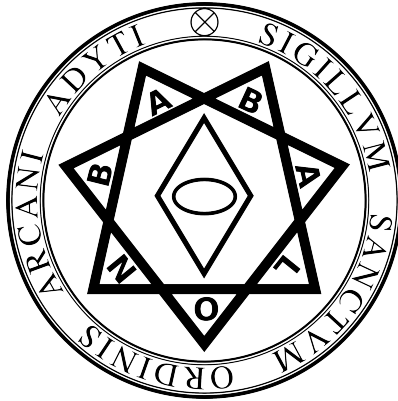


LIBER ΠΑΝ  
VEL RUBINUS LAPIS  
SUB FIGURA  
CXXXI



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# Chapter 1

# Liber XXV: The Star Ruby

## 1.1 Liber ABA version

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.

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.

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 NUIT.  
Go round to the West and repeat; but whisper BABALON.  
Go round to the South and repeat; but bellow HADIT.

Completing the circle widdershins,  
retire to the centre and raise thy voice in the Pæan,  
with these words ΙΩ ΠΑΝ with the signs of N.O.X.

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

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ  
ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΕΣ  
ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΣ  
ΕΠ' ΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ  
ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ  
ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗ Ο ΑΣΤΗΡ ΤΩΝ ΕΞΙ ΕΣΤΗΚΕ.

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

## 1.2 Book of Lies version

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.

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.

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 ΧΑΟΣ.  
Retire thine hand in the sign of Hoor-paar-Kraat.  
Go round to the North and repeat; but scream BABALON.  
Go round to the West and repeat; but say ΕΡΟΣ.  
Go round to the South and repeat; but bellow ΨΥΧΗ.



Completing the circle widdershins,  
retire to the centre and raise thy voice in the Pæan,  
with these words ΙΩ ΠΑΝ with the signs of N.O.X.

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

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ  
ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΕΣ  
ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΣ  
ΕΠ' ΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ  
ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ  
ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗ Ο ΑΣΤΗΡ ΤΩΝ ΕΞΙ ΕΣΤΗΚΕ.

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

# Chapter 2

# Prolegomena

## 2.1 Foreword

This document has been written by necessity, as I have been struggling to find a coherent and complete commentary and analysis of the Star Ruby ritual.

While reading, please keep in mind that this was written before I was properly qualified to speak on the ritual. This makes the vast majority of what you'll find in this book either dry fact (such as the information derived from numerations), or conjecture.

I have taken the liberty of rectifying the awful, finicky and atrocious Greek that is omnipresent in all copies of the ritual I have witnessed. Crowley, of all men, was flawed, and perhaps his mastery (or lack thereof) of Greek is the best example of this.

I have done my best to make sure this analysis is as complete as possible. It's been years in the making, the first versions of it dating as far back as early 2013. However, there is still room for improvement - particularly with regards to the Archons. If you do find any errors or mistakes, please send a note to: [nubti@osoaa.org](mailto:nubti@osoaa.org), and I'll rectify them ASAP.

One thing that is particularly important to bear in mind, is that Crowley originally wrote this ritual for Babes of the Abyss. That is why we find it in *Liber 333*, the *Book of Lies*. The effect this ritual can have on an ill-prepared student can be dramatic.

As I know from my own experience, with sufficient use, it

can fling one into the Abyss. For most, it is recommended to stick with the Lesser Banishing Ritual of the Pentagram, as it doesn't carry such a risk.

Nonetheless, it is my hope that this serves you, and perhaps demonstrates a way of analyzing rituals for your own benefit.

Thank you and happy reading,

N.: 9<sup>○</sup> = 2<sup>□</sup> A.:A.:  
15.01.2021

## 2.2 Symbols 101

For the purpose of maintaining space, and pretty presentation, I have chosen to utilize as many symbols for this book as possible. Here is a cheat-sheet if you have not yet memorized them. I had seriously considered using Hebrew, as well, however I opted for the transliterations. This is because I'm fluent with Greek, but have no ability to read or decipher Hebrew.

