

# IN THE CONTINUUM

Vol. II, No. 4

Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

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The College of Thelema  
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the A.:A.:.

## EXCERPTS FROM LIBER ALEPH

### DE SPHINGE AEGYPTIORUM

It is now expedient that I instruct thee concerning the Four Powers of the Sphinx, the Strangler, and firstly, that this most arcane of the Mysteries of Antiquity was never at any Period the Tool of the slave-gods, but a Witness of Horus through the dark Aeon of Osiris to His Light and Truth, His Force and Fire. Thou canst by no means interpret the Sphinx in Terms of the Formula of the Slain God. This did I comprehend even when as Eliphaz Levi Zahed I walked up and down the Earth, seeking a Reconciliation of these Antagonists, which was a Task impossible, for in that Plane they have Antipathy. (Even so may no Man form a Square Magical of Four Units.) But the Light of the New Aeon revealeth this Sphinx as the True Symbol of this our Holy Art of Magick under the Law of Thelema. In Her is the Equal Development and Disposition of the Forces of Nature, each in its Balanced Strength; also Her True Name is Soul of NU, having the Digamma for Phi, and endeth in Upsilon, not in Xi, so that her Orthography is  $\Sigma\Phi\text{IN}\Upsilon$  whose Numeration is Six Hundred and Three Score and Six. But therein is my Riddle of Riddles. For the Root thereof is SF, which signifieth the Incarnation of the Spirit; and of Kin are not only The Sun, Our Father, but Sumer, where Man knew himself Man, and Soma, the divine Potion that giveth Men Enlightenment, and Scin, Light Astral, and Scire also, by a far Travelling. But especially is this Root hidden in Sus, that is of Sow, Swine, because the Most Holy must needs take its Delight under the Omphalos of the Unclean. But this was hidden by Wisdom, in order that the Arcanum should not be profaned during the Aeon of the Slain God. But now it hath been given unto me to understand the Heart of Her Mystery, wherefore, o my Son, by Right of the great Love that I bear unto thee, I will inform thee thereof.

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### DE NATURA $\Sigma\Phi\text{IN}\Upsilon$

Firstly, this Sphinx is a Symbol of the Coition of Our Lady BABALON with me THE BEAST in its Wholeness. For as I am of the Lion and the Dragon, so is She of the Man and the Bull, in our Natures, but the Converse thereof in our Offices, as thou mayst understand by the Study of the Book of the Vision and The Voice. It is thus a Glyph of the Satisfaction and Perfection of the Will and of the Work, the Completion of the True Man as the Reconciler of the Highest with the Lowest, so for our Convenience conventionally to distinguish them. This then is the Adept, who doth Will with solid Energy as the Bull, doth Dare with fierce Courage as the Lion, doth Know with swift Intelligence as the Man, and doth Keep Silence with soaring Subtlety as the Eagle or Dragon.

Moreover, this Sphinx is an Eidolon of the Law, for the Bull is Life, the Lion is Light, the Man is Liberty, the Serpent is Love. Now then this Sphinx, being perfect in true Balance, yet taketh the Aspect of the Feminine Principle, that so she may be Partner of the Pyramid, that is the Phallus, pure Image of Our Father the Sun, the Unity creative. The Signification of this Mystery is that the Adept must be whole, Himself, containing all Things in true Proportion, before He maketh Himself Bride of the One Universe Transcendental, in its most Secret Virtue. And now therefore, o my Son, comprehending this Mystery by thine Intelligence, I will write further unto thee of these Four Beasts or Powers.

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#### DE TAURO

Concerning the Bull, this is thy Will, constant and unwearied, whose letter is Vau, which is Six, the number of the Sun. He is therefore the Force and the Substance of thy Being; but, besides this, he is the Heirophant in the Taro, as if this were said: that thy Will leadeth thee unto the Shrine of Light. And in the Rites of Mithras the Bull is slain, and his Blood poured upon the Initiate, to endow him with that Will and that Power of Work. Also in the Land of Hind is the Bull sacred to Shiva, that is God among that Folk, and is unto them the Destroyer of all Things. And this God is also the Phallus, for this Will operateth through Love, even as it is written in our Own Law. Yet again, Apis the Bull of Khem hath Khephra the Beetle upon His Tongue, which signifieth that it is by this Will, and by this Work, that the Sun cometh unto Dawn from Midnight. All these symbols are most similar in their Nature, save as the Slaves of the Slave-Gods have read their own Formula into the Simplicity of Truth. For there is Naught so plain that Ignorance and Malice may not confuse and misinterpret it, even as the Bat is dazzled and bewildered by the Light of the Sun. See then that thou understand this Bull in Terms of the Law of this our Aeon of Life.

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#### DE LEONE

Of the Lion, o my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for thy Prey. His Letter is Teth, whose Implication is a Serpent, and the Number thereof Nine, whereof is Aub, the Secret Fire of Obeah. Also Nine is of Jesod, uniting Change with Stability. But in the Book of Thoth He is the Atu called Strength, or more truly, Lust, 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. Here I would have thee to mark well how these our Symbols are cognate, and flow forth the one into the other, because each Soul partaketh

in proper Measure of the Mystery of Holiness, and is Kin with his Fellow. But now let me shew how this Lion of Courage is more especially the Light in thee, as Leo is the House of the Sun that is the Father of Light. And it is thus: that thy Light, conscious of itself, is the Source and Instigator of thy Will, enforcing it to spring forth and conquer. Therefore also is his Nature strong with Hardihood and Lust of Battle, else shouldst thou fear that which is unlike thee, and avoid it, so that thy Separateness should increase upon thee. For this Cause he that is defective in Courage becometh a Black Brother, and To Dare is the Crown of all thy Virtue, the Root of the Tree of True Magick.

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#### ALTERA DE LEONE

Lo! in the First of thine Initiations, when First the Hoodwink was uplifted from before thine Eyes, thou wast brought unto the Throne of Horus, the Lord of the Lion, and by Him enheartened against Fear. Moreover, in Minutum Mundum, the Map of the Universe, it is the Path of the Lion that bindeth the two highest Faculties of thy Mind. Again, it is Mau, the Sun at Brightness of High Noon, that is called the Lion, very lordly, in our Holy Invocation.<sup>2</sup> Sekhet our Lady is figured as a Lioness, for that She is that Lust of Nuit toward Hadit which is the Fierceness of the Night of the Stars, and their Necessity; whence also is She true Symbol of thine own Hunger of Attainment, the Passion of thy Light to dare all for its Fulfilling. It is then the Possession of this Quality which determineth thy Manhood; for without it thou art not impelled to Magick, and thy Will is but the Slave's Endurance and Patience under the Lash. For this Cause, the Bull being of Osiris, was it necessary for the Masters of the Aeons to incarnate me as (more especially) a Lion, and my Word is first of all a Word of Enlightenment and of Emancipation of the Will, shewing to every Man a Spring within Himself to determine His Will, that he may do that Will, and no more another's. Arise therefore, o my Son, arm thyself, haste to the Battle!

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#### DE VIRO

Learn now that this Lion is a natural Quality in Man, and secret, so that he is not ware thereof, except he be Adept. Therefore is it necessary for thee also To Know, by the Head of thy Sphinx. This then is thy Liberty, that the Impulse of the Lion should become conscious by Means of the Man; for without this thou art but an Automaton. This Man moreover maketh thee to understand and to adjust thyself with thine Environment, else, being devoid

1. Teth is the Path between Chesed and Geburah in the Ruach.
2. Liber Resh, see MAGICK IN THEORY AND PRACTICE.

of Judgment, thou goest blindly upon an Headlong Path. For every Star in his Orbit holdeth not his Way obstinately, but is sensitive to every other Star, and his true Nature is to do this. Oh, Son, how many are they whom I have seen persisting in a fatal Course, in Sway of the Belief that their dead Rigidity was Exercise of Will! To Know: this is what teacheth thee how best thou mayst accomplish thy Will. And the Letter of the Man is Tzaddi, whose Number is Ninety, which is Maim, the Water that conformeth itself perfectly with its Vessel, that seeketh constantly its Level, that penetrateth and dissolveth Earth, that resisteth Pressure maugre its Adaptability, that being heated is of Force to drive great Engines, and being frozen breaketh the Mountains in Pieces. O my Son, seek well To Know! 156

