

Liber 224

The Mass of the Two Lords

epishV

'h Gamhlia tou Laou thV GhV

I

The temple is arranged as a circle with a central altar and lamp stands or candlesticks at the four quarters. The altar cloth should be of black satin; it may also be sewn saltire in citrine, russet, black, and olive. On the altar is a lamp, a paten holding cakes¹, a small ewer of water, one also of red wine, and a chalice or small bowl.

II

The officers of the Mass are three.

The Set-Priest is dressed in a black robe with a red sash and collar. He bears a curved sword, held in the sash at his waist.

The Horus-Priest is dressed in a white robe with a blue sash and collar. He bears a curved sword, held in the sash at his waist.

The Thoth-priest is dressed in a white robe without countercharge. He is unarmed, but bears whatever weapon is necessary to the execution of his office.

In addition, a woman is dressed in a hooded robe of darkest black, her face covered by a veil of black lace, sewn with silver sequins or white stones. She sits in the West.

III

The temple is in darkness. The Thoth-priest stands East of the central altar, facing West. He gives the sign of silence then makes the averse invoking pentagram of Air. In the attitude of Shu, he speaks:

Thoth-priest: I arise in the tumult of forces unbound
In a limitless deep, in a void without ground.
By my Will I come forth, by my Word I declare
I am None, I am One, I am All, for I dare.

¹ These cakes are not “cakes of light” according to the formula contained in *Liber AL*. They are made from sprouted wheat, extract or exudate of *lactuca virosa*, sweet almond oil, and powdered myrrh.

He lights the lamp on the central altar.

I have kindled a star in the Chaos of Night;
I have set up a stone in its scintillant light. *He knocks once on the altar.*
I embrace my companion, my shadow, as mate.
With the seed that pours forth from my mouth I create!

He advances to the East and lights the lamp, saying²:

Kuk and Kauket, I give you your names. Guard us with your shadows.

He advances to the North and lights the lamp, saying:

Huh and Hauhet, I give you your names. Guard us with your shadows.

He advances to the West and lights the lamp, saying:

Nun and Naunet, I give you your names. Guard us with your shadows.

He advances to the South and lights the lamp, saying:

Amun and Amaunet, I give you your names. Guard us with your shadows.

After completing the circle, he returns to the center and announces:

‘ESTHKA DIA KRATOS EN ‘; STERA CAO; ’³

The congregants: So mote it be!

IV

The Horus-priest appears in the South; the Set-priest appears in the North. The Set-priest gives the sign of Apophis and Typhon, then speaks:

Set-priest: I have ripped my way through the side of my mother, Nuit; no veil remains that can withstand my coming-forth!

The congregants: Hail Set! *They give the hailing sign.*

The Horus-priest gives the sign of the Enterer and speaks:

² These pairs of deities are the gods of the primordial chaos from the Hermopolitan cosmology. Kuk and Kauket are male and female aspects of darkness, Huh and Hauhet of formlessness, Nun and Naunet of the waters, and Amun and Amaunet of hiddenness.

³ “I stand by means of KRATOS in the womb of Chaos.” Kratos means “might” and is the name of the number 10 according to Pythagoras; Chaos is the name of the number 1. See also *Liber CDXV*, Opus III.

Horus-priest: I spring thrice-armed from the womb of my mother, yet I am the silence at the heart of All; I endure beyond measure!

The congregants: Hail Hoor! *They give the hailing sign.*

Set-priest: I howl in the thunder and the whirlwind! Let all be made low before me, and the sands of the desert cover all!

Horus-priest: I speak and the sands are parted; the lotus rises up in my footstep. My invisible house will not fall, though the earth be washed with fire and storm.

Set-priest: Confusion to the words of Hoor! Bind nothing! Let the gates of the citadel be thrown open! Let men be drunk in the wilderness of joy!

He draws his sword from the sash at his waist.

Horus-priest: A curse upon the tongue of Set! The only joy is in my service. Let chains be brought from the Hall of Judgment!

