Gnostic Mass, except for those private celebrations of the Gnostic Mass at which all participants have specifically requested otherwise, the Cakes of Light provided by the celebrants to the congregation shall be made with the following ingredients and with no other ingredients:

- i. Meal (any ground edible grain);*
- ii. Honey;*
- iii. Leavings of red wine;*
- iv. Oil of Abramelin (a blend of cinnamon, myrrh, galangal and olive oils);*
- v. Olive oil; and*
- vi. Optionally, one of the following ingredients may be added:*
 - Livestock blood obtained legally from a butcher shop or a farm; or*
 - Ash from Cakes of Light made according to any reasonable interpretation of CCXX III:23 and which have been burned in accordance with CCXX III:25”*

A useful instruction; though not all items are qualified or defined, leaving room for wide interpretation.

In *Magick in Theory and Practice*, Chapter XX: Of the Eucharist and of the Art of Alchemy, the footnote to the suitability of Cakes of Light in the Eucharist of three elements, Crowley tells us:

“The Cakes of Light are universally applicable; they contain meal, honey, and oil (carbohydrates, fats, and protein, the three necessities of human nutrition): also perfume of the three essential types of magical and curative virtue; the subtle principle of animal life itself is fixed in

them by the introduction of fresh living blood.”

The actual preparation of Cakes of Light is not exactly the topic most expounded upon, as we can see. In this essay, I will address what is to me one of the more controversial ingredients: wine leavings. “How can wine leavings be controversial?” one might ask. Simply put—most people do not know what they are. A survey of recipes finds that most makers are using something that I shall lovingly refer to as ‘wine goo’. This goo is made by a simple reduction of red wine or port, conducted at low temperature to avoid scorching the wine, and evaporating off the ~10% ethanol and the large amount of the water contained in the wine, until left with a few tablespoons of a thick wine syrup. My first batch of Cakes was made with one of these recipes replete with wine goo. Some lucky few get the lees from wineries, which are essentially pulp, grape skins, salts, and dead yeast. I am not one of those few so my search continued.

I wondered: are either lees or goo what was originally intended? As always, when faced with this question, I turned to the commentary for direction or elucidation. After all, who would know better than Crowley how he interprets this? In the “New Comment” in the *Law is for All*, Crowley writes:

“Meal: ordinary wheaten flour; leavings: the “beeswing” of port should be good; Oil of Abramelin: take 8 parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil.”

Plain enough, right? We know what those oils are and the wheaten flour is easy, but what is this “beeswing of port” he references? During the fermentation process, leavings settle to the bottom of the casks which contain salts that are

ultimately formed into cream of tartar. This tartarate is found in the lees of wine (remember the salts), but is best formed as a secondary crust in port and some wines, pure in consistency, that comes off in shining flakes or scales that resemble bees' wings, hence beeswing of port.

The scales of tartar are a byproduct of the wine making process and have been used in baking for years. In fact, grapes are the only significant natural source; it is only in modern times that we are unaware of this byproduct, as we tend to follow recipes more than understand the chemistry involved. What is the purpose of cream of tartar in baking? Even though I have it in my spice rack, I could not have told you what it actually does before making my own Cakes of Light led to this research, except its use in meringue. A recipe calls for it, I use it, but I did not *know*.

In *A Text-book of Sanitary and Applied Chemistry, or, The Chemistry of Water, Air, and Food* (Summerfield, 1917), I found the following entry:

“Sodium bicarbonate and cream of tartar are often used to render dough light. The first of these may be mixed with the flour, and the latter with the water that is used in mixing the dough, or both may be sifted and mixed with the flour... The tartarate is made from 'argols' that are collected in the bottom of wine casks in the process of fermentation.”