#### DE DRACONE, QUAE EST AQUILA, SERPENS, SCORPIO

Threefold is the Nature of Love: Eagle, Serpent, and Scorpion. And of these the Scorpion is he that, having no Lion of Light and of Courage within him, seemeth to himself encircled by Fire, and, driving his Sting into himself, he dieth. Such are the Black Brothers, that cry: I am I; they that deny Love, restricting it to their own Nature. But the Serpent is the Secret Nature of Man, that is Life and Death, and maketh his Way through the Generations in Silence. And the Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its Appurtenance unto High Ecstasy upon his Wings. It is by Virtue thereof that the Sphinx beholdeth the Sun unwinking, and confronteth the Pyramid without Shame. Our Dragon, therefore, combining the Natures of the Eagle and the Serpent, is our Love, the Organon of our Will, by whose Virtue we perform the Work and Miracle of the One Substance, as saith thine Ancestor Hermes Trismegistus, in his Table of Smaragda. And this Dragon is called thy Silence, because in the Hour of his Operation that within thee which saith "I" is abolished in its Conjunction with the Beloved. For this Cause also is its Letter Nun, which in our Rota is the Trump Death; and Nun hath the Value of Fifty, the Number of the Gates of Understanding. 157

#### DE QUATTUOR VIRTUTIS EFINY

See now our Sphinx, with what Subtility and Art is She made Whole! Here is thy Light, the Lion, the Necessity of thy Nature, fortified by thy Life, the Bull, the Power of Work, and guided by thy Liberty, the Man, the Wit to adapt Action to Environment. These are three Virtues in One, necessary to all proper Motion, as I may say in a Figure, the Lust of the Archer, the propulsive Force of his Arm, and the equilibrating and directing Control of his Eye. Of these three if one fail, the Mark is not hit. But hold! is not a fourth Element essential in the Work? Yea, soothly, all

were vain without the Engine, Arrow and Bow. This Engine is thy Body, possessed by thee and used by thee for thy Work, yet not Part of thee, even so as are his Weapons to this Archer in my Similitude. Thus is thy Dragon to be cherished of thy Lion, but if thou lack Energy and Endurance of thy Bull, thy Tools lie idle, and if Cunning and Intelligence, with Experience also, of thy Man, thy Shaft flieth crooked. So then, o my Son, do thou perfect thyself in these Four Powers, and that with Equity.

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#### DE LIBRA, IN QUA QUATTUOR VIRTUTES AEQUIPOLLENT

By Gñana Yoga cometh thy Man to Knowledge; by Karma Yoga thy Bull to Will; by Raja Yoga is thy Lion brought to his Light; and to make perfect thy Dragon, thou hast Bhakta Yoga for the Eagle therein, and Hatha Yoga for the Serpent. Yet mark thou well how all these interfuse, so that thou mayst accomplish no one of the Works separately. As to make Gold thou must have Gold (it is the Word of the Alchemists) so to become The Sphinx thou must first be a Sphinx. For Naught may grow save to the Norm of its own Nature, and in the Law of its own Law, or it is but Artifice, and endureth not. So therefore is it Folly, and a Rape wrought upon Truth, to aim at aught but the Fulfilment of thine own true Nature. Order then thy Workings in Accord with thy Knowledge of that Norm as best thou mayst, not heeding the Importunity of them that prate of the Ideal. For this Rule, this Uniformity, is proper only to a Prison, and a Man liveth by Elasticity, nor endureth Rigor save in Death. But whoso groweth bodily by a Law foreign to his own Nature, he hath a Cancer, and his whole OEconomy shall be destroyed by that small Disobedience.

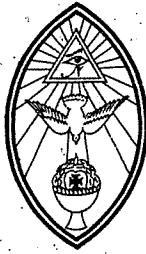
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#### Translations of Titles

- 151. On the Sphinx of the Egyptians
- 152. On the Nature of the Sphinx
- 153. On the Bull
- 154. On the Lion
- 155. Further on the Lion
- 156. On the Man
- 157. On the Dragon, Which is Eagle, Serpent and Scorpion
- 158. On the Four Virtues of the Sphinx
- 159. On the Balance in Which the Four Virtues Gather Power

# Ordo Templi Orientis



Spring Equinox  
Sun in 0° Aries  
Anno LXXV, 1979 e.v.

Cari Fratres et Sorores,

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

With the performance of any ritual it is necessary that the participants know as much as possible about the meanings of gestures, signs, words and magical weapons in order to appreciate the full significance of what is happening. It is true that a ritual speaks to us through the subconscious realms of our Being and may bring out in us attitudes, emotions and memories, etc of which we were formerly not aware; but it is also a long process to bring to light these hidden parts of ourselves. Our work may be greatly aided by an intellectual appreciation of what is happening, and further, a well trained mind acts as a corrective to unbalanced attitudes and points of view which may lead to various types and degrees of insanity. Who has not observed the religious fanatic who acts against his own and others best interests? Such an one may be possessed of so-called "spirits" and may even try to force his views on others in the mistaken notion that he is going to "save" them. Need I point out that often some sort of psychic, magical or mystical insanity often exists too, in so-called Occult groups? The fact that Crowley stresses again and again the acquisition and use of common sense and the thorough training of the mind is even ignored in our own Order!

Ritual is meant to elevate our consciousness and bring us closer to our own Higher Selves (or God, or Nuit, or the H.G.A., or however you wish to term it). As such, it has been a Western tradition to use ritual in the churches with a glory of art and music and costume and gesture and lights and whatever else that can be pressed into the service of the highest aspirations known to men. This attitude is still true for the New Aeon of Horus as study of LIBER AL VEL LEGIS clearly shows. For those who naturally take a liking to ritual and who expect great results from it, this should never be forgotten. As Crowley points out in MAGICK IN THEORY AND PRACTICE:

"There is also a true and positive connection between the Creative force of the Macrocosm, and that of the Microcosm. For this reason the latter must be made as pure and consecrated as



the former. The puzzle for most people is how to do this. The study of Nature is the Key to that Gate." Footnote for Cap. 16.

By the Microcosm is meant the man or woman who mirrors the whole of the Universe. It is our study to purify this Microcosm, to consecrate it to the one Work (or Will), to elevate it and then finally to unite it with the Highest. If the preliminary purification has not been done, the student of the occult arts can get himself into a lot of trouble. There are many ways to carry on the process of purification. For instance, everything you do, say, hear, have emotions about, will program the unconscious. Later on, when you are not aware, if this programming has been deleterious to the purity of the Highest in you, you may be slammed against the wall (so to speak) and given the most difficult ordeals and experiences until you perform the necessary purifications of mind, emotions and body. If you have stepped out on the path of occult advancement, this is more especially true. You are no longer the man in the street, the ordinary human who lives out his little life unknowing and uncaring of the glories which you seek.

Part of the process of purification can be aided by the right understanding and performance of those rituals which have been purged by the Master Therion according to His instructions in LIBER AL VEL LEGIS, Cap. II, v. 5. There is a good deal of instruction about rituals in LIBER AL and these should be carefully studied and memorised by any student wishing to work in a ritualistic fashion. Further, the Commentary on AL should also be studied.

All of the things that you need to study and know about your rituals may take you a very long time indeed. You perhaps have to work for a living and your time is cruelly shortened to spend on your own higher development. Further, maybe some of the things you need to know are in books which you cannot find or maybe even afford. So let us see if there can be some help for you in the commentaries on ritual which will be featured in this publication.

Many times the student does not know the significance of the Sphinx in Thelemic rituals. Yet symbols which correspond to the importance of this figure are used by Crowley again and again in his rituals and published works. LIBER ALEPH has some of the most concise and complete instructions on this subject and yet, because of their compact form, it may be difficult for a student who has not enough background to know what is being said. This is why this article has been started with some of the quotes on this subject from LIBER ALEPH.

For instance, everywhere Crowley mentions Life, Light, Love

and Liberty, he is referring to the four powers of the Sphinx and one needs to think of some of the correspondences which pertain to this figure in order to understand the true meaning of its use in ritual or literature.

Thus, in LIBER CL, which can be found in the BLUE EQUINOX and in I.T.C., Vol. I, No. 2, there is a great deal of instruction as to how to acquire these four powers. Even this can be a lifelong study for some and certainly should be a part of everyday action. The four powers come first in occult development and it is only when one has mastered these that one should go on to build one's pyramid to the stars. Crowley is very clear about this!

The symbolism of the Sphinx is used clearly in those rituals which have no apparent grounding in the traditional systems used by the Golden Dawn. Thus, we have, on beginning levels, two types of ritual. Those which were inspired (and purged) by the traditions and correspondences arising from the Qabalah as used in the past, and those which are purely Thelemic rituals and have been invented for use in our new Aeon. The traditional rituals ask you to trace the Air pentagram in the East but the purely Thelemic rituals ask you to trace the Earth pentagram in the East. This has confused many! Why? the student asks!

The Lesser Banishing Ritual of the Pentagram and Liber Samech both use Golden Dawn symbolism. But Liber V vel Reguli and the Star Ruby are new Thelemic rituals and use the Sphinx symbolism.

If you will hold Diagram A. above your head and turn it so that Leo, Fire, is to the South, you will see that in the East is placed the sign of Taurus, Earth. So true to this natural order of the zodiac signs, we then trace the Pentagram of Earth in that quarter. Notice that in the zodiac, Earth is exactly opposite to water. That is, Taurus is exactly opposite to Scorpio. Also, Air or Aquarius is exactly opposite to Fire, Leo. Do you see now that you have been following the Order of Nature in these attributions? What ritual could be effective if it did not use the true natural laws?

