



Eucharistic Magick in Theory & Practice

Frater Entelecheia (lapis-mercurii.org)

Horizon Ordo Templi Orientis

October 15, 2019



Outline

1. Why do Eucharistic magick?
2. What is Eucharistic magick?
3. How to do Eucharistic magick.
4. Practical takeaways.

A close-up, top-down view of a person in white vestments performing a ritual. The person's hands are visible, one holding a silver chalice filled with a dark liquid, and the other holding a round, dark host. The scene is set on a white altar cloth with a silver tray containing several small, ornate silver vessels. The lighting is warm and soft, creating a solemn atmosphere. A semi-transparent dark grey banner is overlaid across the center of the image, containing the text.

Why do Eucharistic Magick?



Thelema's central spiritual aims

“A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

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

“This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.” (269/182-3)



The IX° Secret

“The highest form of the Eucharist is that in which the Element consecrated is One ... This sacrament is secret in every respect ... It is reserved for the highest initiates, and is synonymous with the Accomplished Work on the material plane. It is the Medicine of Metals, the Stone of the Wise, the Potable Gold, the Elixir of Life that is consumed therein.” (267/179-180)

“The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.” (268/181)

“[OTO] possesses the secret of the Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.” —Liber 52, Sec 4 (Manifesto of the OTO)

Involves most magical techniques

“Of the method of consecrating the elements it is only necessary to say that they should be treated as talismans. The circle and other furniture of the Temple should receive the usual benefit of the banishings and consecrations. The Oath should be taken and the Invocations made. When the divine force manifests in the elements, they should be solemnly consumed.” (268/181)



Why do Eucharistic magick?

Summary

1. It is a complete cycle (i.e., it mirrors the entire cosmological process).
2. It culminates in the Knowledge and Conversation of the Holy Guardian Angel.
3. It is probably good practice for the IX° secret.
4. It will make you good at all other kinds of magick.



A photograph of a priest performing the Eucharist, overlaid with a semi-transparent green filter. The priest's hands are visible, holding a chalice filled with red wine in the left hand and a paten with bread in the right hand. In the foreground, a monstrance containing the Eucharist is placed on a table. The background shows an open book, likely a missal. The text "What is Eucharistic magick?" is written in a white, serif font across the center of the image.

What is Eucharistic magick?

Transmutation

“One of the simplest and most complete of Magick ceremonies is the Eucharist.

“It consists in taking common things, **transmuting** them into things divine, and consuming them.

“So far, it is a type of every magick ceremony, for the reabsorption of the force is a kind of consumption; but it has a more restricted application, as follows.

“Take a substance symbolic of the whole course of nature, make it God, and consume it.” (267/179)



Transmutation

“Corn and wine are equivalent to flesh and blood; but it is easier to **convert** live substances into the body and blood of God, than to perform this miracle upon dead matter.” (268/180)



A Type of Alchemy

“[T]he Eucharist, with which this chapter is properly preoccupied, must be conceived as one case—as the critical case—of **the Art of the Alchemist.**”
(274/188)



The Essence of Alchemy

“Most readers will be already aware that the main objects of alchemy were the **Philosopher's Stone, the Medicine of Metals**, and various tinctures and elixirs possessing divers virtues; in particular, those of healing disease, extending the span of life, increasing human abilities, perfecting the nature of man in every respect, conferring magical powers, and transmuting material substances, especially metals, into more valuable forms.” (271/184)

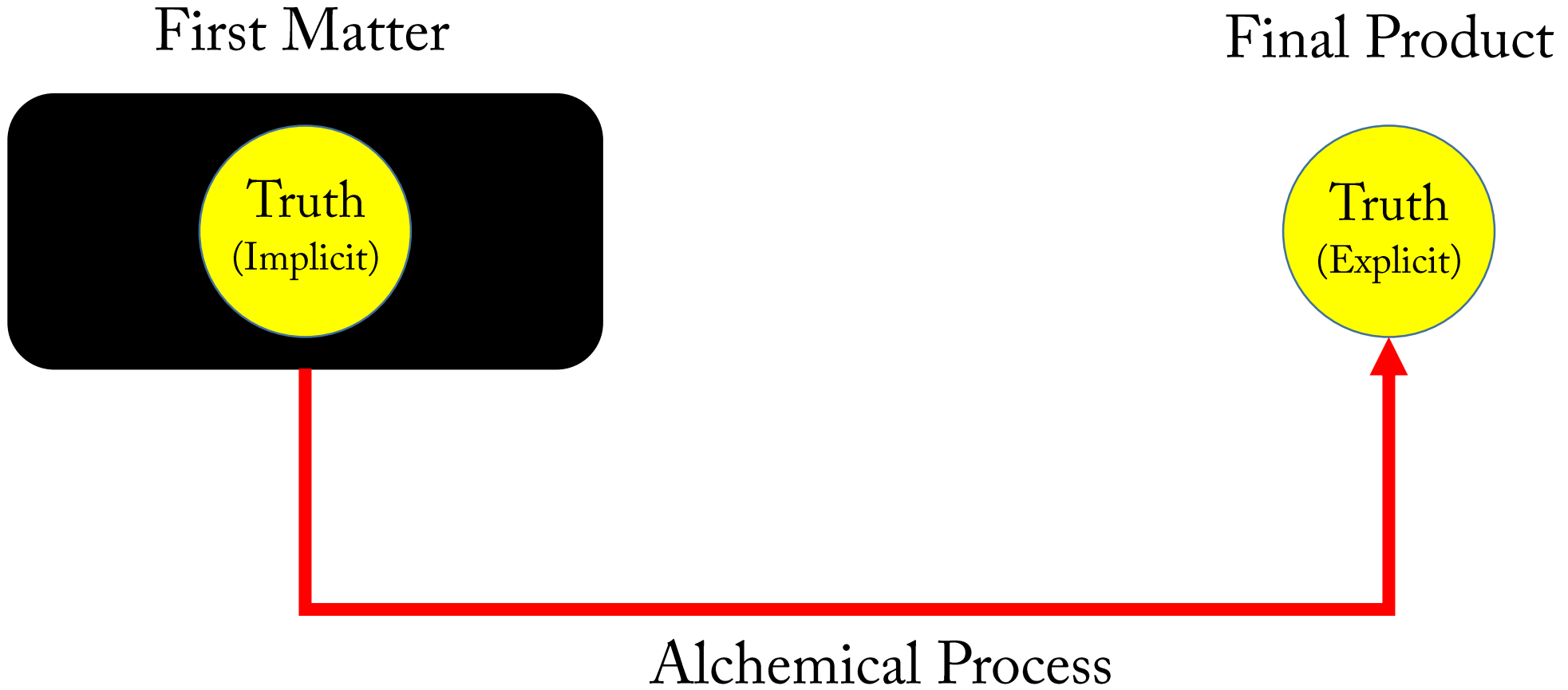




The Essence of Alchemy

“Yet beneath this diversity [of alchemical texts], we may perceive an obscure identity. They all begin with a substance in nature which is described as existing almost everywhere, and as universally esteemed of no value. The alchemist is in all cases to take this substance, and subject it to a series of operations. By so doing, he obtains his product. **This product, however named or described, is always a substance which represents the truth or perfection of the original ‘First Matter’;** and its qualities are invariably such as pertain to a living being, not to an inanimate mass. In a word, the alchemist is to take a dead thing, impure, valueless, and powerless, and transform it into a live thing, active, invaluable and thaumaturgic.”
(271/185)

The Alchemical Process (Greatly Simplified)

