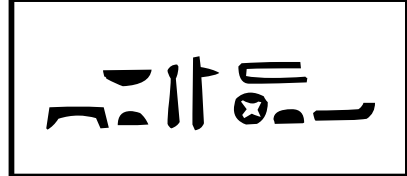
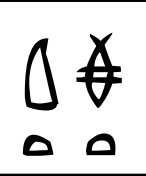
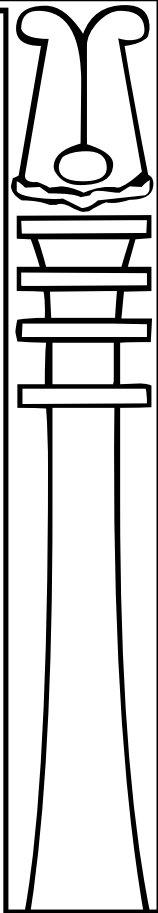


LIBER
XLIV
THE MASS
OF THE
PHŒNIX





A.:A.:
Publication in Class D

The Magician, his breast bare, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Light. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Ra, that goest in Thy bark
Into the Caverns of the Dark!

He gives the sign of Silence, and takes the Bell, and Fire, in his hands.

East of the Altar see me stand
With Light and Musick in mine hand!

*He strikes Eleven times upon the Bell 3 3 3—5 5 5 5—3 3 3
and places the Fire in the Thurible.*

I strike the Bell: I light the flame:
I utter the mysterious Name.

ABRAHADABRA

He strikes Eleven times upon the Bell.

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 from 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.

He puts the first Cake on the Fire of the Thurible.

I burn the Incense-cake, proclaim
 These adorations of Thy name.

He makes them as in Liber Legis,¹ and strikes again Eleven times upon the Bell. With the Burin he then makes upon his breast the proper sign.²

Behold this bleeding breast of mine
 Gashed with the sacramental sign!

He puts the second Cake to the wound.

I staunch the blood; the wafer soaks
 It up, and the high priest invokes!

He eats the second Cake.

This Bread I eat. This Oath I swear
 As I enflame myself with prayer:
 “There is no grace: there is no guilt:
 This is the Law: DO WHAT THOU WILT!”

He strikes Eleven times upon the Bell, and cries

ABRAHADABRA.

I entered in with woe; with mirth
 I now go forth, and with thanksgiving,
 To do my pleasure on the earth
 Among the legions of the living.

He goeth forth.

¹ [Generally taken to refer to the four stanzas in cap. III. vv. 37-38 from “Unity uttermost showed” to “Abide with me, Ra-Hoor-Khuit!” (from Crowley’s poem based on the stèle of Ankhafenkons). — T.S.]

² [What constitutes “the proper sign” was either privately communicated to A.:A.: students by their supervisors, or left to the ingenium of the Magician. — T.S.]

* * * * * * * * * * *

This is the special number of Horus; it is the Hebrew blood³ and the multiplication of the 4 by the 11, the number of Magick, explains 4 in its finest sense. But see in particular the accounts in *Equinox* I, vii, of the circumstances of the Equinox of the Gods.⁴

The word “Phoenix” may be taken as including the idea of “Pelican,” the bird which is fabled to feeds its young from the blood of its own breast. Yet the two ideas, though cognate, are not identical, and “Phoenix” is the more accurate symbol.

This chapter is explained in Chapter 62.

It would be improper to comment further upon a ritual which has been accepted as official by the A.:A.:⁵

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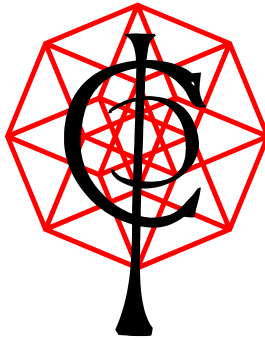
³ [Hebrew דם, blood = 44.]

⁴ [See also *The Equinox of the Gods*. The “Invocation of Horus according to the Divine Vision of Ourada the Seer” is divided into 44 sections (4 divisions of 11 sections each, with a string of 44 pearl beads to be told—the string broke after the first performance); the suggestion perhaps is that 44 had been communicated by Rose as a particular number of Horus prior to the ritual, though there is no clear statement to that effect in the account of the Cairo Working (then again, the Cairo Working is generally very poorly documented). — T.S.]

⁵ [Commentary by Crowley on this chapter as printed in the second edition of *The Book of Lies*.]

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[This ritual formed Chapter MΔ (44) of *The Book of Lies*. It appeared in Appendix VI of *Magick in Theory and Practice* with no substantial changes. Original key-entry by Frater E.A.D.N.; further formatting, proofreading and notes by Frater T.S. for Nu Isis Working Group / Celephaïs Press. This e-text last revised 14.03.2018.]



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