Symbol	Element	Planet	Symbol	Zodiac
△	Fire		♈	Aries
▽	Water		♉	Taurus
△	Air		♊	Gemini
▽	Earth		♋	Cancer
♄		Saturn	♌	Leo
♃		Jupiter	♍	Virgo
♂		Mars	♎	Libra
☉		Sun	♏	Scorpio
♀		Venus	♐	Sagittarius
☿		Mercury	♑	Capricorn
☾		Moon	♒	Aquarius
♁		Terra	♓	Pisces

## Chapter 3

# The Analysis

### 3.1 The First Motion

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 orient ourselves, and give the sign of Hoor-paar-Kraat, also known as the sign of Silence.



In the A.:A., it is the sign of the Probationer<sup>1</sup>, along with the sign of the Horus the Enterer. The mythology behind it is complex. It connects, among others, to the myth of Horus, who was hidden by Isis in the flower of a lotus, so we can also see this as a sign of purity and protection. The relevant function here is that it brings about Silence, in its highest and most sublime sense.

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 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>2</sup>, for ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ only

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<sup>1</sup>That is, the first grade involving anything more than reading books.

<sup>2</sup>Both phrases mean essentially „Leave here, o profanes”, in Enochian and Latin respectively.

means as much as „from any evil dæmon”<sup>3</sup>.

Despite the large amount of information to the contrary<sup>3</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, it appears that we are "cutting off" the kakodemons.

There are many misconceptions about this, but let me be clear on one: doing this does not make whatever entities float around support you in any way, shape or form.<sup>4</sup> That comes from holding spiritual authority, which is something that takes time, and practice, to develop.<sup>5</sup>

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<sup>3</sup>In previous editions, I had stated that it meant “from all evil demons”, which is close enough... but not 100% correct. Crowley used the singular form of the word, which opens the implication of the duality of the K&C experience. Or, as we go further and it becomes more evident, he didn’t know any better.

<sup>4</sup>The claim is that it comes from Orthodox Liturgy – it doesn’t, or at least I haven’t been able to find any evidence of this, since I started writing this, back in 2013.

<sup>5</sup>And even then, some spirits just won’t help with certain matters. The Enochian Angels in particular stand out in this regard.



### 3.2 The Cross Qabalistic

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.

For the following, I am using the tables from Liber 777, the revised version. You can do your own calculations by referring to column LIII for Greek and column CLXXV for Hebrew.

The bulk of this analysis is based on gematria, given the difficulty in finding reliable sources on these matters. It is worth noting that while gematria<sup>6</sup>,

There isn't a complete resource for Greek, so you will find me cross-pollinating between the Hebrew and Greek numerations. This shouldn't be a major consideration, as it is apparently what Crowley did while writing, too.

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<sup>6</sup>The Hebrew practice of deriving meaning, by associating words with their numerations. Each letter is assigned a number, and when a word is summed up, we can cross-reference it with other words of the same sum.

ΣOI

ΣOI numerates to 280.

This is the number of Sandalphon, who is the archangel of Malkuth in Assiah. This immediate identification between Malkuth and Chokmah<sup>7</sup> implies a grounding effect, focusing one's attention at one's environment. At the same time one could say that it's an anointment bestowed on the magician by the "invisible hand" of the Angel of Nature.

Looking into the letters themselves, we find that the letter Σ is attributed both to Chokmah, and to the path of Samekh<sup>8</sup>. This then allows us to draw a formula based on the attributions of the letters.

Σ, O, I, thus Chokmah, Ayin, Yod. This, again, indicates the Will, the Eye, and the Hand<sup>9</sup>, reinforcing the idea that this gesture is a form of anointment, marking oneself as an ally to nature.

It is also of some interest to compare this to the formula of PAN, elaborated on further. There is significantly more that could be written about this, however that would be delving into questionable territory.

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<sup>7</sup>See column CXVIII in *Liber 777*.

<sup>8</sup>It is my belief that the attribution of Σ to the path of Samekh is erroneous, as the two letters, Ξ and Σ are in quite a bit of dissonance pronunciation-wise.