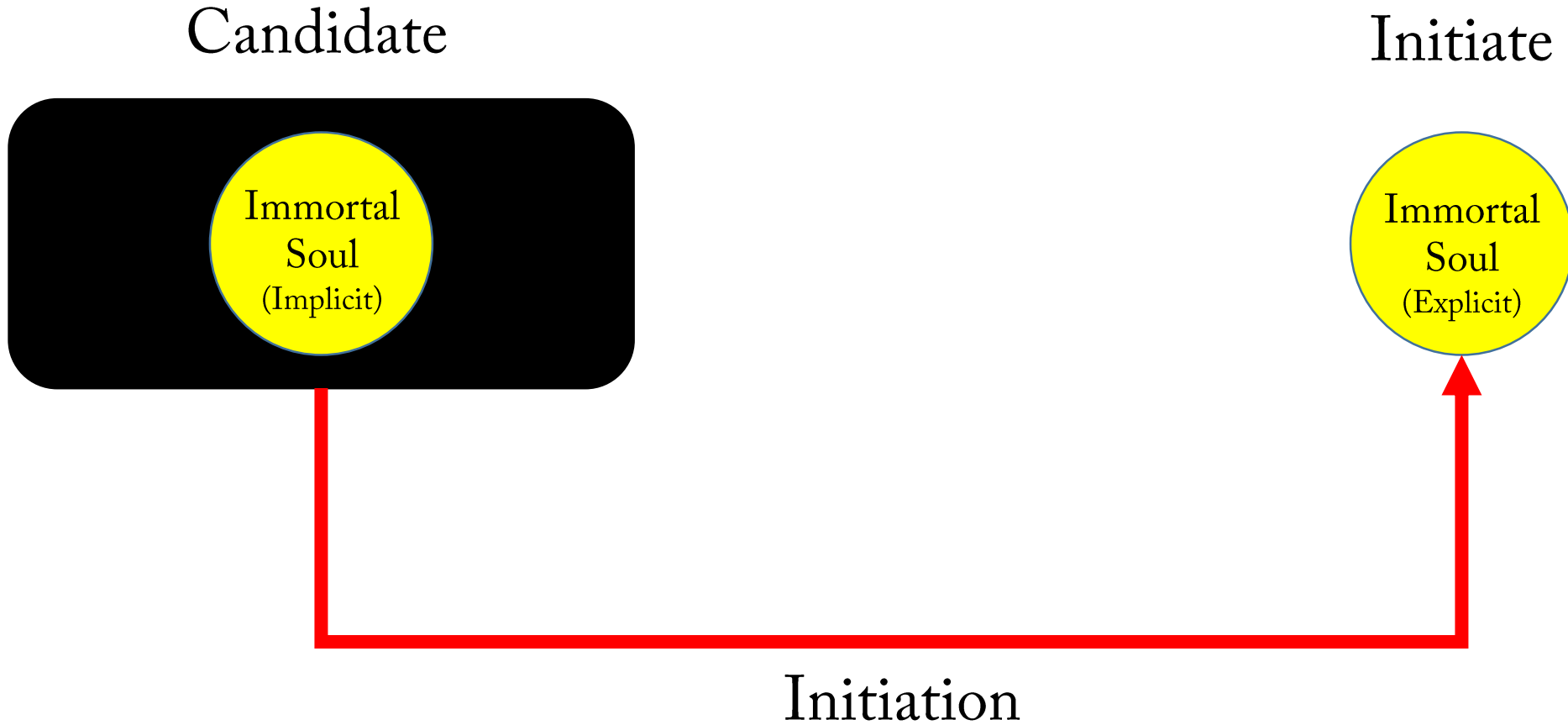


Connection with Initiation

“The reader of this book will surely find in this a most striking analogy with what we have already said of the processes of Magick. What, by our definition, is initiation? The First Matter is a man, that is to say, a perishable parasite, bred of the earth's crust, crawling irritably upon it for a span, and at last returning to the dirt whence he sprang. The process of initiation consists in removing his impurities, and finding in his true self an immortal intelligence to whom matter is no more than the means of manifestation. The initiate is eternally individual; he is ineffable, incorruptible, immune from everything. He possesses infinite wisdom and infinite power in himself.” (271/185)



The Initiation Process (Greatly Simplified)



Inherent Truth

“There is an obvious condition which limits our proposed operations. This is that, as the formula of any Work effects the extraction and visualization of the Truth from any ‘First Matter’, the ‘Stone’ or ‘Elixir’ which results from our labours will be the pure and perfect Individual **originally inherent in the substance chosen, and nothing else.** The most skillful gardener cannot produce lilies from the wild rose; his roses will always be roses, however he have perfected the properties of this stock.” (272/187-273/187)

“Take a substance symbolic of the whole course of nature...” (267/179)



Inherent Truth

“According to the nature of the Sacrament, so will its results be. In some one may receive a mystic grace, culminating in Samadhi; in others a simpler and more material benefit may be obtained.” (268/181)



Eucharist of One Element

“[The Eucharist of one element] is one substance and not two, not living and not dead, neither liquid nor solid, neither hot nor cold, neither male nor female.”
(267/179)

“The highest sacrament, that of One element, is universal in its operation; according to the declared purpose of the work so will the result be. It is a universal Key of all Magick.” (268/181)



What is Eucharistic magick?

Summary

1. Transmutation of common things into divine things and the consummation/consuming them.
2. A type of alchemy: bringing forth some truth or divinity latent within mere matter.
3. What we bring forth depends on what we start with, i.e., the potencies contained within the matter itself.
4. The more universal the first matter—the better it represents nature *in toto*—the more universal will be the final product.
5. Most perfect form of this is the Medicine of Metals, in which the One or the Holy Guardian Angel is drawn out of matter.



A high-angle, monochromatic blue-tinted photograph of a person's hands performing a ritual. The person is wearing a white long-sleeved garment. Their left hand holds a silver chalice containing a dark liquid. Their right hand holds a silver paten. The ritual is taking place on a white cloth-covered table. In the background, an open book is visible. In the foreground, a silver tray holds several small, ornate silver vessels. The overall scene is solemn and ceremonial.

How to do Eucharistic magick

How to do Eucharistic magick

1. Preparations.
 - a) Chastity.
 - b) Fasting.
 - c) Aspiration.
2. Banishing and consecration of temple and instruments.
3. Consecration of the Eucharist itself.
4. Consummation of the Eucharist.



Preparations

“With regard to the preparations for such Sacraments, the Catholic Church has maintained well enough the traditions of the true Gnostic Church in whose keeping the secrets are. **Chastity** is a condition; **fasting** for some hours previous is a condition; an **earnest and continual aspiration** is a condition. Without these antecedents even the Eucharist of the One and Seven is partially—though such is its intrinsic virtue that it can never be wholly—balked of its effect.” (269/182)



Preparations

Chastity

“The Word Chastity is used by initiates to signify a certain state of soul and of mind determinant of a certain habit of body which is nowise identical with what is commonly understood. Chastity in the true magical sense of the word is inconceivable to those who are not wholly emancipated from the obsession of sex.”

(269/182)





Preparations

Chastity

“The Innocence of the Adept? We are at once reminded of the strong Innocence of Harpocrates, and of His Energy of Silence. A chaste man is thus not merely one who avoids the contagion of impure thoughts and their results, but whose virility is competent to restore Perfection to the world about him. Thus the Parsifal who flees from Kundry and her attendant flower-witches loses his way and must wander long years in the Desert; he is not truly chaste until he is able to redeem her, an act which he performs by the reunion of the Lance and the Sangraal.

“Chastity may thus be defined as the strict observance of the Magical Oath; that is, in the Light of the Law of Thelema, absolute and perfected devotion to the Holy Guardian Angel and exclusive pursuit of the Way of the True Will.” (*Little Essays Toward Truth*, “Chastity”)



Preparations

Chastity

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

(T Polyphilus, “Conditions for Eucharistic Magick”)



Preparations

Fasting

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

(T Polyphilus, “Conditions for Eucharistic Magick”)



Preparations

Aspiration

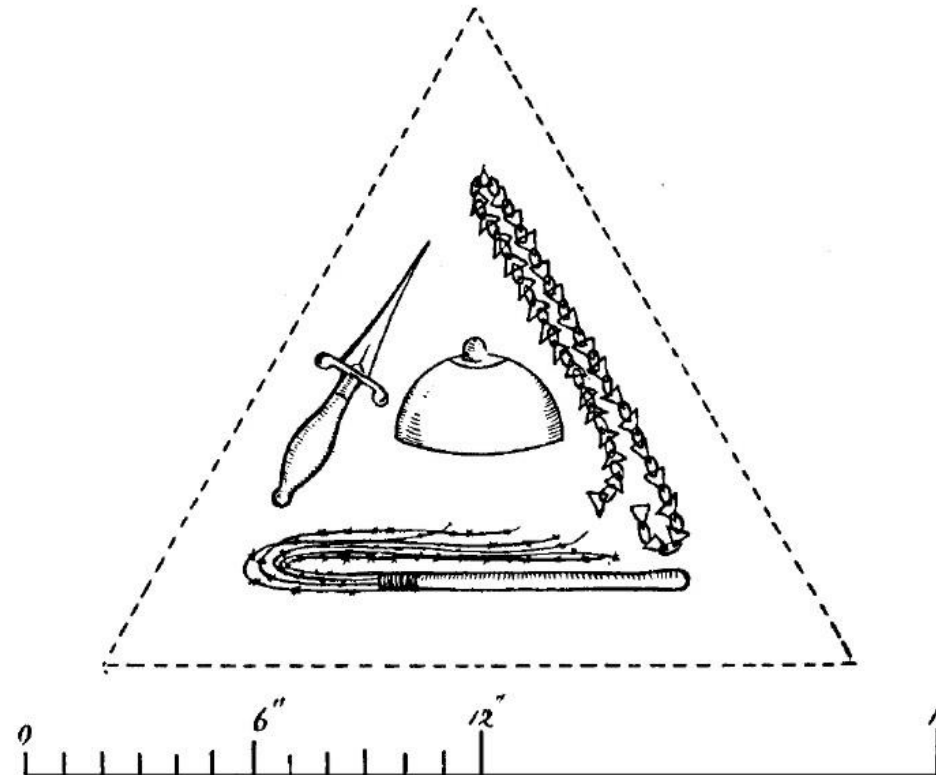
“A mere pretense of enacting the ritual, whether to impress others, to provide for their instruction, or as a deliberate deception, will not suffice to effect consecration. Note also that for clergy to reduce eucharistic ceremony to pretense is a violation of sacerdotal chastity as defined above.