This instruction, however, calls for the mixing of baking soda and cream of tartar (and incidentally makes baking powder), which makes the dough lighter primarily due to the acid-base reaction of the alkali sodium bicarbonate and the tartaric acid salt, releasing carbon dioxide, thus lightening the dough with microscopic pockets of gas. Our recipe does not call for baking soda;

The three main types of acid in grape berries, and thus in wine, are tartaric acid, malic acid, and to a lesser extent, citric acid. The leavings or lees that precipitate (fall out) during the wine making process contain the salts of these acids, such as potassium bitartrate, grape skins and pulp, and unused yeast.

Citric Acid

Citric acid concentration is low naturally, but can be increased intentionally to give wine an extra fruity flavor. It is used to marinate meats, to give low-calorie beverages, sweets, and breads a sharp sour taste; in ice cream to prevent fat coagulation; and in bath products and vegetable washes as a mild antibacterial.

Malic Acid

Malic acid concentration is determined by grape variety and climate. It has similar application to citric acid, but is known to be more smoothly continuous in flavor than citric acid. It is often used in extremely sour flavored candies.

Tartaric Acid

A Tartaric acid concentration is determined by grape variety. It is often removed from wine using a cold filtration process. It is used in baking to stabilize and increase the volume of egg whites and to produce a creamier texture in sugary desserts. It is used commercially in soft drinks, desserts, and photography products, and can be used to clean brass and copper cookware.

however, there is some argument for the cream of tartar leavening the dough through its own reaction to heat. Honey itself is an acidic compound, though, so why would we want to use cream of tartar, another acidic component? When used without the corresponding base, it is

said to make the dough stiffer and stronger, holding its shape well, thus making it a key ingredient in making your own play-dough.

A stronger dough is sensible for making the perfume described in *Liber CCXX*, III: 23-4. I can also see how it would be useful in making our Cakes, as can anyone who has seen a Cake explode into a rain of crumbs. Could that be its only purpose? Is it simply to lend stability to the shape of the Cakes? Or could it have an interaction with the honey?

In candy-making, an acid (cream of tartar or lemon juice) enhances a process called *inversion* in the disaccharides such as sucrose, wherein the carbohydrate breaks down into its component sugars, modifying the texture of the candy. Honey being a polysaccharide would benefit from this ‘inversion’ by preventing the crystallization of the honey in the Cake, which can lead to the hard, crunchy Cakes you may have experienced. Honey is also hygroscopic and will bring moisture to the Cakes as they sit, stalling the process of going stale.

In the article on Cakes of Light from *Wikipedia*, a recipe for making your own wine leavings is given, where grape juice is fermented in a jug. It seems to be a very easy way to accumulate “thick leavings of red wine,” but I find it unsuitable for my uses. Since the commentary by Crowley calls for beeswing by name, he specifies which salt from the wine-making process we should use. The leavings resulting from fermentation does not lead to the production of tartaric acid alone, but to a blend of tartaric, malic, and citric acids and their salt derivatives. The quantity of each acid being determined by the growing location of the grapes used in the production of the grape juice, as the relative acidity is dictated by climate and soil. For those who wish to use the more complex “thick leavings” rather than the more purified salt

identified by Crowley, the *Wikipedia* recipe provides an easy method to generate leavings.

Using McGee’s *On Food and Cooking: The Science and Lore of the Kitchen* as a guide, I developed a basic recipe using the proportions of a type of Cake that had the least amount of eggs (which are obviously not an ingredient, but the lost moisture they provide was easily replaced with honey instead of the more standard sugar found in Cake recipes). The temperature shown is optimum for avoiding hard texture or peaked surfaces in Cake-baking. This temperature is higher than most Cake of Light recipes call for, but seems reasonable based on baking experience.

I baked the thick and shiny batter in two formats: individual cookies and a very thin sheet Cake. The formula was off, and it tasted a little like play dough, with too much cream of tartar and not enough honey. It was also discolored from the addition of ash, and frankly, the wine flavor and color were missed by some tasters. The Cakes themselves were best made in the sheet and then cut with my smallest biscuit cutter. They came out light, thin, and easily eaten, not requiring a large amount of liquid to wash down, which can be annoying in a Cake, and the honey did not crystallize.