If the student is South of the Equator, his view of the Sun, the Father of all Life, will be to the North and not to the South as it is for us in the Northern Hemisphere. Therefore, he will need to place the diagram at his feet so that Leo, the Sun, is in the North where the Sun of Nature shines for him. This will still place Taurus, the Earth, in the Eastern sector.

Now when this is clear to the mind of the student, we can go on and tabulate the correspondences which comprise the Sphinx.

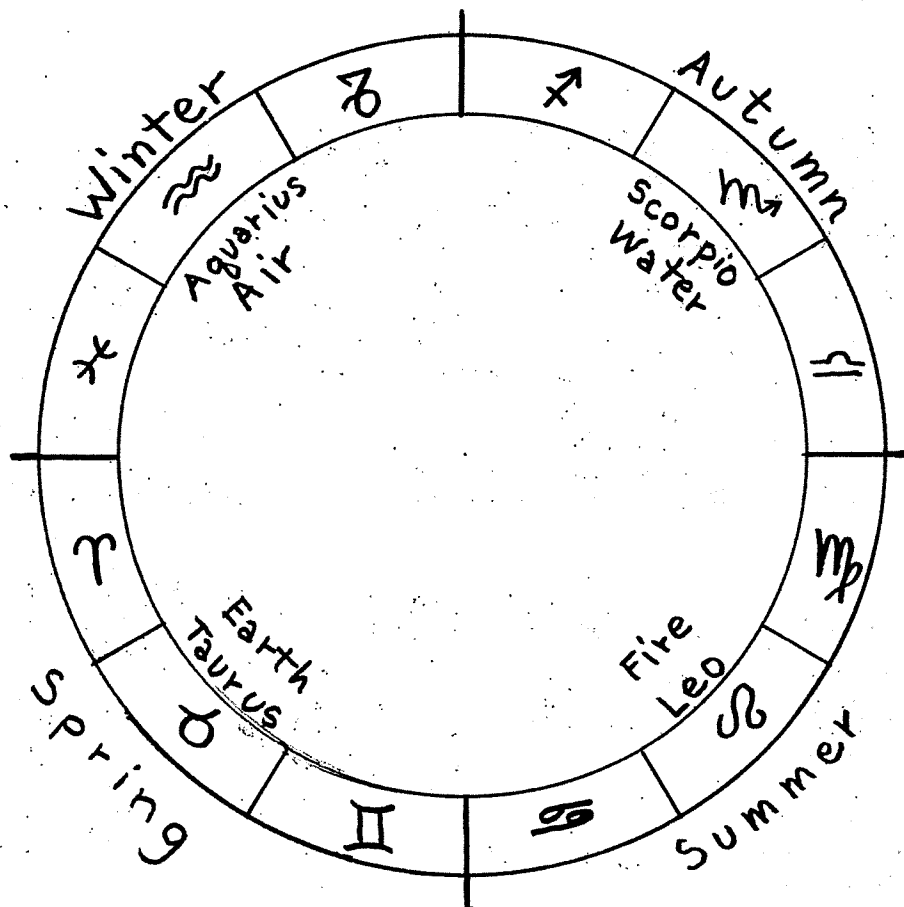


Diagram A

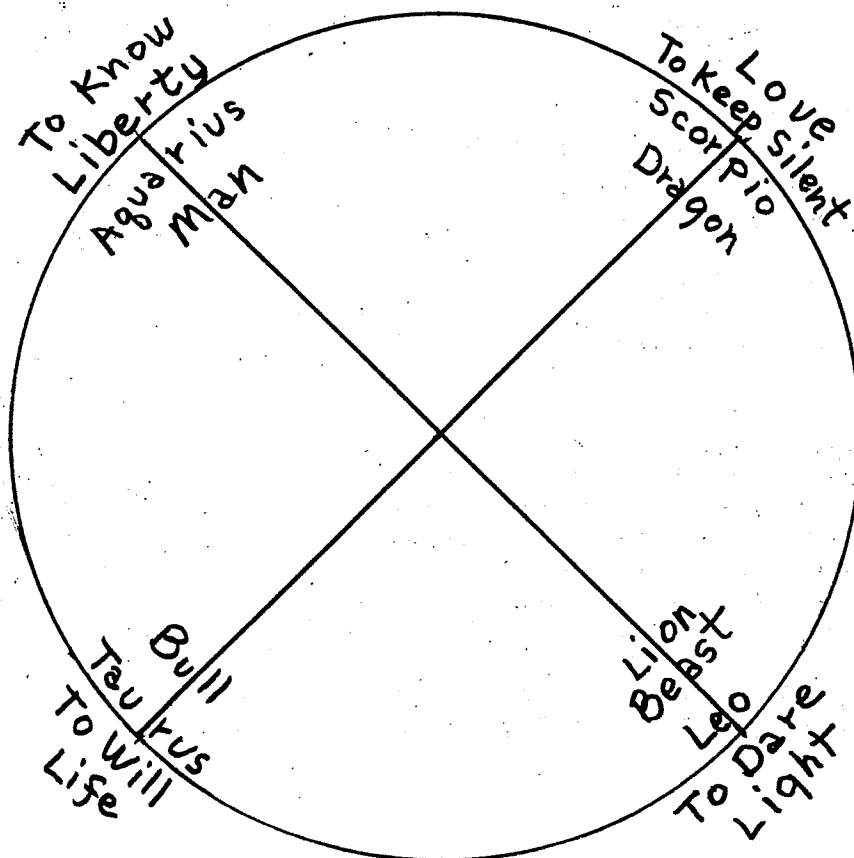


Diagram B

# TABULATION OF CORRESPONDENCES

## THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Audere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Athoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final He'	Yod	He	Vau

A further question might arise as to why the Cherubic signs are used to make up the Sphinx? The student of Astrology would recognise that the middle signs of any season carry the most fixed and immovable forces. The Fixed or Cherubic signs are responsible for the crystallizing of the element into its final form in manifestation.

In the natural seasons we observe that the greatest force of Springtime is in the middle of that season when the beginning growth which started with the Vernal Equinox has crystallized and is in full splendour.

Then in the middle of the summer, we experience the full force of the heat of the sun, of fire. In the middle of Autumn, come the rains in most countries, and we experience water falling from the skies. In the middle of winter, nature is asleep and it is like the midnight, where the beetle is quietly carrying the new life hidden and secret. This is air and the whole is a symbol of how Tiphereth, attributed to Air, is also the intellect, and the son of fire and water, Yod and He, and that he is also the sun at midnight, unseen and hidden, Khephra, the beetle.

This march of the seasons is like the march of the day which we celebrate in Liber Resh. So these attributions have also been added to the list. Then the officers of the New Aeon are in this list as well. You will probably be able to see the correspondences which exist between the twins of Heru-Ra-Ha (Ra Hoor Khuit and Hoor Pa Kraat) to the concepts of Therion and Babalon.

Notice that our symbol of the Zodiac is a circle and the lines which connect the opposite signs make a cross or an X. Here we have a symbol of very ancient lineage and we are still using it today as it carries a universal truth. The cross can also be thought of as the arms of the cross and the point where they meet as the undefinable point of Hadit. The circle is attributed to Nuit as it has no beginning and no end.

In the Gnostic Catholic Mass the Lion is this point or Hadit, the point of fire, the star. The Serpent is the never ending circle of Nuit.

In this publication you will see some commentary on the Mass and further stage directions. Crowley was indefinite about what should be done with the lance, for instance, when it was obvious that the Priest should be using both hands elsewhere. I have tried to give you more complete directions as this was worked out in the Profess House in Hollywood where the Mass was first put on for many years every Sunday night,

There were also discrepancies in the versions of the Mass in THE EQUINOX and in MAGICK IN THEORY AND PRACTICE. These have been corrected. Where, in the list of Saints, one name was omitted in one book, but used in the other, these have all been listed together.

Further, there were misquotes from LIBER AL VEL LEGIS and even some lines left out. Since we are not to change any letter of this Book, these sentences have been corrected.

Now with your new knowledge of the Sphinx, you will be able to spot where this is mentioned when Crowley uses the words, Life, Light, Love and Liberty. I hope that my further commentaries on this ritual will be useful and helpful to you.

In order to differentiate between the Mass as Crowley has written it and my commentary and further stage directions, I have added a black line at top and bottom of the pages for the commentary. When I am giving added stage directions you will see a little line in the margin to alert you to the fact that it is a stage direction and not a commentary.

Now, I can only hope that when you stage the Gnostic Catholic Mass, that you will spare no effort to make it as splendid and beautiful a production as you possibly can. Your efforts will repay you a thousandfold as the beauty of this ritual gradually dawns upon your soul and lifts you to greater heights of love and appreciation for our New Aeon and the Master Therion who made it possible, and above all for the splendour of your own Star self.