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

(T Polyphilus, “Conditions for Eucharistic Magick”)

Scourge, Dagger, and Chain

“The Scourge keeps the aspiration keen [aspiration]; the Dagger expresses the determination to sacrifice all [fasting]; and the Chain restricts any wandering [chastity].” (59/30)



THE SCOURGE, THE DAGGER, AND THE CHAIN; ENCLOSED THE PHIAL FOR THE HOLY OIL.



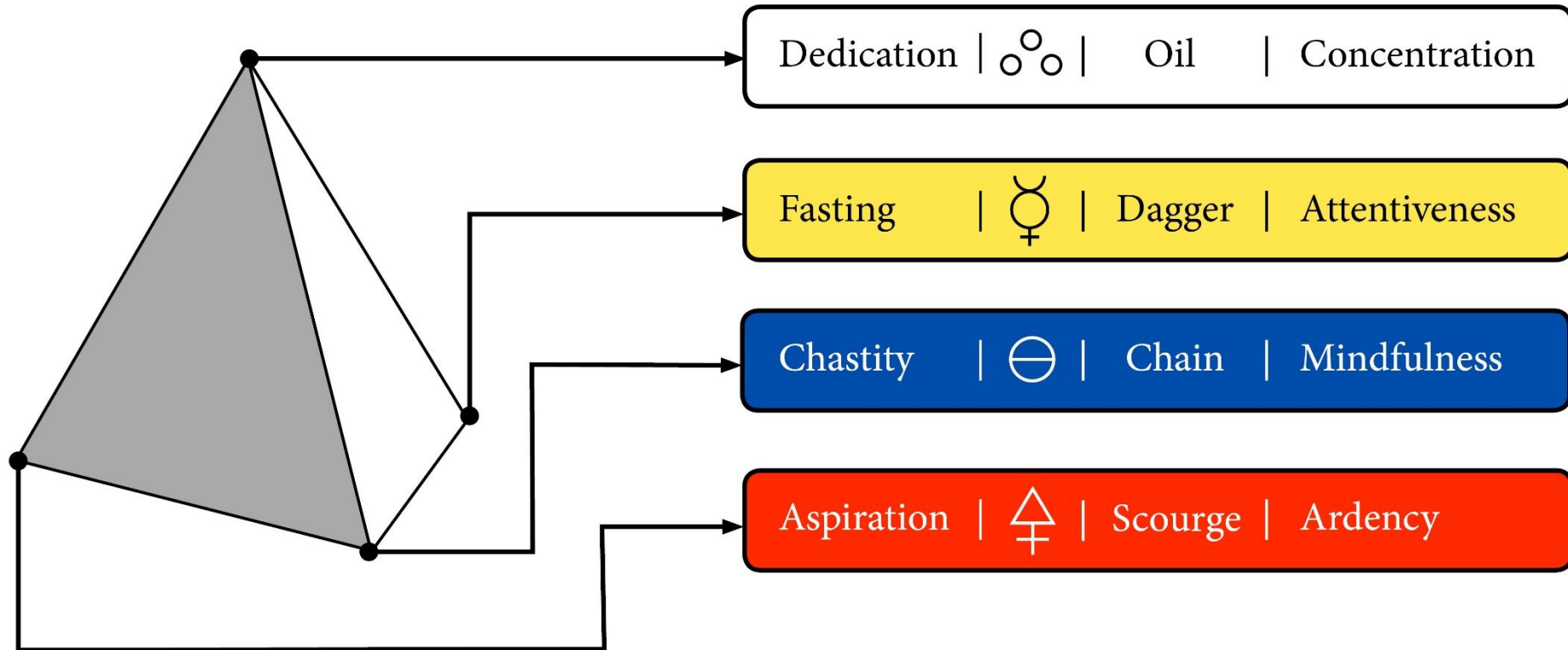
The Three Factors

Dedication to the Work

“THE Holy Oil is the Aspiration of the Magician; it is that which consecrates him to the performance of the Great Work ... It is also the grace or chrism; for this aspiration is not ambition; it is a quality bestowed from above ... It is not the Will of the Magician, the desire of the lower to reach the higher; but it is that spark of the higher in the Magician which wishes to unite the lower with itself.” (60/33)



The Three Factors as they relate to the Eucharist



Overview of Eucharistic magick

“Of the method of consecrating the elements it is only necessary to say that they should be treated as **talismans**. The circle and other furniture of the Temple should receive the usual benefit of the **banishings** and **consecrations**. The **Oath** should be taken and the **Invocations** made. When the divine force manifests in the elements, they should be solemnly **consumed**.” (268/181)





Banishing

Chapter 13 of *Magick in Theory and Practice*

“Cleanliness is next to Godliness, and had better come first. **Purity means singleness. God is one.** The wand is not a wand if it has something sticking to it which is not an essential part of itself. If you wish to invoke Venus, you do not succeed if there are traces of Saturn mixed up with it ... **If one littlest thought intrude upon the mind of the Mystic, his concentration is absolutely destroyed;** and his consciousness remains on exactly the same level as the Stockbroker's ... The Magician must therefore take the utmost care in the matter of purification, ‘firstly’, of himself, ‘secondly’, of his instruments, ‘thirdly’, of the place of working.”

(211/101-102)

Consecration

“Consecration is the active dedication of a thing to a single purpose ... The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.” (214/106-107)



Purification and Consecration

From Liber XV, Sec III

Purification of Priest

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

The PRIESTESS: Let the salt of Earth admonish the 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!

Consecration of Priest

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

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

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

Be the PRIEST fervent of body and soul!



Purification and Consecration

Consecration of Lance from Liber XV, Sec III

Kneeling, she [the Priestess] 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!





Purification and Consecration

From T Polyphilus' "A Short Eucharist"

CELEBRANT stands in the sign of Auramoeth.

CELEBRANT: For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

CELEBRANT visualizes sat chakras opening from sahasrara down to muladhara.

CELEBRANT stands in the sign of Toum-aesch-neith.

CELEBRANT: I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

CELEBRANT visualizes a serpent twining up the sushumna from muladhara to sahsrara.

The Magical Oath

Chapter XVI: Part 1 of *Magick in Theory and Practice*

“The Magician ... strikes once upon the bell ... He then declares ‘who he is’, reciting his magical history by the proclamation of the grades which he has attained, giving the signs and words of those grades. He then states the purpose of the ceremony ... He then takes an oath before the Lord of the Universe (not before the particular Lord whom he is invoking) as if to call Him to witness to the act. He swears solemnly that he will perform it ...and once again he strikes upon the bell ... He admits himself to be a weak human being humbly aspiring to something higher; a creature of circumstance utterly dependent—even for the breath of life—upon a series of fortunate accidents.” (226/123-4)





The Magical Oath

Liber XV, Sec III

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.

[The Priest] then gives the Lance to the PRIESTESS, and gives the three penal signs. He then kneels and worships the Lance with both hands.

The PRIEST: I am a man among men.

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

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



The Magical Oath

From T Polyphilus' "A Short Eucharist"

CELEBRANT:

Do what thou wilt shall be the whole of the Law

It is my will to consummate this Eucharist.

That I may fortify my gross and subtle bodies thereby.

That I may accomplish the Great Work.

Love is the law, love under will.

