

# IO PAN

An Analysis of  
the ritual of the  
Star Ruby

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

## **Introduction & Notes**

This document has been written by necessity, as I have been struggling to find a coherent and reasonable commentary and analysis of the ritual of the Star Ruby. This being so, I have undertaken an effort to provide such a document to the masses, since it's the central ritual for all Thelemites.

This is one of the starry rituals, written by Frater Perdurabo. They are all used to cross the Abyss in one way or another, and they all correspond to one of the paths which have a star in their sigil within Liber 231. From what I have gathered until now, the Star Ruby works with the path of He (or Tzaddi), while the Star Sapphire works the path of Zain. Of course, this is mostly based on conjecture, however it doesn't seem to be far from the truth.

With that said, I hope this sheds some light on the ritual, and that it helps aspirants understand what is exactly happening when they perform it. Certainly, I have omitted some parts of the analysis, deeming them either unreliable or not universal, however the foundation of the ritual is shown fairly clearly to anyone who is able to think for himself.

In time, it is my hope that I will be able to expand on the last part of the ritual, being the calling forth of the guardians, and make what is already said clearer and more coherent.

Thelemically,

Frater Surgo

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## The Analysis

*Facing East, in the centre, draw deep deep deep thy breath,  
closing thy mouth with thy right forefinger prest against thy lower lip.  
Then, dashing down the hand with a great sweep back and out,  
expelling forcibly thy breath, cry: ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ.*

This is a powerful beginning for a ritual. First, we position ourselves towards the East, and give the sign of Hoor-paar-Kraat, also known as the sign of Silence. In the Silent Order, it is the sign of the Probationer, along with the sign of the Horus the Enterer.

The sign of Silence is generally accepted to be a gesture which, when assumed, eases the mind and ceases thought. It is also a nice connection to the myth of Horus, who was hidden by Isis in the flower of a lotus. Thus, we also see that this is a sign of purity and protection. There is much more to be said about it, however the foundation has been laid, and that is enough.

The sweep is fairly simple – just sharply trace a half-circle with your hand, in a cutting, slashing, motion. Much like you would go about cutting something with a sword.

The Greek is, simply put, incomplete. The intention is to banish, however you can not easily substitute this phrase with *HEKAS ESTE BEBELOI* or *PROCUL ESTE PROFANI*<sup>1</sup>, for *ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ* only means as much as „from all evil demons”. Despite the large amount of information to the contrary<sup>2</sup>, there are no facts to support them, and therefore they are irrelevant to the issue at hand. Now, if we combine the two elements, we suddenly find out that we are distancing ourselves, setting up a barrier of sort between us and all outside influences.

There are, of course, many misconceptions about this part, but let me be clear on one: doing this does *not* make whatever entities float around support you in any way, shape or form. Until you have attained to the Holy Guardian Angel, you are *not* in a position which would allow you to do that. Of course, this doesn't cover pacts or grimoiric work<sup>3</sup>.

*With the same forefinger touch thy forehead and say ΣΟΙ;  
thy member, and say Ω ΦΑΛΛΕ;  
thy right shoulder, and say ΙΣΧΥΡΟΣ;  
thy left shoulder, and say ΕΥΧΑΡΙΣΤΟΣ;  
then clasp thine hands, locking the fingers, and cry ΙΑΩ.*

ΣΟΙ = 280 = Sandalphon, who is the archangel of Malkuth in Assiah. Not only that, but also „Terror” in Hebrew. It is no coincidence that one might find this ritual quite scary, given that we are projecting these ideas into our Ajna chakra, the so-called „control center”.

Ω ΦΑΛΛΕ = 1366. This is a bit more of a complex issue, which can be broken down on many levels. First of all, 1366 = ΚΤΕΙΣ + ΦΑΛΛΟΣ. A common interpretation of this is ΦΑΛΛΟΣ = 831 = ΠΥΡΑΜΙΣ. The pyramid, as we know, is a symbol of the Will. ΚΤΕΙΣ means „vagina”, therefore we have the Vesica Piscis, which is related to Love. This completes the formula of 93.

However, if we look at the issue from a more gematric point of view, the point

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1 Both phrases mean essentially „Leave here, o profanes”, in Enochian and Latin respectively.

2 Most of which claim that it comes from Orthodox Liturgy – it doesn't.

3 And even then, it takes quite a bit of effort to coerce the spirits to serve if they are unwilling.

gets more and more interesting. First, let's look at ΚΤΕΙΣ + ΦΑΛΛΟΣ. It's simple to see that those relate to the Water and Fire elements. Thus, we have the downwards and upwards pointing triangles. If we overlay these, we get a hexagram, which is a symbol of Tiphareth. Since we're touching the member, we're working with the Muladhara chakra, which corresponds to Yesod, the Foundation. So we can fairly safely assume that we are actually setting up Tiphareth as the foundation, the base from which the whole ritual is worked.

