

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 the People 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 and 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 children of the Prophet — secret, O Prophet! 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. 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.

## V.

### 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 labor 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 evolve 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 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 labor 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 favorable 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 that did of old adore thee and manifest thy glory unto men, Laotz and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and Therion, with these also Hermes, Pan, Priapus, Osiris and Melchitzdek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, 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, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Wolfgang von Goethe, Ludovicus Rex Bavariae, R. . . . . W. . . . ., Ludwig von Fischer, F. . . . . N. . . . ., Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Doctor Gerard Encausse, Doctor T. . . . . R. . . . ., and Sir A. . . . . C. . . . . — 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.)

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