Consecration of the Eucharist

Consecrate the elements as you would a talisman

“[T]he definition of a talisman is: something upon which an act of will (that is, of Magick) has been performed in order to fit it for a purpose. Repeated acts of will in respect of any object consecrate it without further ado.” (236/136)



Consecration of the Eucharist

T Polyphilus' "A Short Eucharist"

Consecration of Bread

CELEBRANT takes up a cake of light from the paten, breaks it in two and replaces it [and says], "In the brown cakes of corn we shall taste the food of the world, and be strong."

CELEBRANT makes the ficus and traces invoking pentagram of active spirit over the paten [and vibrates] THELEMA.

CELEBRANT kisses the ficus toward the paten.

Consecration of Wine

CELEBRANT uncovers the cup with left hand, genuflects, sprinkles a few drops of water into the cup with the right hand, and recovers the cup [and says] "In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!"

CELEBRANT makes the ficus and traces invoking pentagram of passive spirit over the paten [and vibrates] AGAPE.

CELEBRANT kisses the ficus toward the paten.





Consecration of the Eucharist

From Liber XV, Sec VI

Consecration of Bread

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 SÔMA MOU.

Consecration of Wine

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!

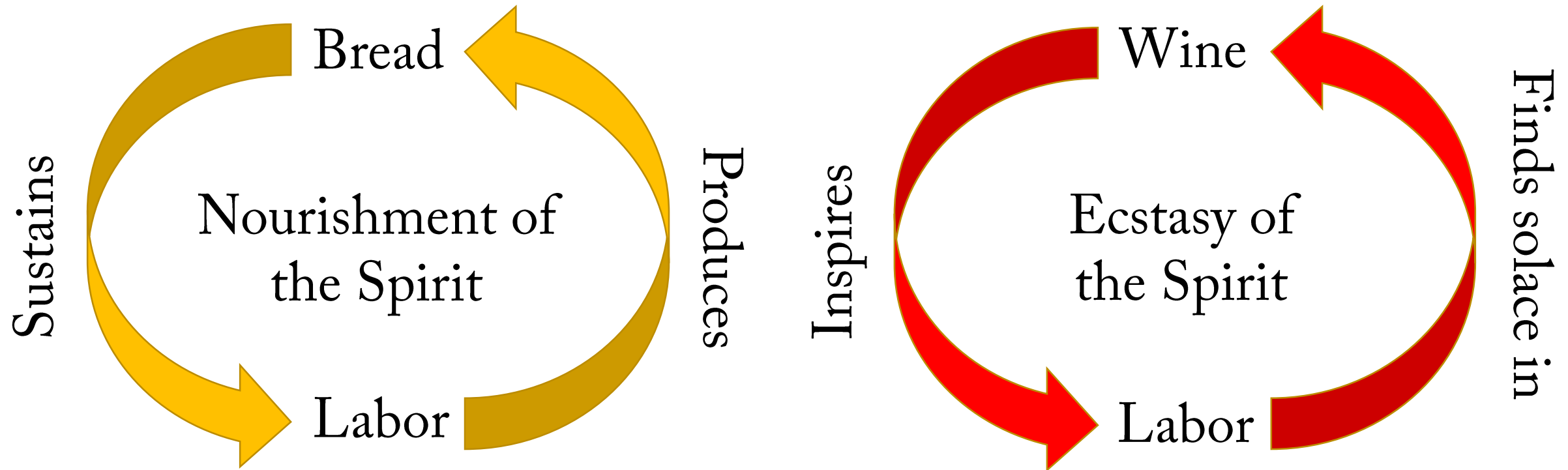
Be this wine the Blood of God!

He takes the Cup.

TOUTO ESTI TO POTÊRION
TOU HAIMATOS MOU.

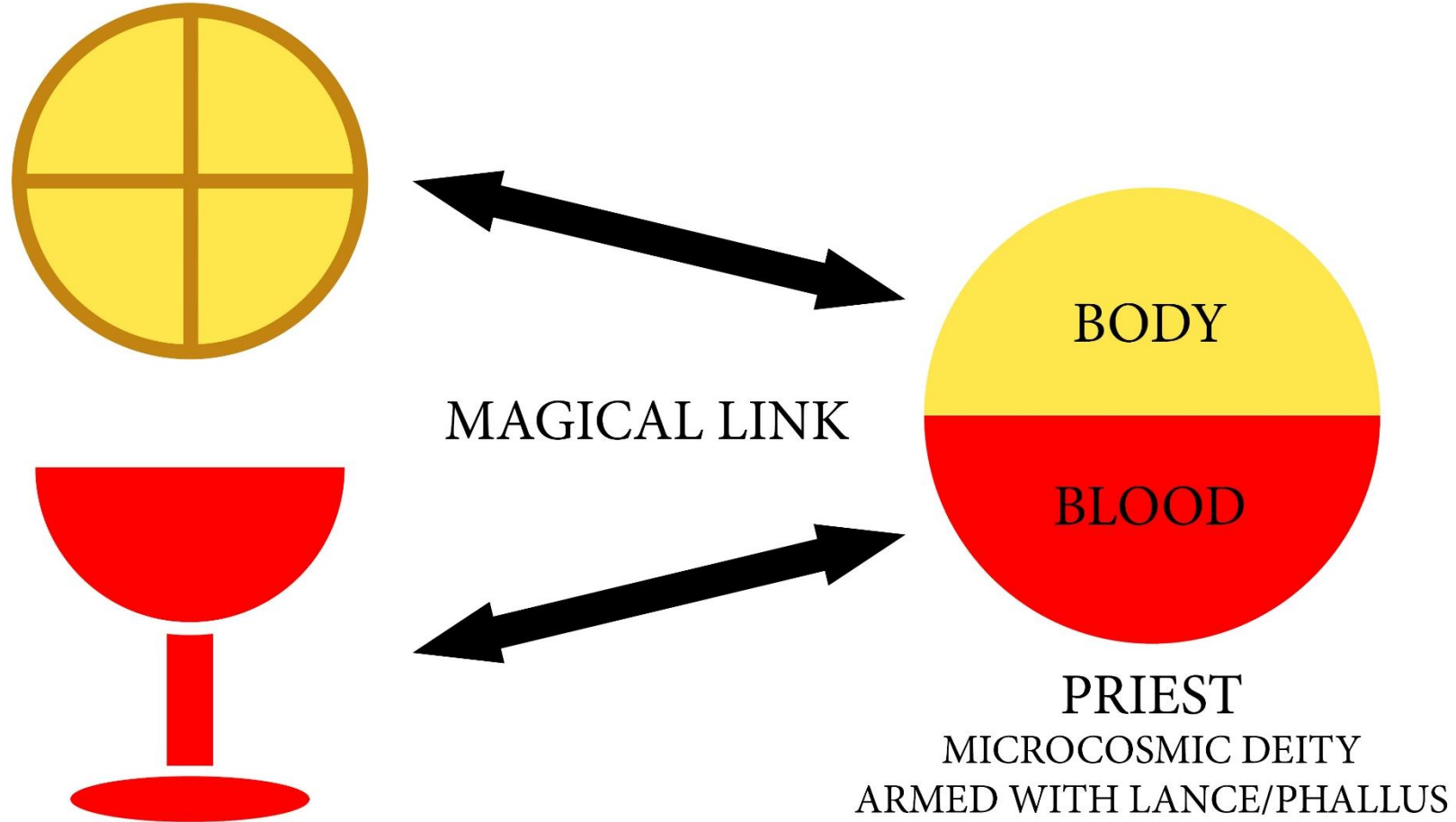
Elements of the Gnostic Mass Eucharist

“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, for instance: and the wine is appropriate to Bacchus).” (267/180)

Establishing the Magical Link





Consecration of the Eucharist

Liber XV, Sec VI

PRIEST: For this is the Covenant of Resurrection.