This point is supported by the identity of ΦΑΛΛΟΣ = 831 = ΜΑΚΡΟΚΟΣΜΟΣ, and ΚΤΕΙΣ = 535 = ΚΥΠΙΕ, both of which imply the hexagram.

An interesting, perhaps irrelevant, identity of 1366 is ΚΥΝΟΚΕΦΑΛΟΣ<sup>4</sup>. Funnily enough, this relates to both the Ape of Thoth, and Set.

ΙΣΧΥΡΟΣ means „strong”. It equals 1580 = Ο ΙΧΩΡ, which ties in nicely with blood, and by extension, with Geburah. Divided by 2, we get 790 = Ο ΛΥΚΟΣ. Wolves are closely related to Geburah. Furthermore, divided by the number of Geburah, we get 316 = ΠΟΡΝΕΙΑ, which is „fornication”. Verily a Martial act.

ΕΥΧΑΡΙΣΤΟΣ means „gracious” or „thankful”. It equals 1886 = 46 [ΑΔΑΜ] x 41 [ΑΛΙ (Hebrew)].

ΙΑΩ = 811, the god of the Gnostics. Equals ΜΑΣΤΟΣ and ΑΙΩ, both of which connect to the chest area, and therefore the Anahata chakram. There is much written on this already, in great detail. Suffice to say, this is an inherently Solar, macrocosmic formula.

Another issue which might be related is the fact that when we project the human figure on the Tree of Life, with the Muladhara being on Tiphareth, and the Ajna on Kether, Da'ath overlaps with the Anahatta chakra. This suggests that Da'ath is inherently solar – the second nature of the Sun, so to speak.

Another possibility is that Fr. Perdurabo simply projects Solar energies onto both places where Tiphareth resides in this ritual – it's hard for me to determine which one is it.

*Advance to the East.*

*Imagine strongly a Pentagram, aright, in thy forehead.*

*Drawing the hands to the eyes, fling it forth, making the sign of Horus,  
and roar ΘΗΠΙΟΝ. Retire thine hand in the sign of Hoor- paar-Kraat.*

*Go round to the North and repeat; but say ΝΥΙΤ.*

*Go round to the West and repeat; but whisper ΒΑΒΑΛΟΝ.*

*Go round to the South and repeat; but bellow ΗΑΔΙΤ.*

Take a step forward. Envision a ruby red pentagram. Red is the colour of Geburah, which by extension connects to the path of Shin. Now Shin is the tongue of flame which puts Spirit into the letters. Thus, we find that although the quarters themselves are attributed to the individual parts of YHVH, they are connected to each other by the power of Shin.

The sign of the Enterer is used, in this context, to project the relevant forces to the appropriate quarter. It also creates a magical link with them.

Now, there is something which could or could not be a blind in this ritual. That is, the „roaring” of ΘΗΠΙΟΝ and the „bellowing” or ΗΑΔΙΤ. The signs of ΝΟΧ involved, and their attributions by Zodiac signs are:

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4 Dog-headed.

<b>Puer</b>	Leo	Teth	XI - Lust	Fire	Hadit	Roar
<b>Vir</b>	Taurus	Vav	V - Hierophant	Earth	ΘHPION	Bellow
<b>Puella</b>	Scorpio	Daleth	III - Empress	Air	Nuit	Say
<b>Mulier</b>	Cancer	Cheth	VII - Chariot	Water	Babalon	Whisper

I have counterchanged the way of vocalizing between roaring and bellowing because I consider it to be an intentional blind left for the weak. Admittedly, I have only noticed it lately, so I have not experimented with this much, however it does seem to be slightly changing the way the ritual acts. This is based solely on the fact that a Lion can't bellow, as a Bull can't really roar.

Moving on, to understand what is happening in this ritual, we have to stress that we are standing within the sphere of Tiphareth, and we are setting up the paths around Da'ath. What is implied, however, is that we are operating from in between them. This means that there is much more to be said about the dynamics of the ritual.

To put things simply, the use of the sign of the Enterer is to create a link with the related paths, much as if using a rope with a hook on it's end, and to pull Tiphareth up to where Da'ath is presumed to be in the Naples arrangement. Thus, we end up with a version of the Tree before the Fall. Thus, we find ourselves in the midst of the paths of Vav, Daleth, Cheth and Teth, standing in Tiphareth.

But let's go about this part by part. First, we move up East, and we bellow ΘHPION. ΘHPION = 247 = ΑΔΑΜΑΣ. Sets up the path of Vav, on the pillar of Mercy.