The following recipe was developed to correct the flavor and the hue:

1/2-cup whole wheat flour.

3/4-cup all purpose flour, unbleached.

1/2-tsp cream of tartar

1/2-tsp gnostic ashes

1 1/4-cup pure honey.

1/2-cup olive oil with several drops of Abramelin oil.

Pre-heat the oven to 350°F. Mix the dry

ingredients in a small bowl, sifting for best texture. Mix the liquid ingredients in a large bowl, whisking until well mixed and somewhat aerated. Fold in the flour mixture slowly, until thoroughly moistened. Pour batter out on jelly roll pan or other large rectangular pan, ensuring a thin Cake.

Bake 10-15 minutes, until edges begin browning. Let cool, and cut with small circle cutter. Makes 30 to 100 Cakes, depending on size of

the circle.

Cream of tartar turned out to be an inexpensive and easy way to make tasty, so , structurally sound and slightly fluffy Cakes. Those who enjoy the red wine flavor can use lees from a winery or leavings from an old bottle of port or produced from grape juice and still benefit from the tartarate, but a wine reduction is only flavoring and is not indicated by Crowley or the E.G.C. Guidelines.

Love is the law, love under will.



Credit to Anahata Chapter, R+C.

ANGLICAN CHANT AND THE EGC COLLECTS

BY OLIVER ALTHOEN

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

Anglican chant was developed in the early twentieth century for congregational singing of unmetrical poetry, especially the psalms and canticles. The purpose is to preserve the free, irregular rhythm of the words, while allowing more variety than simple monotony. Its structure is simple enough to allow congregations to sing together easily, yet flexible enough to accommodate verses of varying lengths.

The Collects of the EGC are essentially unmetrical poetry, and as such are well suited to the structure of Anglican chant. There is, however, one major difference. The Psalms and Canticles in an Anglican church are meant to be sung by either the congregation as a whole, or by a trained choir. In either case, they are written in 4-part harmony. In the EGC Gnostic Mass, the Deacon alone intones the Collects. This precludes the possibility of music in multiple parts. The harmonic aspects of Anglican chant are, however, entirely separate from the metrical aspects, and are not structurally essential. We may therefore discard the former while using the latter for our purposes.

The basic unit of chant is composed of ten tones – a reciting tone followed by three inflection tones, and a second reciting tone followed by five more inflection tones. This “single chant” sets one verse of text. A double chant is twice as long, and sets two. With the exception of the Death Collect, the chants presented in this volume are all double.

I have included two versions of the Saints Collect. The short version includes only the italicized names; the long version includes all officially recognized Saints as of June 2009, e.v.

It is important to note that the convention of using half notes for the reciting tones and quarter notes for the inflection tones is for convenience of reading only. No rhythmic or metrical hierarchy is implied by this. The only rhythmic considerations should be those of natural speech.

Crowley did not divide the Collects into verses, but we must do so if we are to use this method of chant. Here I offer one such division; there are certainly other possibilities. Furthermore, the tones of the chants may be changed without affecting the rhythmic structure. Melodic experimentation is encouraged. See appendix for some alternate chants.

the text must be marked, or “pointed,” to indicate which syllables are to be sung to each tone. There are six marks used in this volume.

Marks used in the pointing:

| corresponds to a bar line in the chant. It tells the singer when to move on to the next measure, and indicates that the following syllable is to be stressed.

— connects two or three syllables to be sung to a single tone.

“ identifies one syllable to be sung to two tones.

— indicates that the reciting tone is to be omitted.

* divides the verse in half, and corresponds to the double bar after the fourth tone of the chant. A breath is usually taken here.

† indicates a verse to be sung to the second half of a double chant, when otherwise it would be sung to the first half.

Oliver Althoen

June 2009

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Sources:

Brown, Ray F. *The Oxford American Psalter*. New York: Oxford University Press, 1949.

Wyton, Alec, ed. *The Anglican Chant Psalter*. New York: The Church Hymnal Corporation, 1987.