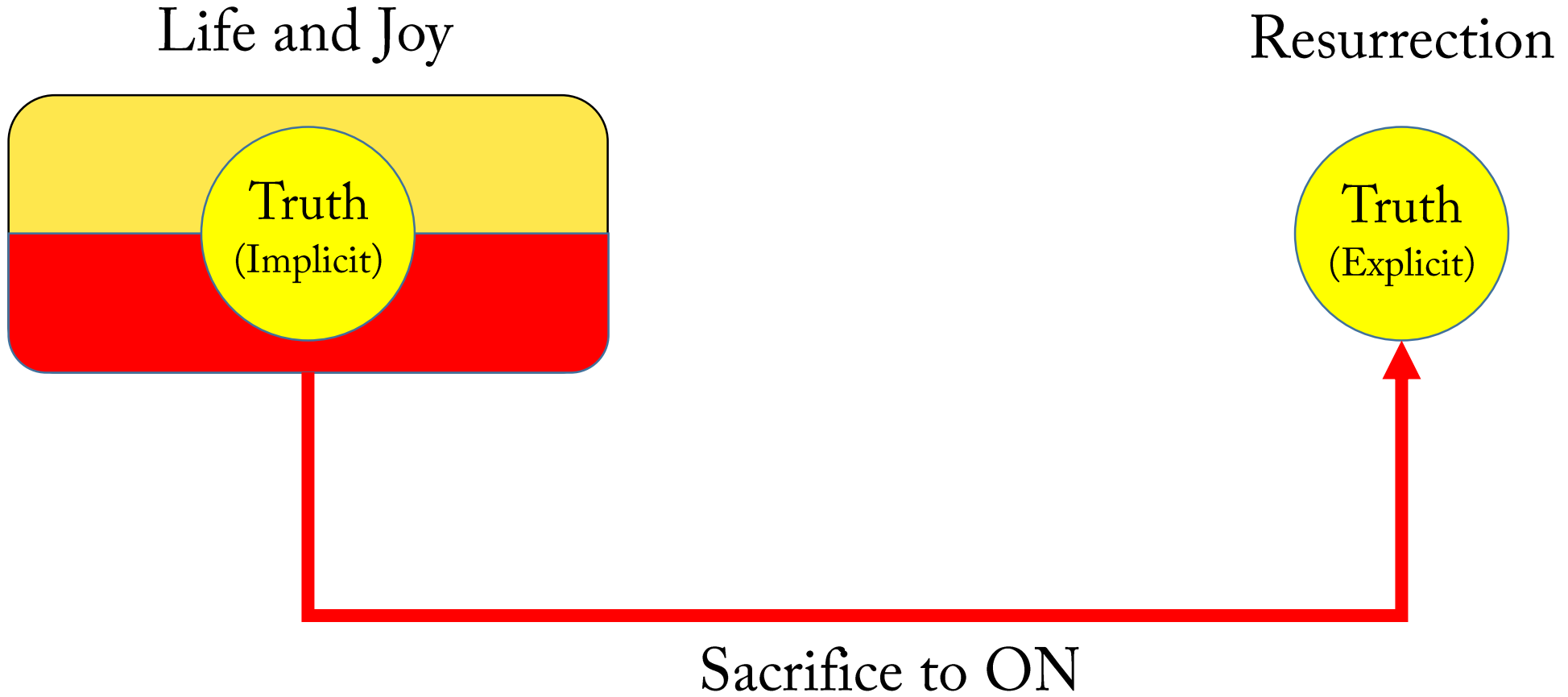
He makes the five crosses on the PRIESTESS.

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

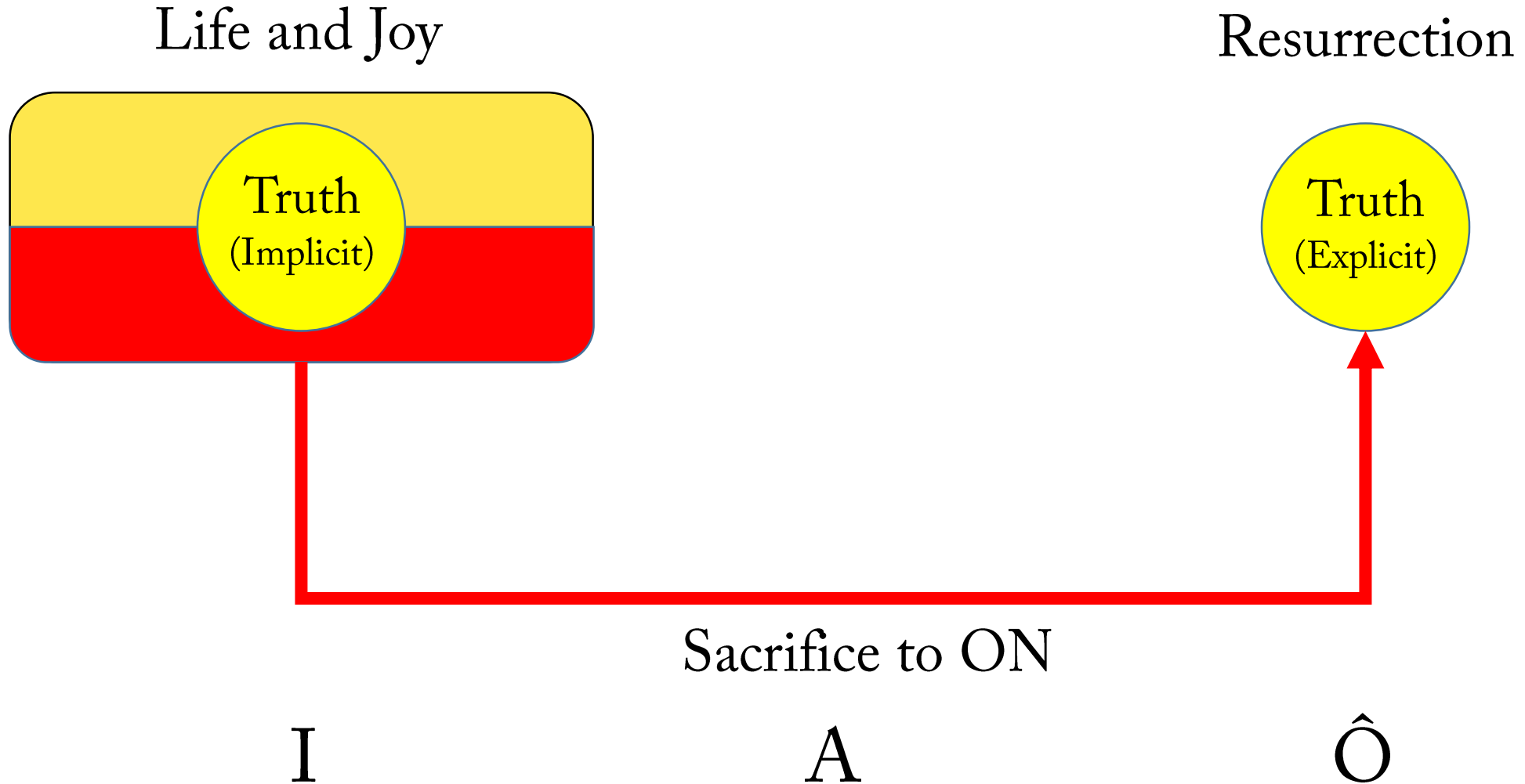
The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.

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

The Sacrificial Process (Greatly Simplified)



The Sacrificial Process (Greatly Simplified)



Consecration of the Eucharist

Liber XV, Sec VI

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

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



Consecration of the Eucharist

Liber XV, Sec VI

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.

He elevates the Host and the Cup. The Bell strikes.

HAGIOS HAGIOS HAGIOS IAÔ!





The Formula of I.A.O.

“This formula is the principal and most characteristic formula of Osiris, of the Redemption of Mankind. ‘I’ is Isis, Nature, ruined by ‘A’, Apophis the Destroyer, and **restored to life** by the Redeemer Osiris. The same idea is expressed by the Rosicrucian formula of the Trinity:

Ex Deo nascimur. [We are born from God.]

