



MASS OF HORMAKU

With Litany and Collects

The Mystic Mass of Hormaku forms the Liturgy of the O.:.A.: and is frequently appended to other rites and ceremonies. The ritual may be adapted to suit solo, group or congregational use. If a priest and priestess officiate then they naturally assume the roles of Hadit and Nuit. The aim of the ceremony is the accomplishment of the Great Work as declared by Nuit in the Egyptian Book of the Law:¹

This shall regenerate the world, the little world my sister, my heart and my tongue, unto whom I send this kiss.

A bell may be used to ring the changes before each new section. On a north-facing altar is placed a lamp or candle, incense and a goblet of red wine arranged in an inverted triangle, with the goblet of wine at the apex. If using the Golden Dawn Cross and Triangle, then the cup of wine is placed between the Red Cross and White Triangle. The three sacraments of incense, fire and wine on the altar correspond to the three Mother letters, Aleph, Mem and Shin, and the corresponding alchemical principles of Mercury, Salt and Sulphur. When the chalice is uplifted, the apex of the Pyramid of Light is affirmed, and when it is brought down (from Kether or *sahasrara*) in preparation for imbibing (Tiphereth or *anahatha*), the symbol of the Golden Dawn in the Outer is affirmed. The body or host is the body of the Order (or of Thelema) and the celebrants. The wine of the Mass of Hormaku is not the pouring out of blood sacrifice by a man-god but is veritably the elixir of life—the cup of Nuit that is shared by her company of heaven.

o. The Kingdom (Opening)

Knock or knell (I)

Apo Pantos Kakodaimonos!

[The place is purified with lustral water and consecrated with incense. Officiants may use anointing oil such as that of Abramelin. Perform a suitable ritual opening—for example, the Building of the Pyramid of Light from *The Phoenix*, Liber 930 and Gates of Babalon. The Lesser Ritual of the Pentagram of the O.:.A.: may be used for a simpler working. The full Ceremony of the Watchtowers might be used, as according to the level of Initiation of all celebrants.]

¹ From Liber AL vel Legis, I: 53.

1. Foundation (Litany and Collects)

The Officiant reads the Oracle:²

But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down and shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust and worship of the Snake; another soul of God and beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

All chant:³

A KA DUA
TUF UR BIU
BI A'A CHEFU
DUDU NER AF AN NETERU!⁴

2. Splendour (Litany and Collects)

The Officiant invokes the Egyptian God of Magick:⁵

I invoke Tahuti, the Lord of Wisdom and of Utterance, the God that cometh forth from the Veil. O Thou! Majesty of Godhead! Wisdom-crowned Tahuti! Lord of the Gates of the Universe! O Thou of the Ibis Head! Thou who wieldest the Wand of Double Power! Thou who bearest in Thy left hand the Rose and Cross of Light and Life! Thou, whose head is as an emerald, and Thy nemmys as the night-sky blue! Thou, Star of the East, that didst conduct the Magi! Thou art the same all-present in Heaven and in Hell! Thou that vibratest between the Light and the Darkness! Rising, descending! Changing ever, yet ever the same! The Sun is Thy Father! Thy Mother is the Moon! The Wind hath borne Thee in its bosom: and Earth hath ever nourished the changeless Godhead of Thy Youth!

[A brief pause.]

Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.⁶

Who or what, then, are these twin warriors? The serpents of dual power have arisen and are entwined about the axis of the universe; they manifest all phenomena. The shells are broken open by the knowledge of the light and the wisdom of breath. Behold, the breaking forth of the light of knowledge!⁷

² III: 34 [*Ibid*].

³ Chant three or more times, as required. See Aleister Crowley, *Book 4*, for musical notes.

⁴ As poetically translated for Liber AL vel Legis: "Unity uttermost showed, I adore the might of thy breath! Supreme and terrible God, I, I adore thee!" This is an invocation of Ra-Mentu (Menthu, Horus-Set or Typhon).

⁵ From *Liber Israfel*, based on an invocation to Tahuti by Allan Bennett.

⁶ The Egyptian Book of the Law, Liber AL vel Legis, II: 71.

⁷ From *Liber 373 Astrum Draconis* (Ordo Astri).

All chant:

A KA DUA
TUF UR BIU
BI A'A CHEFU
DUDU NER AF AN NETERU!

3. Victory (Litany and Collects)

The *Occult Intelligence* is the intelligence of hiding or veiling, in that visible nature is Form concealing the Formless. The senses are therefore a seductive veil. The perpetual motion of the twin serpents gives rise to all phenomena. Ultimately, the “twin warriors” must be slain, stilled or silenced through the art of yoga so that Reality obtains. The universe is a play of love. The love of wisdom is the key of it all. Every action and deed is an extension of the will to love or unite with another. For the seer, the desire to unite subject and object is an expression of the will to die to oneself so that consciousness may achieve transcendence to a higher plane. Thus, the expansion of consciousness requires the destruction of thought.⁸