Love is the law, love under will.

The Sun



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

The Lord



1 Lord secret and ^{..}most holy, *

source of light, source of life, source of ^{..}love, source of liberty,

2 be thou ever constant and [—]mighty with in us, *

force of [—]energy, fire of motion;

† 3 with diligence let us ever [—]labour with thee,*

the we may remain in thine a bundant joy.

The Moon



- 1 Lady of Night, that turning [|] ever a [|] bout us *
- art now visible and now [|] invisible [|] in thy [|] season,
- 2 be thou favorable to [|] hunters, and [|] lovers, *
- and to all men that toil upon the Earth, and to all [|] mariners [|] up on the [|] sea.

The Lady



- 1 Giver and re [|] ceiver of [|] joy, *
- [|] gate of [|] life and [|] love,
- 2 be thou ever ready, [|] thou and thine [|] handmaiden, *
- [|] in thine [|] office of [|] gladness.

The Saints



- 1 Lord of Life and Joy *
that art the might of man,
- 2 that art the essence of every true God that is upon the surface of the Earth, *
continuing knowledge from generation unto generation,
- 3 thou adored of us upon heaths and in woods. *
on mountains and in caves,
- 4 — openly in the market-places *
and secretly in the chambers of our houses,
- 5 in temples of gold and ivory and marble *
as in these other temples of our bodies,
- 6 we worthily commemorate them worthy *
that did of old adore thee and manifest thy glory unto men,

Saints (Long list)



7 *Lao-tze and Siddhartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, **

with these also, Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amounand Mentu, Heracles, Orpheus and Odysseus;

8 *with Vergilius, Catullus, Martialis, Rabelais, Swinburne and many an holy bard; **

Apollonius Tyanaeus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs;

9 *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, Giordano Bruno, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake, Ludovicus Rex Bavariae, 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

10 —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!

Saints (Short list)



7 Lao-tze and Siddhartha and Tahuti, Dionysus, Mohammed and [|]To [—]Mega [|]Therion, *
with these also, Pan, and Mentu, Heracles, Catullus, Rabelais, Swinburne and
[|]many an [|]holy [|]bard;

8 Apollonius Tyanaeus, Pythagoras, Bardesanes and Hippolytus, that transmitted the
Light of the Gnosis to us their suc[|]cessors and their[|] heirs; *
and these also, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz,
Roderic Borgia Pope Alexander the Sixth, Sir Edward Kelly, Alphonse Louis
Constant, and [|]Šir [|]Alēister [|]Crowley

† 9 —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 per[|]fect^{..}
[|]this^{..} feast!

The Earth



- 1 Mother of fertility on whose breast lieth water, *
whose cheek is caressed by air,
- 2 and in whose heart is the Sun's fire, *
womb of all life, recurring grace of seasons,
- † 3 answer favourably the prayer of labour, *
and to pastors and husbandmen be thou propitious.

The Principles



Birth



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

Marriage



- 1 Upon all that this day unite with love under will *
— let fall success;
- 2 may strength and skill unite to bring forth ecstasy, *
and beauty answer beauty.

Death



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

The End



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

Appendix

The following alternate chants may be used with any Collect



A MUSICAL RENDITION OF THE ANTHEM

BY OLIVER ALTHOEN

Thou Who Art I

Words by Aleister Crowley

Music by Oliver Althoen

Dm A7 Dm A7 Dm C F
Thou who art I, be-yond all I am, who hast no - na - ture and no name,

Dm A7 Dm A7 Gm A7 Dm
who art, when all - but Thou are gone, Thou, cen-tre and se - cret of the Sun, - - -

A7 Dm Bb Gm A7
Thou, hid-den spring - of all things known and un - known, Thou a - loof, a - lone, - - -

Dm A7 Dm A7 Dm C F
Thou, the true fire - with - in the reed brood-ing and breed - ing, source and seed of

Dm A7 Dm A7 Gm A7 Dm
life, love, lib-er-ty and light, Thou be-yond speech and be - yond sight, - - -

A7 Dm A7 Dm C F
Thee I in - voke, - my faint fresh fire kin-dling as mine in - tents as - pire.