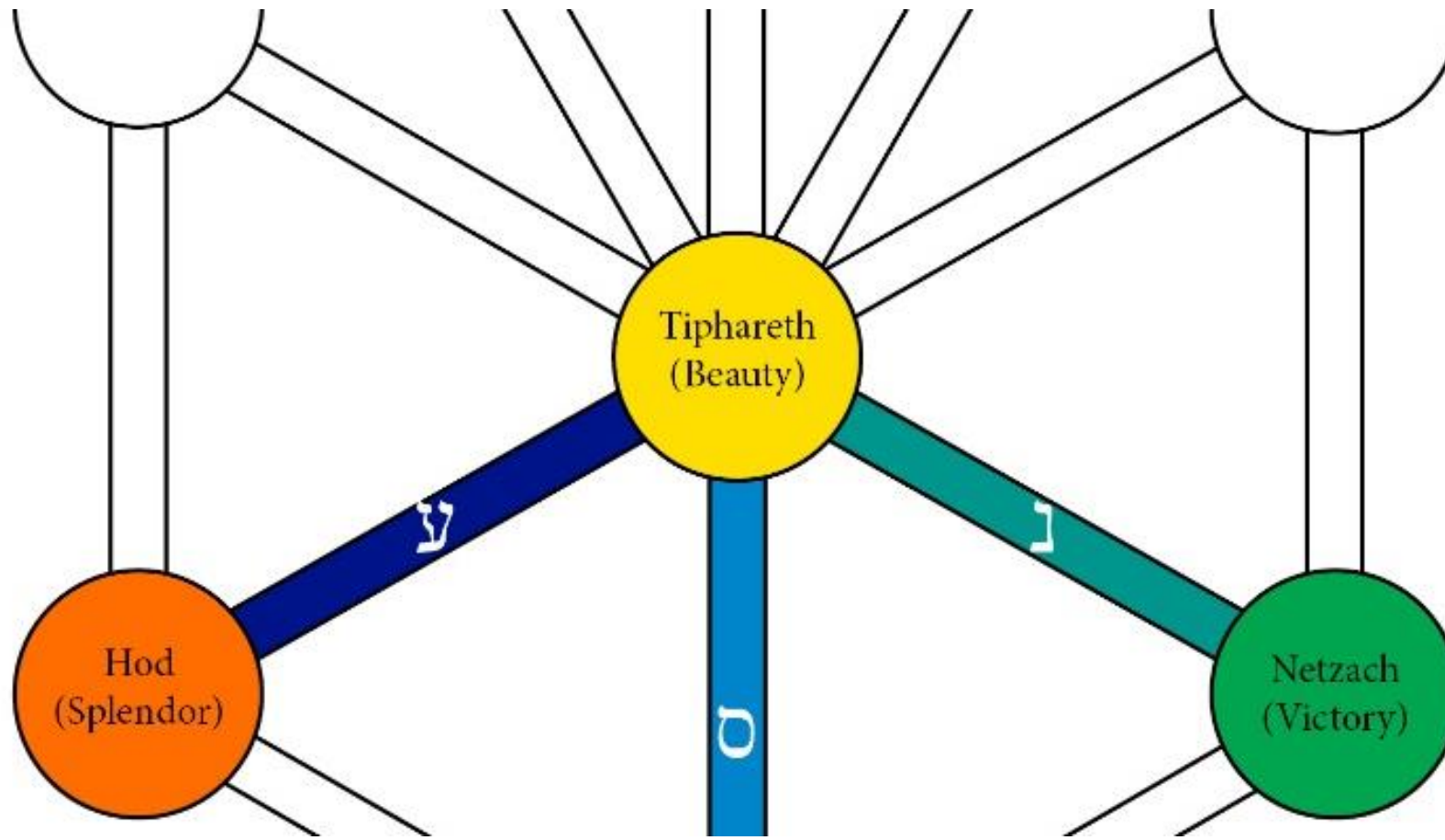
In Jesu Morimur [We die in Jesus.]

Per Spiritum Sanctum reviviscimus. [We are reborn through The Holy Spirit.]...

“**The doctrine of resurrection as vulgarly understood is false and absurd.** It is not even ‘Scriptural’. St. Paul does not identify the glorified body which rises with the mortal body which dies. On the contrary, he repeatedly insists on the distinction.

“The same is true of a magical ceremony. The magician who is destroyed by absorption in the Godhead is really destroyed. The miserable mortal automaton remains in the Circle. It is of no more consequence to Him than the dust of the floor. But before entering into the details of ‘I.A.O.’ as a magick formula it should be remarked that **it is essentially the formula of Yoga or meditation; in fact, of elementary mysticism in all its branches.**” (158/28-29)

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





The Invocation

“[T]he secret of success in invocation has not hitherto been disclosed. It is an exceedingly simple one. It is practically of no importance whatever that the invocation should be ‘right’. There are a thousand different ways of compassing the end proposed, so far as external things are concerned. **The whole secret may be summarised in these four words: ‘Enflame thyself in praying.’**”

“**The mind must be exalted until it loses consciousness of self.** The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician.” (231/129)



Methods of Invocation

“The first method concerns the so-called *Astral Body*. The magician should practice the formation of this body as recommended in ‘*Liber O*,’ and learn to rise on the planes according to the instruction given in the same book, though limiting his ‘rising’ to the particular symbol whose God he wishes to invoke.

“Another method is to recite the name of the God as a *mantra*, or to recite a *mantra* suitable to the God.

“The third method is the assumption of the form of the God—by transmuting the *Astral Body* into His shape. This last method is really essential to all proper invocation, and cannot be too sedulously practiced...

“There are many other devices to aid invocation, so many that it is impossible to enumerate them; and the Magician will be wise to busy himself in inventing new ones.” (232/131)

Erotic Invocation

“In the essay ‘Energized Enthusiasm’ in No. IX, Vol. I of the Equinox is given a concise account of one of the classical methods of arousing Kundalini. This essay should be studied with care and determination.” (233/131)





The Invocation

From T Polyphilus' "Short Eucharist"

"O Thou Unity of all things: as the sun that rolleth through the twelve mansions of the skies, so art Thou, O God my God. I cannot slay Thee, for Thou art everywhere; lo! though I lick up the Boundless Light, the Boundless, and the Not, there still shall I find Thee, Thou Unity of Unities, Thou Oneness, O Thou perfect Nothingness of Bliss!"

(From Liber DCCCCLXIII, Unity of the Twelve Unifications of God)



The Invocation

Invocation from Mass of the Phoenix

Now I begin to pray: Thou Child,

Holy Thy name and undefiled!

Thy reign is come; Thy will is done.

Here is the Bread; here is the Blood.

Bring me through midnight to the Sun!

Save me from Evil and from Good!

That Thy one crown of all the Ten

Even now and here be mine. AMEN.



The Invocation

Liber XV, Sec VII

Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but Thou are
gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things
known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and
seed
Of life, love, liberty, and light,

Thou beyond speech and beyond
sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!



Consummation

Liber XV, Sec VIII

**OF THE MYSTIC MARRIAGE AND
CONSUMMATION OF THE ELEMENTS**

Consume: eat, drink, or ingest (food or drink).

use up (a resource).

(especially of a fire) completely destroy.

Consummate: make (a marriage or relationship) complete by having sexual intercourse.

complete (a transaction or attempt); make perfect.

A hand holding a chalice with a dark liquid inside, set against a blue-tinted background.

The Mystic Marriage

“The Tau and the circle together make one form of the Rosy Cross, the uniting of subject and object which is the Great Work, and which is symbolized sometimes as this cross and circle, sometimes as the Lingam-Yoni, sometimes as the Ankh or Crux Ansata, sometimes by the Spire and Nave of a church or temple, and sometimes as a marriage feast, mystic marriage, spiritual marriage, ‘chymical nuptials,’ and in a hundred other ways. Whatever the form chosen, it is the symbol of the Great Work.” (51/14)



Mystic Marriage and Consummation of the Elements

- Consummation of the Great Work—uniting of subject and object or initiation into Tiphareth or ON—accomplished as a work of sympathetic magick.
- Process which perfects the First Matter (in this case the elements of the Eucharist).
- “A” phase of the I.A.O. structure.



The Formula of I.A.O.

“THE MASTER THERION, in the Seventeenth year of the Aeon, has reconstructed the Word I A O to satisfy the new conditions of Magick imposed by progress. The Word of the Law being Thelema, whose number is 93, this number should be the canon of a corresponding Mass. Accordingly, he has expanded I A O by treating the O as an Ayin, and then adding Vau as prefix and affix. The full word is then:

ו' א' ע' ו'

whose number is 93. We may analyse this new Word in detail and demonstrate that it is a proper hieroglyph of the Ritual of Self-Initiation in this Aeon of Horus.” (160/31)



The Formula of VIAOV

“Æon of Horus.

“Two sexes in one person.

“[VIAOV]: 93, the full formula, recognizing the Sun as the Son (Star), as the pre-existent manifested Unit from which all springs and to which all returns ... [V] is the manifested Star.” (163/35)



The Priest as V

From Liber XV, Sec III

The DEACON now takes the consecrated Robe from High Altar, and brings it to [the Priestess]. 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!