Love is the law, love under will.

Fraternally with love.

*Soror Meral*

# LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE  
CANON MISSAE

O. T. O.

Issued by Order:



 *Baphomet*

XI° O. T. O.

HIBERNIAE IONAE ET  
OMNIUM BRITANNIARUM  
REX SUMMUS SANCTISSIMUS

O.T.O.

LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE

I.

OF THE FURNISHINGS OF THE TEMPLE

In the East, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. 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-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or Obelisk, with 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. Below this again 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.

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

II.

OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.



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## ADDITONAL STAGE DIRECTIONS AND COMMENTARY

### I.

The altar in its length does not exceed the height of a man. Even though the use of feet is arbitrary and bound to the system of measurement used, still, the idea of seven is symbolical. The height of the altar is roughly in the area of a man's heart or of the Anahata chakra. This can be referred to the sphere of Tiphereh on the Tree of Life. This altar is too high for the Priestess to get on by herself without a good deal of awkwardness and when she is seated her feet would dangle in an unseemly fashion. Also, she could not easily stand "bare and rejoicing" as directed in LIBER AL, Cap. I, v. 62. Therefore, it is necessary to place a footstool at the base of the altar upon which she may step to seat herself, stand, and upon which the Priest may kneel if his stature warrants it. This may have a cushion upon it and be covered with the same material as the altar.

The pillars on either side are those of Jachin and Boaz, Mercy and Severity. See diagram (1). On the left as you face the altar, the pillar is black in its main central part and stands on a base of white. On the right side (Jachin), the pillar is white and stands on a base of black. They may each be crowned with the color as on the base. If an obelisk can be used, notice that it is topped with a perfect pyramid with equilateral sides. This pyramid is the same color as the base. Volumes can be written on the pyramid so it shan't be expanded upon here. The black and white pillars represent the outer confines of the Tree of Life. The balance of the Tree is in the Center. This is represented by the Stélé, LIBER AL, the Priestess, the altar, the font and the tomb. See Diagram (2).

The third step of the dais is the whole of the top. There should be room for the Priest to stand on this top and in front of the Veil without being crowded. The symbolism of Three is very extensive and complicated. However, notice that there are three Supernals on the Tree of Life, three descending equilateral triangles, three pillars and three reciprocating or horizontal paths. The squares are black and white to symbolize the two extremes in every part of life, the two polarities without which we cannot exist.

This symbolism of Three is again expressed in the three stages of the altar. The height of the two super-altars is not given but it is suggested that the highest stage should be over the head of the Priestess when she is seated so that the Stélé may always be seen by the Priest and the People. The top stage with eight candles signifies the 7 planets of antiquity plus one element. The middle stage with twelve candles signifies the signs of the Zodiac. The two candles on the outer edges of the Altar, very large and very

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tall, represent the other two elements or the Aleph and Tau, the first and last. In all, there are 22 candles for the 22 paths on the Tree of Life and the 22 Atu of the Tarot.

On the left side of the altar is placed the Priest's robe and Crown until he has need of it. The cup and paten couldn't be in the middle, obviously, as the Priestess must sit there. These are on the right side of the altar. The Priestess usually reaches for these with her left hand. On the far outer right side of the altar are placed the wine glasses for the Communicants. They are very near the Cup and Paten, so receive the crosses of blessing of the Priest. The Bell is also on the right side, as it is more convenient for the Deacon to stand on the right hand of the Priest as he faces the altar. It is the Deacon who rings the Bell if, as is usually the case, the Officers of the Mass are few in number.

The roses represent the element of Air. The Cup represents Water and should be of silver. The Paten represents the element of Earth and can be green if desired. The candles represent the element of Fire.

The Veil represents, on the Tree of Life, the Veil of Paroketh and the Veil of the Abyss. See Diagram (3). These two veils must be parted if the Aspirant is to: 1.) Achieve the Knowledge and Conversation of the Holy Guardian Angel, and 2.) Accomplish the Adventure of the Abyss. This Veil is also featured in the Atu called the High Priestess, Atu 2, the Path which leads from Tiphereth to Kether. See also the symbolism of the Signs of the Grades in *MAGICK IN THEORY AND PRACTICE* by Crowley.

"The Altar represents the solid basis of the work, the fixed Will of the Magician." The double cube is a "rough way of symbolizing the Great Work." "This Altar must embody the Magician's knowledge of the laws of Nature, which are the laws through which he works." See BOOK 4, Part II, Cap. 3, by A.C. Notice that the square, double cube altar stands at the point of the first descending triangle, Tiphereth on the Tree of Life.

The three descending triangles whose apexes mark the altar, the font, and the tomb are the three descending triangles of the Tree of Life but expanded so as to give room to move about. See diagram 4. The font is round as it refers to the Moon, the feminine.

The Tomb represents the stages of birth and death which the Immortal Soul must experience. BABALON is one of the terms used to symbolize this as we all arrive here on earth from out of her Great Womb and we all return there when our work here is done.

If the Deacon and the children follow the Priest out of the Temple and into the Tomb at the end of the Mass, then obviously

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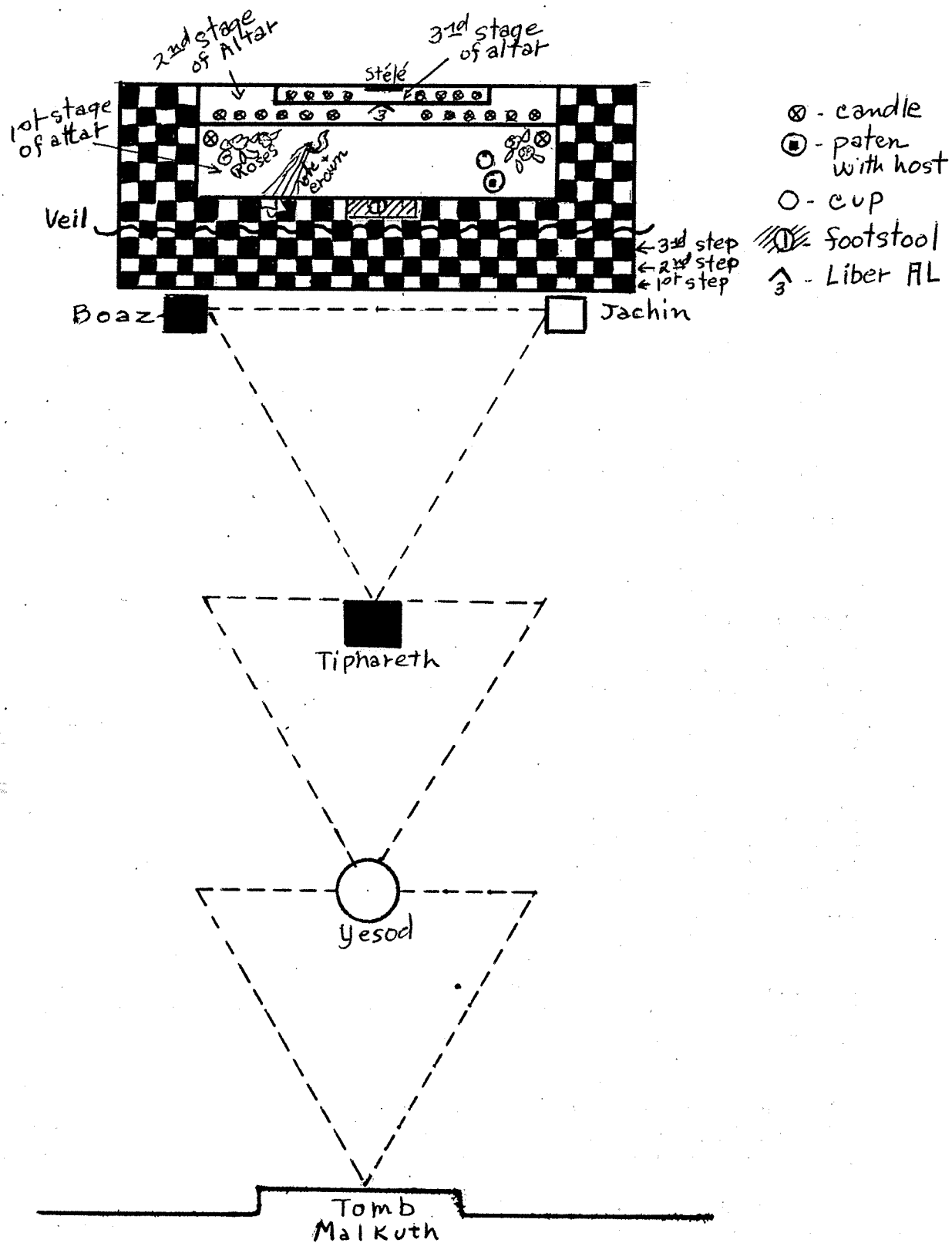


Diagram 1.