Ishtar, Astarte, Venus, Aphrodite, Qutesh, Ashtaroth, Nuit-Babalon! By whatever name I call thee thou art nameless to eternity. O Thou! Bearer of the Tree of Life from which the gods were sprung. Keeper of the sacred bough! Thou who bearest the twin serpents, who art bedecked with flowers! Thou art the oracular power, and the secret knowledge—thee, thee, I invoke! Beautiful one, who standeth upon the lion! Priestess of the Lotus who holdeth the magick mirror. Thy body is adorned with jewels, or stars. Thee, thee, I invoke!⁹

This shall regenerate the world, the little world my sister, my heart and my tongue, unto whom I send this kiss.¹⁰

Come forth, o children, under the stars, and take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy.¹¹

With the God and the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.¹²

Invoke me under my stars! Love is the law, love under will. I give unimaginable joys on earth: certainty, not faith, rest, ecstasy; nor do I demand aught in sacrifice.¹³

All chant:

A KA DUA
TUF UR BIU
BI A'A CHEFU
DUDU NER AF AN NETERU!

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ The Egyptian Book of the Law, Liber AL vel Legis, I: 53.

¹¹ I: 12 [*Ibid.*].

¹² I: 21 [*Ibid.*].

¹³ I: 57 [*Ibid.*].

4. Beauty (The Song of the Stele)

Officiant: Make the *mudra* of offering oneself to the God, as depicted on the *Stele of Revealing*. Chant the song from III: 37–38:

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

[Assume the *mudra* of the Egyptian Ba:]

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!
Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

[Assume the *mudra* of the Pharaoh in the House of Gold: Spread arms in a Tau, palms facing upwards while simultaneously taking one step forward with the left foot. See Ra, Tum, Khephra and Ahathoor in the East, West, North and South:]

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

[When saying “Bes-na-Maut”, make the *mudra* of the Avenging Horus, beating the breast once for each syllable. When saying, “wise Ta-Nech”, strike the pose of the Pharaoh in the House of Gold. Assume the *mudra* of Baphomet when saying, “Show thy star-splendour”. After the last line, “Ra-Hoor-Khuit”, cloak thyself as Horus and follow with Silence:]

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light Hadit!
Abide with me, Ra-Hoor-Khuit!

5. The Crown (Consecration of Elements)

The Officiant places incense on the fire and makes the *mudra* of Ankhset:

Raise the palm of your hand as in a salute, pressing the thumb into the palm; press together the first and second fingers, and the third and fourth fingers. The sign of “Two” is thus formulated.

ALIM! EXARP! HOLQ!

My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of Eternity.¹⁴

Press the thumbs and index fingers of both hands together, forming a triangle around the flame of the altar lamp or candle:

IAO! BITOM! IA MALPRJI!

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.¹⁵

Trace a circle over the goblet and within the circle inscribe an invoking pentagram, so the lower angle points directly into the wine.

Raise the goblet slightly above the altar (Yesod) and vibrate:

ISA! Raise the wine-cup higher (Tiphereth) and vibrate:

HKOMA! Raise the wine-cup to heaven (Kether) and vibrate:

BLIOR! See the transformation taking place in the wine-cup. Make a large equal cross \dagger with the wine-cup over the altar and thrust the cup into the centre of the cross thus made:

This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.¹⁶

6. Holy Communion (Consummation)

The Officiant:

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

Drink some of the wine. If there are other celebrants, the wine cup is passed around from one to another in a widdershins direction. Ensure that some wine remains in the cup.

7. Blessing and License to Depart

The Officiant circumambulates with the wine-cup to the North. Make a large equal cross \dagger towards the quarter. Thrust the wine-cup into the centre of the cross and say:

Blessed be thou, ye spirits of Air!

Circumambulate widdershins to the other quarters in turn: East, then South, then West, making the equal cross \dagger and the offering to the Spirits of Earth, Fire and Water. Return to the altar. Make a large cross \dagger over the altar; thrust the wine-cup into the centre of the cross and say:

Blessed be thou, ye Spirits of Spirit!

Drain the dregs of the wine; replace the cup on the altar.

¹⁴ I: 59 [*Ibid*].

¹⁵ Liber AL vel Legis, II: 6.

¹⁶ Liber AL vel Legis, I: 30.

All: Love is the law, love under will.

All: Raise hands and press the palms of the hands together, forming an unbroken circle of force. Allow the force to circulate around the central axis. Break hands and all face outwards, each raising both hands to send the blessing outwards through the opened palms—so projecting the regenerative current beyond the circle even to the ends of the universe.

The Officiant declares the Great Work:

May the whole world come to this joy, now and forever more! May all spirits that have attended upon this ceremony of the magick of light, return now in peace to their natural abodes and habitations.

Hail unto thee, the company of Gods:

Nuit, Hadit and Ra-Hoor-Khuit.

Through the rended veil we are thyself,

With all thy brilliance decked.

Konx Om Pax. Khabs Am Pekht.

The Star of Man. The Night of Pan.

The Officiant makes the *mudra* of Horus the Enterer followed by that of Silence.¹⁷

Knock (I)

In Nomine BABALON, I declare this Temple duly closed.

¹⁷ When this rite is done with a group of Initiates, then all others respond to the *mudra* of the Enterer with the *mudra* (or sign) of their grade. Officiants also give their grade *mudra*. All then make the *mudra* of Silence or Hoor-pa-kraat.