Saying „NUIT” implies Air, and the sign of Aquarius. By Trigrammaton Qabalah, NUIT = 58 = Change = Stars. Sets up a link to Chokmah (Sphere of the Zodiac), by the path of He, but only as a secondary function. Given the attributions to the NOX signs, we are actually grasping on the path of Daleth, on the far side of the Abyss. This is one of the cases where the ritual elements can be interpreted on multiple levels. For now, let's assume that we are working with the path of Daleth.

Whispering „BABALON” implies Water, and the sign of Scorpio with the sign of Mulier. BABALON = 156, which implies Binah. It's easy to justify putting Babalon at Cheth when we consider the role of the High Priestess in the Star Sapphire ritual.

Roaring „HADIT” towards the South, we set up the path of Teth. What is interesting is that HADIT is actually the unextended particle of Light, which, when moved in the proper way, becomes PAN. Keys XI and XV will elucidate on this issue.

*Alternatively (Liber 333 version),  
 roar XΑΟΣ,  
 scream BABALON,  
 say ΕΡΟΣ,  
 bellow ΨΥΧΗ.*

Now we have a quite different order here. You will notice that the elemental order has been reversed, so instead of going Heh-Vav-Heh-Yod, we're going from start to finish: Yod-Heh-Vav-Heh. In this version, the elemental attributions are correct, so no change is necessary.

We begin with XΑΟΣ = 871 = αχνίζω. Roaring means Fire (attribution through the sign of Leo), and we do, in fact see that 871 = 13 x 67. 13 in this context is βία & ζή, whereas 67 is the Hebrew spelling of Binah, BINH.

Then we turn North, and scream BABALON = 156 = Λάμβδα + Λάμβδα. This, along with the previously mentioned attribution to Chet, gives us quite a bit to think

about in the context of the Tarot, and Lady Justice.

*The Brothers of A:A: are Women: the Aspirants to A:A: are Men.*  
--Book of Lies, Cap.III.

If we take a look upon the Keys VII and VIII, we will see that the structure is very similar, although the elemental properties have been reversed. Instead of the Chalice held by the Charioteer, we have a Sword held by a woman. Where the four poles supporting the „roof” of the Chariot are orange, we see that there are four rather sharp, dark green shapes connecting opposing spheres of blue and green.

Notice also the fact that you are „screaming”. This is because of the counterchange of the kerubic beasts as far as the zodiac is concerned, putting the Eagle along with Scorpio. The Eagle is naturally an airborne animal, which enforces the change in elements.

Next, we have  $EPO\Sigma = 1105 = 221 \times 5 = 65 \times 17$ . In simple terms, this connects with the path of Daleth, in a quite non-intuitive way. If we look at Key III, we won't notice anything special. However, if we take into account Key VI, we can clearly see how the ritual is set up. We have the ladies (Babalon and Psyche) standing on the pillars, with Eros taking the place of the path of Daleth. At the bottom of the card we can clearly see the egg around which the serpent is coiled, which indicates Chaos, being the place of infinite possibilities.

Here's some gematria on it. Not much to say here.

5 =  $A\Delta$  (Had in Greek)

17 = HB:ZHH (To shine) = IZ (to be about to bound or spring)

65 = EIMI (I am)

221 =  $\Sigma I\Gamma H$  (Silence)

Finally, we get to  $\Psi YX H$ . This we are to bellow, which indicates the sign of Taurus. And well enough, she is portrayed on Key V. What is interesting about this particular set-up, is that she is the one holding the source of light that shines on the Hierophant himself. She is the one who „allows” him to have his show.

Personally, I am inclined to believe that this refers to the lowest form of our Lady, the one who sheds light and directs our attention upon the Khabs, being the Inner Child and the Holy Guardian Angel, manifesting through the Adept (here shown as the Hierophant).

Having said this, I've yet to work out the order of the NOX signs for this version, however I am slowly working on them.

*Completing the circle widdershins,  
retire to the centre and raise thy voice in the Pæan,  
with these words  $I\Omega$   $\Pi AN$  with the signs of N.O.X.*

So we come to complete the circle, and come back to where we began, to the center. The Pæan is fairly straightforward. Pan is, simply put, the Greek god of fertility. There is much to be said about him, and the Night of Pan, as well as the mythos which surrounds him – research into the matter will reveal another side to the simple analysis offered here.

$I\Omega \Pi AN = 810 + 131 = 941 = MAX\Lambda O\Sigma$ , which is lustfulness.

$I\Omega = 810 = \Phi I\Lambda O\Sigma = KY\PPI\Sigma$ , who is Cypris, a name of Aphrodite.

$\Pi AN^5 = 131 = \Gamma O N H = \Theta A O M A I = T O Y \Theta A N A T O Y$

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5 This formula is of prime importance when considering the dove descending from the supernals into Malkuth, which is in fact the Cup of Binah. It is well illustrated on the Lamén of the Ordo Templi Orientis. Credit goes to Κυνοκέφαλος.