Dm A7 Dm A7 Gm A7 Dm
Thee I in - voke, - a - bid - ing one, Thee, cen-tre and se - cret of the Sun, - - -

A7 Dm A7 Dm C F
and that most ho - ly mys - ter - y of which the ve - hi - cle am I.

Dm A7 Dm A7 Gm A7 Dm
Ap-pear most aw - ful and most mild, as it is law - ful, in thy child!

For of the Father

Words by Aleister Crowley
Music by Oliver Althoen

Dm A7 Dm A7 Dm C F

For of the Fa - ther and the Son the Ho - ly Spir - it is the norm;
Glo - ry and wor - ship in the highest, thou Dove - man - kind that de - i - fiest,

Dm A7 Dm A7 Gm A7 Dm

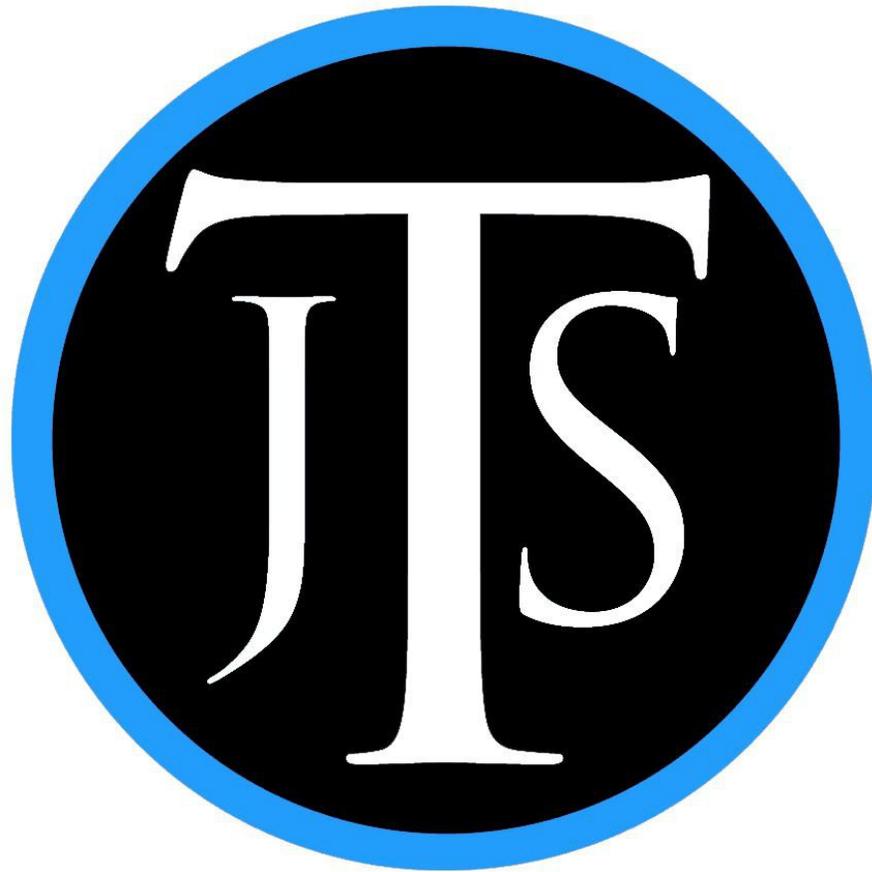
male - fe - male, quin - tes - sen - tial, one, - Man - be - ing veiled in wom - an form.
Be - ing that race - most roy - ally run to spring sun - shine through win - ter storm.

D A7 D Em G A7 D

Glo - ry and wor - ship be to Thee, sap of the world - ash, won - der Tree!

Dm A7 Dm A7 Dm C F

Glo - ry to Thee - from Gil - ded Tomb! Glo - ry to Thee from wait - ing Womb!



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