# The Three Pillars

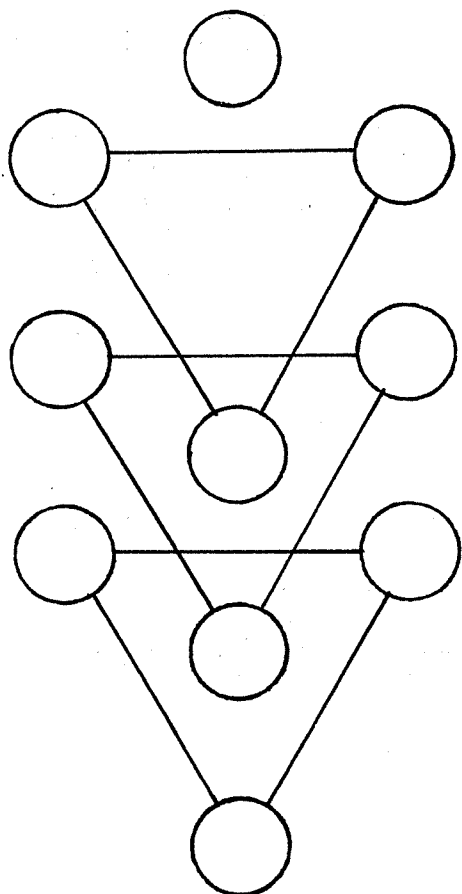
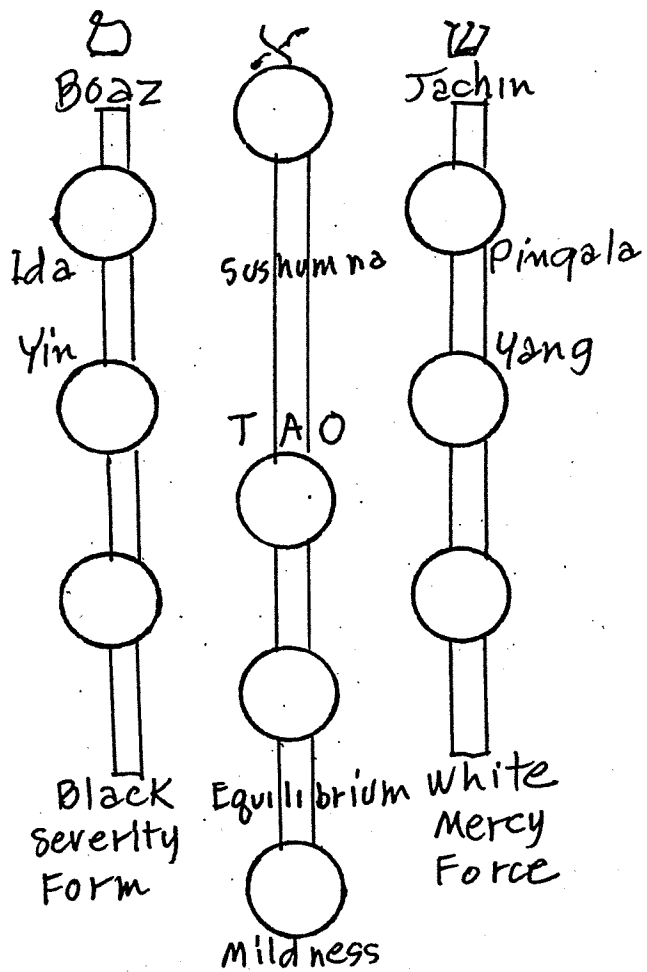


Diagram 4

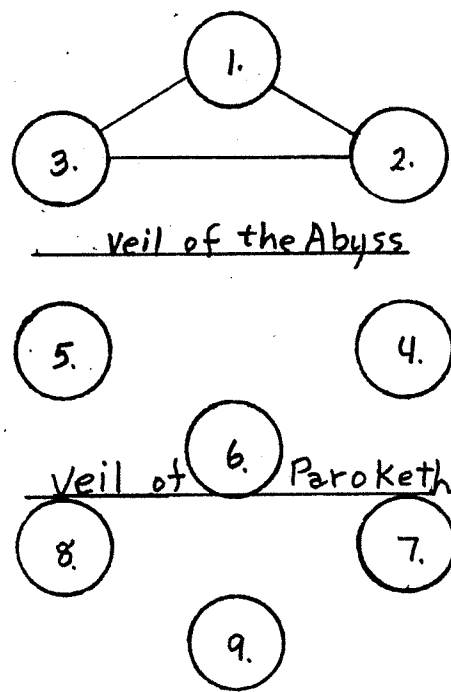
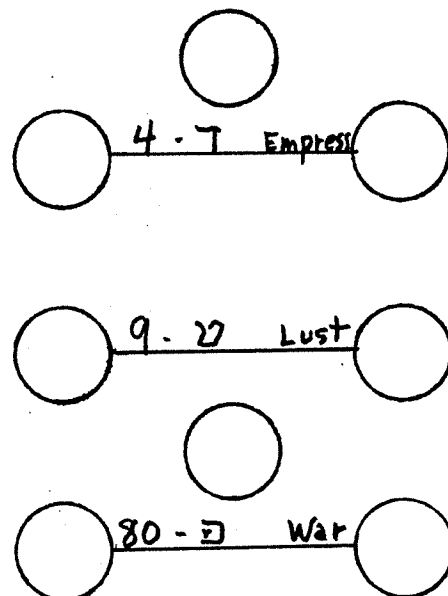


Diagram 3.



The 3 penal signs whose sum is 93

Diagram 5

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this Tomb can be a small room. It might have about the door some of the Egyptian symbolism for the Tomb. It is in the West, as that is the place of the setting sun. There is a veil over the door.

## II.

" - - the shape of the Robe is the Tau." "The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation." - - - "In another sense it is the 'Aura' of the Magician, that invisible egg or sheath which surrounds him." BOOK 4, Part 2, Cap. 12.

The white in the robes of the Priest and Priestess signifies purity of aspiration to the Highest. Also, white on the physical plane suggests that Life and Light of the Spirit which has been so often described as blinding white light. On the Tree of Life, white is the color of Kether.

The Priest later dons a red and gold robe to signify the spheres of Tiphereth and Geburah, of the Sun and Mars. It is the Priestess who gives this to him, as she is the symbol of the Great Mother, Binah or Babalon, and has brought the Priest to birth in material life.

The Sacred Lance symbolizes the Will to the Highest. Much can be said about the Lance, which is also the Wand. In the Mass the Lance form is used to signify the Sacred Lance as written in the story of Parsifal. It is occult puberty, the right use of the power of sex, in another sense.

In the robe of the Priestess, blue symbolizes the Night Sky of Nuit and in a mundane sense, spirituality. Gold is related to Tiphereth, the Sun and Center of her Being. The Sword signifies intellect. "Let the woman be girt with a sword before me; - " LIBER AL, Cap. 3, v. 11. That is, she controls her emotional life through the force of intellect. The Sword is hung from a red girdle because she uses the force of Geburah to achieve her work. Red is also a color of Binah and on the mundane plane, of blood.

The Deacon wears white and yellow to symbolize Air, Mercury, or Tahuti, wisdom.

All robes should reach to the ankles if they are to conceal. Further, this is better artistry. The whole Mass should be as beautiful and artistic as possible for the circumstances.

The two children can be studied in Atu VI, the Lovers, and in Atu XIX, the Sun. Also study the two forms of Heru-Ra-Ha, the Crowned and Conquering Child in LIBER AL.

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

The DEACON. He is clothed in white and yellow. He bears the BOOK OF THE LAW.

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

### III.

#### OF THE CEREMONY OF THE INTROIT

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

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

The DEACON. 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.

The CONGREGATION. Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces east, and gives the step and sign of a Man and a Brother. All imitate him.

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

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.

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

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

And I believe in the communion of Saints.

### III

Deacon's speech. IAO should be studied in MAGICK IN THEORY AND PRACTICE. Briefly, it is a name of God, and a formula in Magick.

The "step and sign of a Man and a Brother" are from the rituals of the O.T.O., First Degree. Ideally, this ritual is put on only for members of O.T.O., but has been put on historically for those outside the Order.

The speech of the Deacon and all the People includes the essence of the Thelemic system, based on THE BOOK OF THE LAW. LORD is Hadit, topmost point of Kether, and unknowable. "Every man and every woman is a star" AL, Cap. I. v. 3. CHAOS is the Dyad, the word, Sphere of Chokmah, Father of Thought. BABALON is Sphere 3, Binah, the Mother, and after another fashion, also in Malkuth, the Earth. Serpent and Lion can be studied in Atu 11, Teth, Lust and this also refers to Tiphereth, the Son of Spheres 2 and 3, the result of their union. Also refers to Heru-Ra-Ha in His 2 forms, Ra-Hoor-Khuit and Hoor-pa-kraat. Gnostic means an esoteric knowledge of spiritual things. Catholic means true and universal in extent, of interest to all.