<sup>9</sup>"The Will, The Phallus [as the creative power], and Descent Into Matter". This is significant in light of the connection of Sandalphon (the archangel of Malkuth in Assiah - ▽ of ▽ (cf. *Liber 777*)).

Ω ΦΑΛΛΕ

Ω ΦΑΛΛΕ<sup>10</sup> numerates to 1366. A more complex number.

1366 is the sum of the numerations of the words ΚΤΕΙΣ<sup>11</sup> and ΦΑΛΛΟΣ<sup>12</sup>. A common interpretation of this is reliant on two facts.

First, ΦΑΛΛΟΣ numerates to 831, which is the same numeration of ΠΥΡΑΜΙΣ<sup>13</sup>. This is a symbol of the Will. Put together with its receptive counterpart in this formula, the Vesica Piscis<sup>14</sup>, which is related to Love<sup>15</sup>. This might be treated as a direct reference to the Holy Hexagram<sup>16</sup>, and is a vast topic, which extends beyond the scope of this treatise<sup>17</sup>.

The yoni and lingam relate to the elements of ▽ and ▲. This creates the downwards and upwards pointing triangles<sup>18</sup>, which indicate currents of power. When combined, this results in a hexagram, which is the most

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<sup>10</sup>Greek: “O Phallus”. Numerates to 1366.

<sup>11</sup>Greek: vagina, yoni. Numerates to 535.

<sup>12</sup>Greek: phallus, lingam. Numerates to 831.

<sup>13</sup>Greek: pyramid. Numerates to 831.

<sup>14</sup>Attribution via ΚΤΕΙΣ, the Vesica Piscis being a well-established symbol for the feminine in all its forms.

<sup>15</sup>The nurturing, receptive and understanding nature of Babalon. These words have a specific technical meaning, and are not to be parsed as their common meaning.

<sup>16</sup>See *Liber 333 vel The Book of Lies*, cap. 69.

<sup>17</sup>For further information, please see *Liber 414*, *Liber C vel Agape*, and the VIII° O.T.O.

<sup>18</sup>The upward (fire) and downward (water) pointing triangles, which are traditional symbols for the classical elements.

common symbol of the Sun, relating to the sephira Tiphareth.

We're touching the member. According to *Liber 777*, we're working with the Muladhara chakra, which corresponds to Yesod<sup>19</sup>, the Foundation of our Work.

An alternate view may be that the phallus corresponds with the Vissudhi chakra, which is commonly associated with taking joy in the world, and pleasures of the flesh in particular.

Ultimately, this motion projects the powers of Sol, or Tiphareth, as the foundation of all that follows. This point is supported by the numeration of the words ΜΑΚΡΟΚΟΣΜΟΣ<sup>20</sup> and ΚΥΠΙΕ<sup>21</sup>, both of which imply the hexagram<sup>22</sup>.

Interesting, though perhaps irrelevant, is the word ΚΥΝΟΚΕΦΑΛΟΣ<sup>23</sup>. This relates to the Ape of Thoth, Set, and Anubis among others. This, again, extends beyond the scope of this work, however it should already indicate the

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<sup>19</sup>See *Liber 777* col. CXVIII.

<sup>20</sup>Greek: macrocosm. Numerates to 831.

<sup>21</sup>Greek: "O Lord". Numerates to 535.

<sup>22</sup>The hexagram through its Golden Dawn usage for planetary magic, while "O Lord" as a call towards Adonai, residing in Tiphareth whose figure is also the hexagram, via the path of Resh. See *Liber 777* col. XLIX.

<sup>23</sup>Greek: Cynocephalus, dog-headed. Numerates to 1366.

destabilizing nature of this ritual<sup>24</sup>.

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<sup>24</sup>This relates to these relations counteracting the surface meaning of the ritual. Consider the relationship between ♂ and ♁, the relationship between Set and Horus, and the ways in which they manifest in *Libri XXXVI & LXVI*, and the formula ALIM.

ΙΣΧΥΡΟΣ

ΙΣΧΥΡΟΣ<sup>25</sup> numerates to 1580.