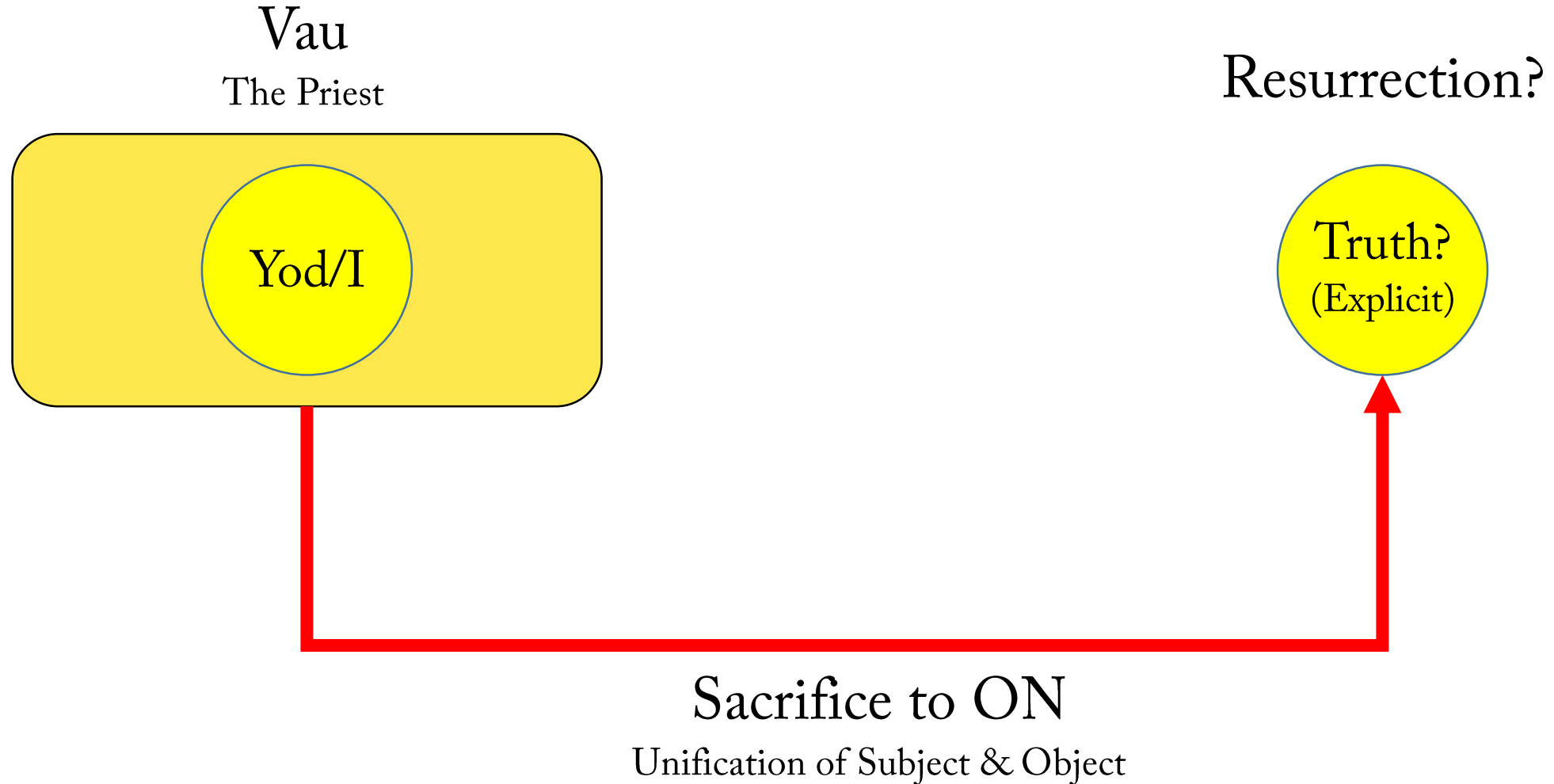
“I” as his Secret Seed

“I is the secret

Life	.....	Serpent
Light	.....	Lamp
Love	.....	Wand
Liberty	.....	Wings
Silence	.....	Cloak

“These symbols are all shewn in the Atu ‘The Hermit’. They are the powers of the Yod, whose extension is the Vau. Yod is the Hand wherewith man does his Will. It is also The Virgin; his essence is inviolate.” (163/35)

The Formula of V.I.A.O.V.



A hand holding a chalice with a dark liquid inside, set against a blue-tinted background.

The I in the V

“The first process is to find the I in the V—initiation, purification, finding the Secret Root of oneself, the epicene Virgin” (163/35)



“This is my seed.”

Section VIII of Liber XV

“[The Priest] 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.

“TOUTO ESTI TO SPERMA MOU. HO PATÊR
ESTIN HO HUIOS DIA TO PNEUMA HAGION.
AUMGN. AUMGN. AUMGN.”

The Babe in the Egg

“This Yod in the ‘Virgin’ expands to the Babe in the Egg by formulating the Secret Wisdom of Truth of Hermes in the Silence of the Fool.”



A hand holding a wine glass with red wine, set against a blue-tinted background. The glass is partially filled with a dark liquid, and the hand is positioned as if to toast or present it. The background is a soft, out-of-focus blue, suggesting a formal or elegant setting.

The Babe in the Egg as Harpocrates

From *The Book of Thoth*

“Now consider the traditional form of Harpocrates. He is a babe, that is to say, innocent, and not yet arrived at puberty; a simpler form of Parsifal, he is represented as rose pink in colour ... **This babe is in an egg of blue**, which is evidently the symbol of the Mother. This child has, in a way, not been born; the blue is the blue of space; the egg is sitting upon a lotus, and this lotus grows on the Nile. **Now, the lotus is another symbol of the Mother, and the Nile is also a symbol of the Father, fertilizing Egypt, the Yoni.**” (61)



Harpocrates as the Secret Self

From New Comment on AL II.8

**Who worshipped Heru-pa-kraath have worshipped me; ill,
for I am the worshipper.**

“Harpocrates is also the Dwarf-Soul, the Secret Self of every man, the Serpent with the Lion's Head.”

The Silent Self and the Holy Guardian Angel

From New Comment on AL I.7

Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

“But the ‘Small Person’ of Hindu mysticism, the Dwarf insane yet crafty of many legends in many lands, is also this same ‘Holy Ghost’, or Silent Self of a man, or his Holy Guardian Angel.”





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!



Harpocrates as the Source of Liber AL

From Old Comment on AL I.7

Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

“Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech of the Silence.”



Harpocrates as Spirit Principle

From New Comment on AL I.7

“Aiwass is the name given by Ouarda the Seer as that of the Intelligence Communicating [the Book of the Law].

“Hoor-paar-Kraat or Harpocrates, the ‘Babe in the Egg of Blue’, is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel... He contains everything in Himself, but is unmanifested.

“He is the First Letter of the Alphabet, Aleph, whose number is One, and his card in the Tarot is The Fool, numbered Zero...

“Now as ‘One’ or Aleph he represents the Male Principle, the First Cause, and the free breath of Life, the sound of the vowel A being made with the open throat and mouth.

“As Zero he represents the female Principle, the fertile Mother.”

Harpocrates as Spiritual Principle

From New Comment on AL I.7


“In his absolute innocence and ignorance he is ‘The Fool’; **he is the 'Saviour'**, being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we see him as the “Great Fool” of Celtic legend, the ‘Pure Fool’ of Act I of “Parsifal”, and, generally speaking, the insane person whose words have always been taken for oracles.

“But to be 'Saviour' he must be born and grow to manhood; **thus Parsifal acquires the Sacred Lance, emblem of virility.** He usually wears the 'Coat of many colours' like Joseph the 'dreamer'; so he is also now the Green Man of spring festivals. But his 'folly' is now not innocence but inspiration of wine; **he drinks from the Graal, offered to him by the Priestess...**

“Tigers and Crocodiles follow him, thus linking this image with that of Harpocrates.

“Almost identical symbols are those of the secret God of the Templars, the bi-sexual Baphomet, and of Zeus Arrhenothelus, equally bi-sexual, the Father-Mother of All in One Person. (He is shown in this full form in the Tarot Trump XV, “the Devil”.)”





The Lion-Serpent

From Liber XV, Sec VIII

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 Lion Serpent

From Liber XV, Sec III

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



Baphomet and I.A.O.