Now, in a less strict context, we can approach IO as a simple formula. If we break it down to Yod and Ayin, we suddenly find that the TARO is very clear about it. From Yod, we get the Hand, and from the image of Ayin we get the Phallus. Thus, we get a rather crude formula of male masturbation.

We can break ΠAN into Pe, Aleph and Nun, which is the Tower, the Fool, and Death. This is the reverse of an inverted (backwards to forwards) IAO formula. To put this into some context, let us consider the formula of IAO as Isis-Apophis-Osiris. First, there is the joy of life, which is soon overcome by chaos, succeeded by complete overthrowing of the status quo.

If we take this backwards, we get the formula of OAI, which can be thought of as a reversal of the process taking place within IAO. So we're starting with the end product, who is Osiris risen, and we witness him losing his divinity, as he becomes Typhon. Once this chaos relaxes, however, he is no longer Osiris, as he has come back to the root of his being, Isis.

Now, if we take ΠAN, we are first experiencing utter destruction and destabilization, followed by our own birth, and the rising of the serpent. At this stage, it is only symbolic – the real work of this part is done with Liber Reguli. It is interesting to note however, that death is strongly connected with the number 451, and Osiris is found crossing the Abyss, and becoming Isis.

So we're not working with just the idea of death, but that of a reversal of time and evolutionary processes (in this case, associated with the Fall from Grace). This plays nicely with the previously mentioned „lifting” of Tiphareth back to its original place.

The signs of NOX are fairly simple. Their Order is as in the Star Sapphire: Puer, Vir, Puella, Mulier. There is no great mystery to them. They set up the framework for the Crossing of the Abyss within the A.'.A.'. system. At least that's what they're commonly believed to do. There is much to be said about their order:

If we're to follow the order given in the Star Sapphire, we're first doing a full circle widdershins (Therion-Nuit-Babalon-Hadit), then we're going Hadit-Therion-Nuit-Babalon with the NOX signs. It is painfully obvious that there is a step back that needs to be made between the Names and the NOX signs – namely, one needs to turn back one quarter, which, as I see it, breaks the flow of the ritual quite a bit.

Certainly, the formula of the Star Sapphire NOX sign order is one of manifestation and of coming-of-age, with its Boy-Man-Girl-Woman pattern. Now, if we change the order of the NOX signs, to conform with the rotation which we started in calling the Names, we get: Vir-Puella-Mulier-Puer. Thus, the man comes together with the girl, the woman with the boy, and their roles get interchanged. Thus, one reaches a state of self-perpetuating rejuvenation.

I do believe that this is the intended order of the signs to be given in the Star Ruby – it creates a proper counter-clockwise whirling motion which assists the awakening of the Serpent, and plays nicely with Liber Reguli, which is the ritual of invocation completing the Star Ruby.

*Extend the arms in the form of a Tau, and say low but clear:*

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ  
ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ  
ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΙΣ  
ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ  
ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ  
ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗΙ Ο ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΚΕ.

The form of a Tau is certainly solar, being the Sign of Osiris Slain, the Cross which emits the Light in Extension. Thus, we become the source of PAN.

ΙΥΓΓΕΣ = 621 = „Σαρκικός”, „Ρύομαι”. This suggests a very much physical aspect of the force called forth, almost into the Flesh, but also one which deals with love and caring, because 621 is also „Ο Φιλία” as well as „Μαστοί”, which are love and breasts respectively.

ΤΕΛΕΤΑΡΧΑΙ/ΕΣ equal 1352 and 1546 respectively – nothing significant comes from these numerations. One might find some clarity in their sum, which is  $2898 = 2 \times 3 \times 3 \times 7 \times 23 = 12 \times 161 = 5 \times 483$ .

ΔΑΙΜΟΝΟΣ = 445 = εγκρατεία, which is self-control, or self-mastery.

ΔΑΙΜΟΝΕΣ = 380 = απολογαίωμα – to apologize (defend) for oneself.

ΣΥΝΟΧΕΙΣ = 1535 =  $5 \times 307$ . 307 = Βέλος, which is a missile or an hour.

ΣΥΝΟΧΕΣ = 1525 =  $5 \times 5 \times 61$ .

About the entities, guardians, called, this is a part which I have not as of yet figured out beyond the gematria run above, but will take care to elucidate on them when I have come to an understanding. It is my assumption that it's a calling forth of the beings associated with the paths of Vav, Daleth, Cheth and Teth, so as to hold Tiphareth in it's current position, above the path of Teth. I am not certain however, and this part begs much research to come.

*Repeat the Cross Qabalistic, as above, and end as thou didst begin.*

A closing of the ritual. Fairly simple. The part „end as thou didst begin” implies that the opening sign of Silence and exorcism are to be performed again.

***Love is the law, love under will.***