He draws his sword.

Thoth-priest: Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand!⁴

V

Horus and Set approach the central altar. Set strikes at Horus with his sword, and Horus parries. Horus strikes back and Set parries. Set strikes at Horus again, and although Horus parries, he falls to one knee, keeping his sword raised against the sword of Set.

Horus-priest: My eye is pierced by the sword of my brother!

They exchange strikes as before, but with Horus delivering the first blow. On the third strike, Set falls to one knee, keeping his sword raised against that of Horus.

Set-Priest: My thigh is pierced by the sword of my brother!

They exchange blows a third time; Set again delivers the first strike. On the third strike, their swords cross above the altar. The woman screams.

Thoth-priest: Halt!

He advances from the East with a sword⁵ and brings it down onto the blades of Horus and Set so that all three cross above the altar.

⁴ AL 3:71.

⁵ This sword should be straight, fitted with a straight cross-piece.

Thoth-priest: The four watchtowers crumble at the force of your combat, and the Universe cries out in anguish! The Eye has been opened and the House of God is split by the force of its lightning! “From the lightning fall pearls; from the pearls black specks of nothing.”⁶

The congregants give the sign of silence. After a brief pause, the ceremony continues.

VI

Thoth-priest: Brothers, lay down your swords.

All three priests lay down their swords at the base of the altar.

Brave warriors who have persevered through the battle, who have fulfilled your natures in excellent combat, even unto the fire of annihilation, know that peace is the reward of all. “By three and by three and by three hath He made firm the earthquake that is three, for in the number nine is the changefulness of the numbers brought to naught.”⁷ Come, then, brothers, and be made firm.

He takes the two Lords so that they stand facing him on either side. Turning toward the Horus-priest, he places his right hand on his forehead. At the same time, he reaches behind him and places his left hand at the base of the Set-priest’s torso. In this, he shall assume the posture of the god Set Fighting.

I give Horus his eye, and to Set I give his power. “At the end of labor is the power of labor. And in my stability is concentrated eternal change.”⁸

He withdraws again to the East.

VII

The two Lords embrace, the Set-priest placing his right hand at the base of the Horus-priest’s spine, and the Horus-priest placing his left hand on the back of the Set-priest’s neck.

They kiss, the Horus-priest placing his right hand on the base of the Set-priest’s spine, and the Set-priest placing his left hand on the back of the Horus-priest’s neck.

They then return to their respective sides of the altar, and the Thoth-priest returns.

⁶ Liber VII, 1:24.

⁷ Liber CDXVIII, 11th Aethyr

⁸ Liber CDXVIII, 23rd Aethyr

VIII

The Horus-priest takes up the ewer of water, and the Set-priest that of wine.

Horus-priest: The men of earth are born from the tears of my weeping eye.

He pours drops of water into the chalice.

Set-priest: And to the stream of blood from my wound do they return.

He pours wine into the chalice.

The Thoth-priest touches the paten with the fingers of his left hand, and takes one of the cakes from the Paten with his right hand. Holding it over the chalice, he says:

Thoth-priest: And on this Earth where tears and blood are shed,
Order and Chaos, Birth and Death are wed.
The seed that bears fresh life is crushed to make our bread,
And on this feast our bodies, hearts, and minds are fed.

He dips the host into the mixture of water and wine and then consumes it.

EGW EIMI 'O ' ; IOS TWN D ; WN K ; RIWN.

Let all come forth and be fortified for battle.

IX

The sacrament is administered through intinction. The congregants approach the altar, take one cake, dip it into the mixture of water and wine, and consume it. After consuming it, they give the sign of silence and return to their places.

X

Thoth-priest: In the name of the Lord Initiating, and of his Covenant, may your bodies be strong, your hearts enflamed, and your minds ever brilliant. "Success is your proof; courage is your armor; go on, go on, in my strength; & ye shall not turn back for any!"⁹

The congregants exit, followed by the officiants.

⁹ Liber AL, 3:46.