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

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

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

AUMGN. AUMGN. AUMGN.

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

The VIRGIN. Greeting of Earth and Heaven!

All give the Hailing sign of a Magician, the DEACON leading. The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar, they awaiting her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving  $3\frac{1}{2}$  circles of the temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar and to the Tomb in the West.) She draws her Sword, and pulls down the Veil, therewith.

The PRIESTESS. By the power of + Iron, I say unto thee, Arise. In the name of our Lord the + Sun, and of our Lord +. . . that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps.

He then gives the Lance to the PRIESTESS, and gives the three penal signs.

He then kneels, and worships the Lance with both hands.  
Penitential music.

The PRIEST. I am a man among men.

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

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



Light, Life, Love and Liberty refers to the four powers of the Sphinx which can be studied in LIBER ALEPH, Caps. 151-164.

The full meaning of these sentences becomes more clear when the student has made himself thoroughly familiar with the above books and LIBER VII, LIBER LXV, THE VISION AND THE VOICE, MAGICK IN THEORY AND PRACTICE, BOOK 4, Part II, the BOOK OF THOTH and much more.

AUMGN should be studied in MAGICK IN THEORY AND PRACTICE.

Suggestions for music: Wagner, "Prelude to Lohengrin", "Siegfried Idyll", "Prelude and Good Friday Spell from Parsifal". The positive child carries the censer (fire) and perfume (air). The negative child carries the ewer (water) and salt (earth).

The Virgin or Priestess represents BABALON and NUIT throughout the ceremony. The Earth and Infinite Space.

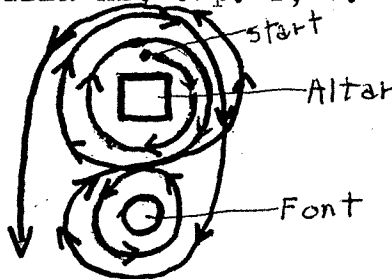
The Hailing Sign of a Magician is from the O.T.O. rituals, 3rd degree.

The serpentine path of the Priestess describes - eight, and eighty as mentioned in LIBER AL, Cap. I, v. 46. Below is a diagram of her path.

Deosil means with the hands of a clock, in the same direction.

Widdershins means the opposite direction.

One could imagine a large clock at the feet.



The arrangement of the zodiac and the planets within uses both these directions.

Priestess' speech. The power of Iron refers to Mars, the sphere of Geburah and also refers to the force of Ra-Hoor-Khuit. Notice this sphere is directly below Binah and is on the Pillar of Severity. The unnamed Lord is Hadit, the unknowable, the topmost point of Kether. She traces the cross (+) in the air with the sword, point upwards.

The first 3 regular steps of the Priest are those given in the O.T.O. rituals, 1st, 2nd, and 3rd degrees.

The three penal signs come from the same rituals and refer to the three horizontal or reciprocal paths of the Tree of Life. See Diagram 5.

The Lance is at once the kundalini power raised to the Highest, Kether, and the right use of the powers of sex.

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

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

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

Be the PRIEST pure of body and soul!

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

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

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

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)  
The DEACON now takes the consecrated Robe from the High Altar,  
and brings it to her. She robes the PRIEST in his Robe of  
scarlet and gold.

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

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

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

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

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE. So mote it be.

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The Priestess should be between the font and altar and facing the Priest when she does this.

"Purification is performed by water, and banishing by air, whose weapon is the sword. Consecration is performed by fire, usually symbolized by the holy oil."

Note: The general conception is that the three active elements co-operate to affect earth; but earth itself may be employed as an instrument." MAGICK IN THEORY AND PRACTICE, Cap. 14.

There is no blood in this incense: see LIBER AL, Cap. I, v. 59. Sandalwood has been used. Other "resinous woods and gums" may be used.

"The Crown of the Magician represents the Attainment of his Work." - - - "The crimson cap implies concealment, and is also symbolical of the flood of glory that pours upon the Magician from above. It is of velvet for the softness of that divine kiss, and crimson for that it is the very blood of God which is its life. The band of gold is the eternal circle of perfection." - - - "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."

"It also represents Hadit, of which one can here only quote these words: "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." (Liber AL, Cap. II, v. 26.)"

"The serpent is also the Kundalini serpent, the Magical force itself, the manifesting side of the Godhead of the Magician, whose unmanifested side is peace and silence, of which there is no symbol." From BOOK 4, Part II, Cap. 11.

Eleven is a combination of the Pentagram and the Hexagram,

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IV

OF THE CEREMONY OF THE OPENING OF THE VEIL

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

He raises the Lance. All repeat Hailing Sign.  
A phrase of triumphant music.  
The PRIEST takes the PRIESTESS by her right hand with his  
left, keeping the Lance raised.

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

He thrones the PRIESTESS upon the altar. The DEACON and the  
children follow, they in rank, behind him.  
The PRIESTESS takes the BOOK OF THE LAW, resumes her seat,  
and holds it open on her breast with her two hands, making  
a descending triangle with thumbs and forefingers.  
The PRIEST gives the lance to the DEACON to hold, and takes  
the ewer from the child, and sprinkles the PRIESTESS, making  
five crosses, forehead, shoulders and thighs.  
The thumb of the PRIEST is always between his index and medius,  
whenever he is not holding the Lance.  
The PRIEST takes the censer from the child, and makes five  
crosses, as before.  
The children replace their weapons on their respective altars.  
The PRIEST kisses the BOOK OF THE LAW three times.  
He kneels for a space in adoration, with joined hands, knuckles  
closed, thumb in position aforesaid.  
He rises, and draws the veil over the whole altar.  
All rise and stand to order.  
The PRIEST takes the lance from the DEACON, and holds it as  
before, as Osiris or Pthah. He circumambulates the Temple  
three times, followed by the DEACON and the children as before.  
(These, when not using their hands, keep their arms crossed  
upon their breasts.)  
At the last circumambulation they leave him, and go to the  
place between the font and the small altar, where they kneel  
in adoration, their hands joined palm to palm, and raised  
above their heads.  
All imitate this motion.  
The PRIEST returns to the East, and mounts the first step of  
the altar.

The PRIEST. O circle of Stars whereof our Father is but the younger  
brother, marvel beyond imagination, soul of infinite space, before  
whom Time is ashamed, the mind bewildered, and the understanding

the Microcosm and the Macrocosm, the 5 and the 6, united into One. There are eleven letters in ABRAHADABRA and this number is that of Nuit and "all their numbers who are of us". LIBER AL, Cap. I, v. 60. The Lance, the Will of the Magician, etc., is thus dedicated to the Great Work and to Nuit by this action of the Priestess.

#### IV.

The Priest now takes the representative of the natural soul, or Malkuth ( the physical manifestation of the human or also, the first material of the work in Alchemy) and places her upon the throne of the Mother, Binah. The Prince, Vau of Tetragrammaton, (Yod He Vau Hé) takes the emanation of the last Hé and places her on the altar of the East. This is also a process between the two sexes, as humans reflect the Divine. "As above, so below".

"In one, the best, system of Magick, the Absolute is called the Crown, God is called the Father, the Pure Soul is called the Mother, the Holy Guardian Angel is called the Son, and the Natural Soul is called the Daughter. The Son purifies the Daughter by wedding her; she thus becomes the Mother, the uniting of whom with the Father absorbs all into the Crown. See LIBER CDXVIII, (THE VISION AND THE VOICE." BOOK 4, Part II, Cap. 6, footnote.

The descending triangle made by the Priestess is the sign of Water. This is made right over the open LIBER AL.

The five crosses refer to the Pentagram and the arrangement of the first five spheres on the Tree of Life. Thus: 1+  
They are traced in the same Order as on the Tree. +3 2+  
+5 4+

The veil is drawn to signify the secret process which takes place next. Also, the Priestess is "bare and rejoicing in my secret temple" as stated in LIBER AL, Cap. I, v. 62.

Osiris or Ptah is a symbol of the Sun, Tiphereth, the H.G.A. Therefore, the Priest circumambulates the Temple in a simple Deosil fashion, symbolizing the Path of the Sun for every day. He does not take the Serpentine path which the Priestess took.

Arms crossed upon the breasts is a symbol of Osiris risen in the Signs of the Grades and also of L.V.X., the Light of the Cross. (See the Lesser Ritual of the Hexagram in MAGICK IN THEORY AND PRACTICE.)

dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

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

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

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

The PRIEST mounts the second step.

The PRIEST. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

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

The DEACON. But ye, O my people, rise up and awake.  
Let the rituals be rightly performed with joy & beauty!  
There are rituals of the elements and feasts of the times.  
A feast for the first night of the Prophet and his Bride!  
A feast for the three days of the writing of the BOOK OF THE LAW.  
A feast for Tahuti and the child of the Prophet - secret, O Prophet!