“This Yod in the ‘Virgin’ expands to the Babe in the Egg by formulating the Secret Wisdom of Truth of Hermes in the Silence of the Fool. He acquires the Eye-Wand, beholding the acting and being adored. The Inverted Pentagram—Baphomet—the Hermaphrodite fully grown—begets himself on himself as V again.” (165/38)

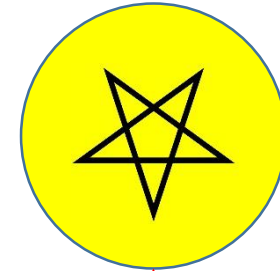
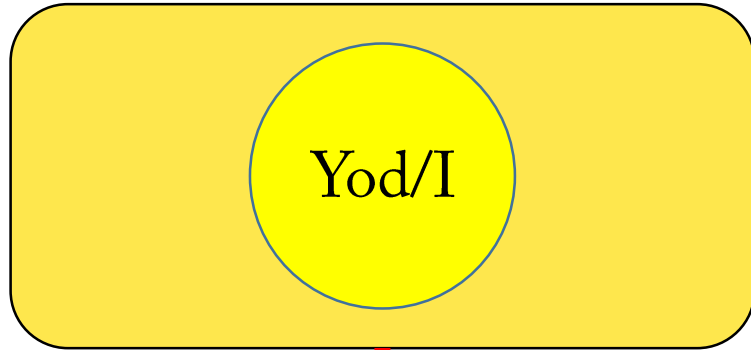


The Formula of V.I.A.O.V. and the Gnostic Mass

Vau/V
The Priest

Aleph/A
Harpocrates

Ayin/O
Baphomet




HRILIU



Sacrifice to ON

Unification of Subject & Object



A hand holding a wine glass with red wine, set against a blue-tinted background. The glass is partially filled with a dark liquid, and the hand is positioned to hold it from the side. The background is a soft, out-of-focus blue, suggesting an indoor setting with light coming from the side.

Baphomet as “Savior”

From *The Wake World*:

“But in the first we came to a mighty throne of gray granite, shaped like the sweetest pussy cat you ever saw, and set up on a desolate heath. It was midnight, and the Devil came down and sat in the midst; but my Fairy Prince whispered: ‘Hush! It is a great secret, but his name is Yeheswah, and he is the Saviour of the World.’ And that was very funny, because the girl next me thought it was Jesus Christ, till another Fairy Prince (my Prince's brother) whispered as he kissed her: ‘Hush, tell nobody ever, that is Satan, and he is the Saviour of the World.’”



Baphomet as “Savior” and Organizing Principle

From *HRILIU: Symbolic Explorations of the Gnostic Mass*
by IAO131

“Therefore, Baphomet is seen as the Redeemer, Christ, Logos, or Word of the New Aeon. Of course, we do not believe that Baphomet died for our sins but, rather, Baphomet is an image of our own Perfected Self, the glyph of arcane perfection, the complete Magician who has united male and female, Earth and Heaven, into a single, flawless Pyramid.” (97)

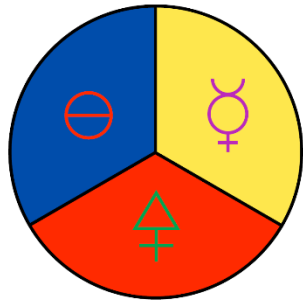


Eucharist and Knowledge & Conversation

“To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence.”

(269/182-3)

FIRST CYCLE OF THE OPERATION:
SOLVE

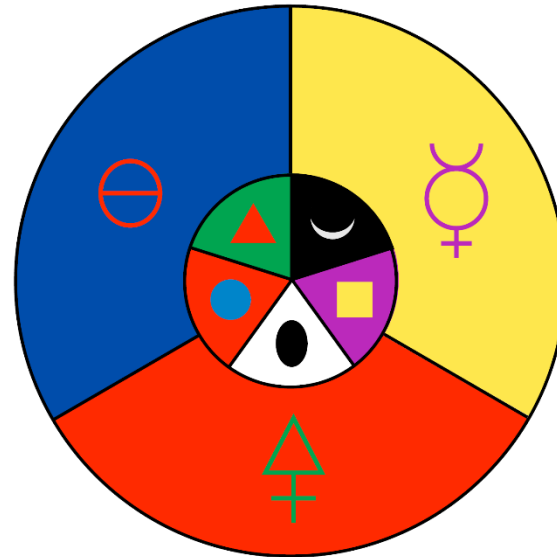


PHILOSOPHIC
MERCURY



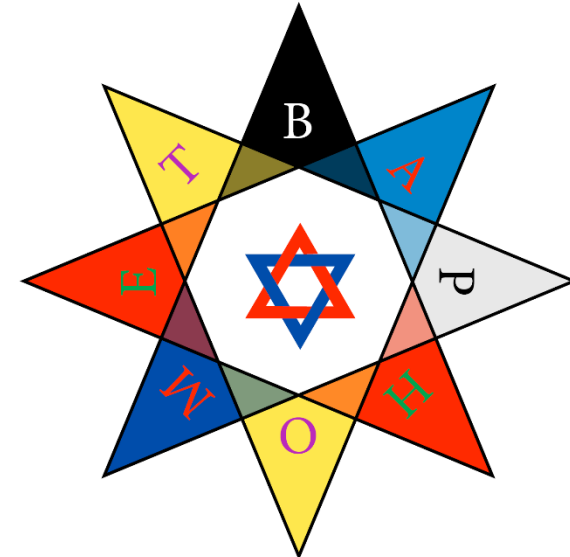
FIRST MATTER

I



HRILIU

A



PHILOSOPHER'S
STONE

O

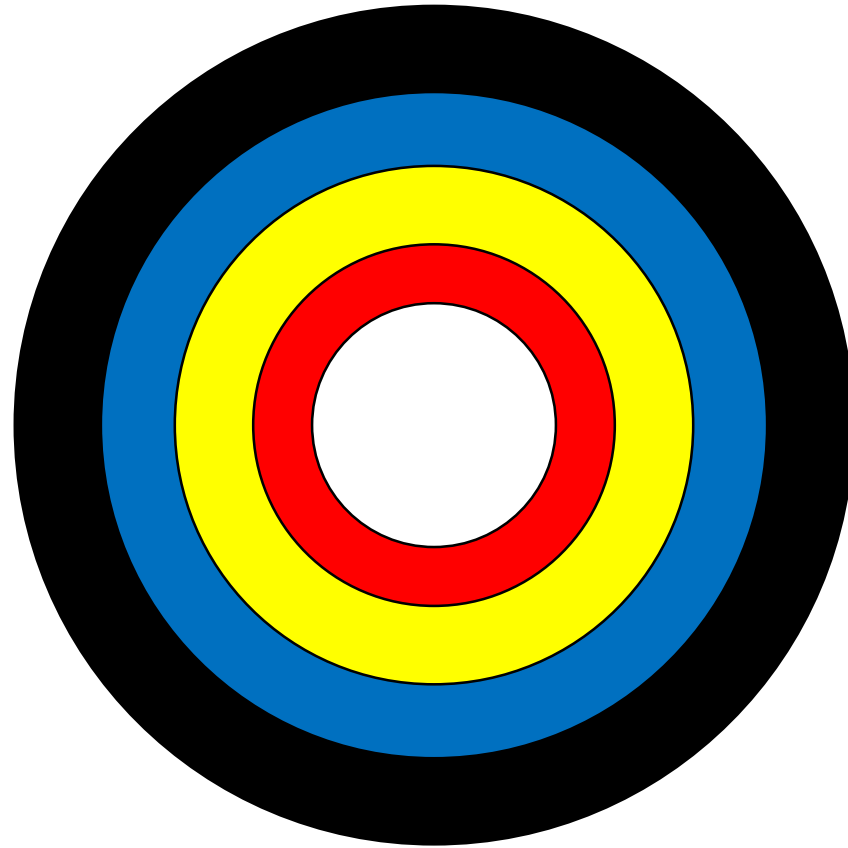


Inducing the 93 Current

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.

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

The Spirit of Thelema Materialized





Consumption

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.



The gods made flesh

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

Resurrection

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.”



A person wearing a white lab coat is shown from the chest down, performing a laboratory task. They are holding a glass beaker with a dark liquid inside and pouring it into a graduated cylinder. The graduated cylinder is placed on a white surface, possibly a lab bench or a tray. To the right, another hand is visible, holding a small, round, dark object. The background shows a white lab coat and a white surface with some papers or documents. The entire image has a blue tint.

Practical Takeaways

General Magical Pointers

- Most important factor is concentration.
- Meditation, personal ritual, public rites.
- Composed of factors of ardency, mindfulness, and attentiveness, of which mindfulness is the most important.
- Singularity of purpose.
- Ethical culmination is true will.
- Contemplative culmination is Samadhi.





Pointers for Eucharistic Magick

- Alchemical transmutation.
- Mirrors cosmological process.
- Isomorphic with initiation.
- Sympathetic magick.
- Structure matters.

Insights into Liber XV

- Eucharist of two elements.
- Consecrated into initiatory structure of IAO.
- Meant to embody highest/most transcendent principle of Thelemic spirituality:
 - Holy Guardian Angel.
 - Divine presence behind *Liber AL vel Legis*.



HORIZON
LODGE



ORDO TEMPLI
ORIENTIS