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The Priest invokes Nuit.

During all his speeches he should be facing the altar whereon is the representative of Nuit in the shape of the Priestess, the BOOK OF THE LAW, and the Stéle of Revealing. The exceptions to this direction are clearly given and they occur near the end of the Ritual.

The speech of the Priestess is from LIBER AL, Cap. I, v. 61, 63, 64, and 65. The numbers of these verses can carry a special significance, too.

The Priestess becomes Nuit. Or we can say, she is the inspired mouthpiece of Nuit.

The Priest becomes Hadit. He recognises the flame, the Star in his innermost Being.

The second part of the speech is from LIBER AL, Cap. II, v.6.

The Deacon quotes from LIBER AL, Cap. II, vv. 34 - 43.

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

A feast for fire and a feast for water; a feast for life and a greater feast for death.

A feast every day in your hearts in the joy of my rapture.

A feast every night unto Nu, and the pleasure of uttermost delight.

The PRIEST mounts the third step.

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

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

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

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru.

The PRIESTESS. There is no law beyond Do what thou wilt.

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

The PRIEST. IO IO IO IAO SABAO KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE. IO PAN IO PAN PAN IO ISCHURON IO ATHANATON IO ABROTON IO IAO. CHAIRE PHALLE CHAIRE PAMPHAGE CHAIRE PANGENETOR. HAGIOS HAGIOS HAGIOS IAO.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left.

The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the collects.

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



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The Priest invokes Heru-Ra-Ha, the twins of Ra-Hoor-Khuit and Hoor-pa-Kraat.

Translation:

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

Liber AL, Cap. III, v.37

| The Priestess should have the Paten in her right hand and the cup in her left before the veil is opened.

Translation:

IO, IO, IO IAO Sabao, Lord Abrasax, Lord Mithras, Lord Phallus, Io Pan, Io Pan, Pan, Io Strong One, Io Immortal, Io Divine, Io IAO. Hail Phallus, hail All-devourer, hail All begetter. Holy, Holy, Holy IAO.

| The Priestess should put down the cup and paten at the end of the speech of the Priest. When holding the lance, it should be through the middle of the Priestess, not on one side or the other.

## OF THE OFFICE OF THE COLLECTS, WHICH ARE ELEVEN IN NUMBER

## (THE SUN)

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

The PEOPLE. So mote it be.

## (THE LORD)

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

The PEOPLE. So mote it be.

## (THE MOON)

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

The PEOPLE. So mote it be.

## (THE LADY)

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

The PEOPLE. So mote it be.

## (THE SAINTS)

The DEACON. Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy

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V.

The Collects are eleven in number to celebrate the number of Thelemic Magick. For more meanings of this number please refer to IN THE CONTINUUM, Vol. I, No. 5.

The Sun: the positive force in nature. Electricity, radiating out.

The Lord. The positive force in nature as found upon the Earth. Hadit in each person. Light, life, love, liberty refer to the four Sphinxes. Light corresponds to Leo, Fire; Life corresponds to Taurus, Earth; Love corresponds to Scorpio, Water; Liberty corresponds to Aquarius, Air.

The Moon: the negative force in nature, receptive. Corresponds to Magnetism.

The Lady: the earthly manifestation of the negative force of the Moon.

The Saints: the results of the marriage of the positive and negative forces in one person. They are sons of the Lion and the Snake, the results of the forces of Hadit (Lion), Snake (Nuit). This matter should be carefully studied in the LIBER LXV. One symbolism of Snake can be thought of in the fact that all bodies in the sky move in a circular, spiral motion which is never ending. This is sometimes symbolized by the snake with its tail in its mouth.

---

that did of old adore thee and manifest thy glory unto men, Laotze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also, Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Appolonius Tyanaeus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia, Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, 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 Gerard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley - oh Sons of the Lion and the Snake! with all Thy saints we worthily commemorate them worthy that were and are and are to come.  
May their Essence be here present, potent, puissant and paternal to perfect this feast!

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

The PEOPLE. So mote it be.

(THE EARTH)

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

The PEOPLE. So mote it be.

(THE PRINCIPLES)

The DEACON. Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according

---

The Earth carries the material form of the four elements, earth, air, fire and water.

Energy in three forms corresponds to the three Gunas; Rajas, Tamas and Sattva of the Hindu system. Study the Bhagavad Gita or refer to IN THE CONTINUUM, Vol. I, No. 9. In the Western system of the Zodiac, these are Cardinal, Fixed and Common Signs. Crowley equates these three energies with Pluto for the Cardinal signs, Uranus for fixed or Kerubic signs, Neptune for Common signs. See THE BOOK OF THOTH, P. 284.

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to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE. So mote it be.

(BIRTH)

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

The PEOPLE. So mote it be.

(MARRIAGE)

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

The PEOPLE. So mote it be.

(DEATH)

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

The PEOPLE. So mote it be.

(THE END)

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

The PEOPLE. So mote it be.

All sit.

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

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Matter in fourfold division is the four elements; in sevenfold division matter is the seven planets of the Tree of Life. These forces need to be realized and equilibrated in each person.

Birth, marriage (or the union of opposites) and Death are the three great events in the course of a life.

"With the A.:A.: life and death are equally incidents in a career, very much like day and night in the history of a planet." "In the Aeon of Osiris it was indeed realized that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in "love under will"; each such death is itself life, the means by which one realizes oneself in a series of episodes".

MAGICK IN THEORY AND PRACTICE, Chapter 5. "The Formula of IAO."

The 11th Section, the End, deals with some descriptions of True Wills which are beyond the physical concerns of Earth and describe the goings of Stars, indestructible, omnipotent and omniscient.

## VI

## OF THE CONSECRATION OF THE ELEMENTS

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

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

He touches the Host with the Lance.

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

He takes the Host

TOUTO ESTI TO SOMA MOU.

He kneels, adores, rises, turns, shows Host to the PEOPLE, turns, replaces Host, and adores. Music.

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

He touches the Cup with the Lance.

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

He takes the Cup.

ΤΟΥΤΟ ΕΚΤΙ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥ ΧΑΙΜΑΤΟΣ ΜΟΥ.

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

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept. O LORD, this sacrifice of life and joy, true warrants of  
the Covenant of Resurrection.

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



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VI.

After the five crosses are formed, the Priest takes the Lance from the Priestess who has been holding it all through the Collects. The Paten and the cup remain on the altar while he makes the crosses.

Chapter 20, "Of the Eucharist - ", in MAGICK IN THEORY AND PRACTICE should be carefully studied for this section. Here are some quotes:

"Take a substance symbolic of the whole course of nature, make it God, and consume it."

"The Eucharist of two elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, - - - the wine is appropriate to Bacchus.)

Translation: This is my body.

The Priest gives the Lance to the Deacon to hold.  
After adoring the Host, the Priest takes back the Lance.

The "cakes of light" or the host are mixed as stated in LIBER AL, Cap. III, vv. 23 - 25. These are not baked, as that would destroy some of the virtue. Further, the use of whole grain **ground** makes a cake easier to consume than the use of corn. **Meal is any whole grain ground fine, but usually excepting wheat.**

The Lance is given to the Deacon to make the next movements easier.

Translation: This is the cup of my blood.

After adoring, the Lance is taken back from the Deacon. The Lance is in the left hand while he makes the five crosses on the Priestess with the right hand. He should be in front of her.

Covenant is a solemn agreement. Resurrection - to live again, an awareness that spirit is the source of life. Thus, the bread and wine have been transmuted through the rod (Will), into food for the spirit. As he does this, he also sanctifies the Priestess to the Great Work and offers her and himself conjoined, to the All-Father, Kether.

The Priest touches between the breasts with the open hand and the same on the womb of the Priestess, which carries his Word and his Will. See the symbolism of Binah who brings into manifestation the Word of Chokmah. Hand symbolizes Yod, the Secret Seed. Atu 9, the Hermit, can be studied in this connection.

The Lance is still in the left hand of the Priest, crosses made with the right hand.

---

The PRIEST. Let this offering be borne upon the waves of AEthyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself.

He strikes his breast. All repeat this action.

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

He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right.

With the Host he makes the five crosses on the Cup.

+1

+3 +2

+5 +4

He elevates the Host and the Cup.

The Bell strikes.

HAGIOS HAGIOS HAGIOS IAO.

He replaces the Host and the Cup, and adores.

## VII

### OF THE OFFICE OF THE ANTHEM.

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

---

ON is a name of God and also enumerates to 56 or NU. It is found also within the name of BABALON.

Three great crosses refer to the three Supernals on the Tree of Life.

| The Lance is given to the Deacon before the next actions and right after pronouncing IAO.

"The Magick Cup must have no lid, yet it must be kept veiled most carefully at all times, except when invocation of the Highest is being made." BOOK 4, Cap. 7, "The Cup." This should be studied carefully.

The five crosses are always referring to the first 5 spheres on the Tree of Life. The Magician represents the 6th sphere, Tiphareth. See Diagram 3. The Priest is thus, the Hexagram and the Priestess the Pentagram, the marriage of these two is the Great Work, or the marriage of the Microcosm and Macrocosm.

| The Deacon strikes the bell usually. **The cup is then covered.**  
Translation: Holy, Holy, Holy, IAO!

## VII.

The anthem is a celebration of the fact that each person is a Star, with the unknown Sun (Fire), (Hadit) in his center.

| The Priest should be facing the Priestess and the Stéle still.

The CHORUS. For of the Father and the Son  
 The Holy Spirit is the norm;  
 Male-female, quintessential, one,  
 Man-being veiled in woman-form.  
 Glory and worship in the highest,  
 Thou Dove, mankind that deifiest,  
 Being that race, most royally run  
 To spring sunshine through winter storm.  
 Glory and worship be to Thee,  
 Sap of the world-ash, wonder-tree!  
 FIRST SEMICHORUS. MEN. Glory to thee from gilded tomb!  
 SECOND SEMICHORUS. WOMEN. Glory to thee from waiting womb!  
 MEN. Glory to Thee from earth unploughed!  
 WOMEN. Glory to Thee from virgin vowed!  
 MEN. Glory to Thee true Unity  
 Of the eternal Trinity!  
 WOMEN. Glory to Thee, thou sire and dam  
 And self of I am that I am!  
 MEN. Glory to Thee, beyond all term,  
 Thy spring of sperm, thy seed and germ!  
 WOMEN. Glory to Thee, eternal Sun,  
 Thou One in Three, Thou Three in One!  
 CHORUS. Glory and worship unto Thee,  
 Sap of the world-ash, wonder-tree!

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

## VIII

### OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of the right hand. The PRIESTESS clasps the Cup in her right hand.

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

He makes + with Paten and kisses it.  
 He uncovers the Cup, genuflects, rises. Music  
 He takes the Host, and breaks it over the Cup.  
 He replaces the right-hand portion in the Paten.  
 He breaks off a particle of the left-hand portion.

---

The "Holy Spirit" is the feminine part of the Trinity, that is, Binah. This is also symbolized by the Dove of Venus. (See the Lamen of the O.T.O.)

"Every man and every woman is a star." LIBER AL, Cap. I, v.3

"World-ash" refers to each of us as a Tree and also caught up in the Tree of the World. Its symbolism is worked out in the Tree of Life. This is hinted in LIBER AL, Cap. I, v. 59. "My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of Eternity." See the Comment to this.

#### VIII.

| The Priest gives the Lance to the Priestess to hold before he starts the other actions. She holds the Lance in her left hand.

| After kissing the Paten, he sets it down on the altar again.

The PRIEST. TOUTO ECTI TO SPERMA MOU. HO PATHR ECTIN HO  
HUIOC DIA TO PNEUMA HAGION. AUMGN. AUMGN. AUMGN.

He replaces the left-hand part of the Host.  
The PRIESTESS extends the Lance-point with her left hand  
to receive the particle.  
The PRIEST clasps the Cup in his left hand.  
Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS. HRILIU.

The PRIEST takes the Lance.  
The PRIESTESS covers the Cup.  
The PRIEST genuflects, rises, bows, joins hands. He strikes  
his breast.

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

The PRIEST joins hands upon the breast of the PRIESTESS, and  
takes back his Lance.  
He turns to the PEOPLE, lowers and raises the Lance, and makes  
+ upon them.

The PRIEST. Do what thou wilt shall be the whole of the Law.  
The PEOPLE. Love is the law, love under will.

He lowers the Lance, and turns to East.  
The PRIESTESS takes the Lance in her right hand.  
With her left hand she offers the Paten.  
The PRIEST kneels.

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

He takes the Host with the right hand, makes + with it on the  
Paten, and consumes it.  
Silence.  
The PRIESTESS takes, uncovers, and offers the Cup, as before.

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

He takes the Cup, makes + on the PRIESTESS, drains it and  
returns it.  
Silence.  
He rises, takes the Lance, and turns to the PEOPLE.

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

---

Translation: This is my seed. The father is the son as  
the Holy Ghost. Aumgn, Aumgn, Aumgn

| The right hand of the Priest is on the Lance. The Priestess  
holds it with her left hand.

HRILIU is the shrill scream of orgasm. It is the ecstasy  
experienced upon the uniting of the five and the six.

| The Priestess puts down the cup and then covers it. It is  
placed to her left.

| The Priest gives the Lance to the Priestess before he  
joins hands upon her breast. The hand is open, one over the  
other.

| She offers the Cup with her left hand.

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one.

The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection:\* "There is no part of me that is not of the Gods."

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

The PRIEST closes all within the veil. With the Lance he makes + on the people thrice, thus:

The PRIEST. + The LORD bless you.

+ The LORD enlighten your minds and comfort your hearts and sustain your bodies.

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

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

Music (Voluntary.)

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

Note: Certain secret formulae of this Mass are taught to the PRIEST in his ordination. \*

\*Arms crossed on breast. This is also a symbol of the Pentagram.

\*The secret of the 9th degree of O.T.O.





meral



## QABALISTS'S CORNER

Some meanings for the number 80

"Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen." LIBER AL, Cap. I, v. 46.

8, or  $\infty$  is a symbol of Infinity. Its two joined circles suggests the Infinite in two different modes of zero. (Possibly, Nuit & Hadit conjoined.) The circle or zero is also a glyph of the Infinite - the never ending snake of movement. A corollary might be the movement of planets around suns and of suns around the center of their galaxy and the whole moving through space, thus forming a spiral, or simply shown by a circle.

The No. 8, if traced by the movement of the body, includes both directions, deosil and widdershins.

Since the Priestess symbolizes Nuit, she traces both of these directions when circumambulating the Temple. (In the Gnostic Catholic Mass). Both directions are clearly shown in the movement of heavenly bodies.

80 is also Pé, which is taken as the letter of Ra-Hoor-Khuit among the Atu of Thoth since it is the Atu corresponding to Mars and Mars is the planet which corresponds to the 5th sphere of the Tree of Life.

Pé has a particular importance as it is the first, or lowest reciprocal or horizontal path on the Tree of Life.

Yesod, the Foundation, the 9th sphere on the Tree of Life = 80

10
70
6
4
80

IO as in the chant IO PAN. = 10 + 70 = 80

10 is the Hermit Atu, the secret seed, yod. 70 is the Devil, the powers of sex, ayin. These Atu should be studied carefully.

IAO = 81 and is a name of God, also a mystic name of the moon.

8 + 0 = 8 = the letter Cheth, the Chariot or Cancer and the house of the Moon. "For he is ever a sun, and she a moon. --" LIBER AL, Cap. I, v 16.

Cheth spelled in full = 418 (ח'ח) See 418 in I.T.C. Vol. I, #2.

Cheth  $\aleph$  8      418 is the supreme number of Thelemic magick.

Yod    10

Tau	$\beth$	400
		418

D	4
O	70
V	6
E	80

The voice of the Dove is HRILIU. This is the supreme ecstasy from on High (from Kether). (From the HEART OF THE MASTER, by Crowley). "-- There is the dove and there is the serpent. Choose ye well!" LIBER AL, Cap. I, v. 57, q.v.

Since the H is silent in HRILIU, we can enumerate it thus:

R	200	The 56 suggests NU, 50 + 6, and the 2 suggests
I	10	that two opposites are needed to "know" her.
L	30	Or we can take the 2 as 200, the number of Resh,
I	10	the Sun, which is produced by the union of the
U	6	5 and the 6, the Microcosm and the Macrocosm, the
	<u>256</u>	symbols of which are the Pentagram and the Hexa-
		gram.

2 + 5 + 6 = 13, the number which means Unity.

C	8	CHAOS, the name of the All-Father, attributed to the
H	5	sphere of Chokmah.
A	1	
O	6	This name can also be spelled Caph = 20
S	60	Samech = 60
	<u>80</u>	<u>80</u>

"- - -all is not aught" LIBER AL, Cap. III, v. 2

All = 31 not aught = 80 Thus: n = 50

o = 6

t = 9

65 (the No. of ADNI)

For UT please refer to

THE VISION AND THE VOICE, the song in the 2nd Aethyr

U 6 (Translation in Vision

T 9 and the Voice is Thou.)

80

Now 31 + 80 = 111 which the word love enumerates to: thus, the formula of the highest achievement, love, is shown in this verse.

For more on 111 please see I.T.C. Vol. I, No. 4

From SEPHER SEPHIROTH

Union, an assembling

GOD of Jesod-Malkuth of Briah ה' אדני

Foundation

Universal, general

Throne (Exod. xvii. 16) כס

ועד

תיו

כלל

כס