Ο ΙΧΩΡ<sup>26</sup> has the same numeration, and implies divine nature<sup>27</sup>. Further, ichor, in myth, is the “blood of the immortals”, manifesting their divine nature even when wounded by mortals.

This power, this divine physicality, is projected onto one’s right arm, where the sphere of Geburah is attributed<sup>28</sup>.

This sum divided by 2<sup>29</sup>, we numerate 790. A phrase of this numeration is Ο ΛΥΚΟΣ<sup>30</sup>. Wolves are sacred to Mars, on account of the legend of Rome and their savage nature.

Furthermore, 1580 divided by 5, the number of Geburah, points at the word ΠΟΡΝΕΙΑ<sup>31</sup>. Verily a Martial act.

Blood, sex, and conquest is the nature of this word.

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<sup>25</sup>Greek: [he is] strong. Numerates to 1580.

<sup>26</sup>Greek: “O Ichor”. Not grammatically correct, included solely for the sake of completion, and because Crowley’s Greek was often finicky at best. Numerates to 1580.

<sup>27</sup>Via Homeric myth, see *Iliad* V. 339-342.

<sup>28</sup>See *Liber 777*, col. XXI.

<sup>29</sup>Gematria is generally very free-form, and may appear arbitrary. It very much is.

<sup>30</sup>Greek: “the wolf”. Numerates to 790.

<sup>31</sup>Greek: prostitution. Numerates to 316.

ΕΥΧΑΡΙΣΤΟΣ

ΕΥΧΑΡΙΣΤΟΣ<sup>32</sup> numerates to 1886.

This is a more difficult number, given the lack of any readily available resources which concern it..

The most obvious interpretation is that we're projecting grace and gratitude onto the sphere of Chesed<sup>33</sup> as we touch the left shoulder<sup>34</sup>, thus making our left arm responsible for healing in all its forms.

The factors of 1886 are 46 and 41.

46 by Greek becomes ΑΔΑΜ, who is Adam, the First Man. Intrinsic perfection coinciding with the aforementioned implication of divinity and immortality is not to be ignored.

The number 46 by itself transforms into Maim-Vav, indicating a watering of the bull<sup>35</sup>, taking a well-deserved rest at the river before continuing further on the path up the mountain.

41 has a similar meaning. A Hebrew name that appears here is Ali, in reference to God himself. Another word that appears is Gaval, "God's Majesty".

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<sup>32</sup>Greek: thankful, gracious. Numerates to 1886.

<sup>33</sup>The fourth sephiroth of the Tree of Life; represents the Grace of God.

<sup>34</sup>See *Liber 777* col. XXI.

<sup>35</sup>"Maim" translates from Hebrew to "Water" in English, while Vav is the letter attributed to Trump V, the Hierophant, which is attributed to the zodiac sign of Taurus. The literal translation of "Vav" is "Nail".

41 breaks down into Maim-Aleph, which indicates the union of  $\blacktriangle$  and  $\blacktriangledown$ <sup>36</sup>. By the Tarot attributions, it's indicative of the nature of the Fool eventually giving in to God's Grace, allowing himself to be guided, forfeiting attachment to even his own identity<sup>37</sup>.

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<sup>36</sup>See *Liber 777* col. LV.

<sup>37</sup>There are deeper meanings to be found, however they must be experienced, as they elude words.



IAΩ

IAΩ<sup>38</sup> numerates to 811.

The numeration equals that of the words ΜΑΣΤΟΣ<sup>39</sup>, which connects to the chest area, and therefore the Anahata chakra<sup>40</sup>. There is much written on this already, in great detail. Suffice to say, this is an inherently Solar, macrocosmic formula.

There is, however, another important numerical identity. That is of ΑΣΤΕΡΕΣ<sup>41</sup>. This may, or may not, relate to Crowley's ideas conveyed in *Liber AL*.<sup>42</sup>

Plenty has been written about this elsewhere. For the sake of brevity, moving on.

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<sup>38</sup>The god of the Gnostics. Entire books could, and have been written on the Name and formula thereof. For a deeper study of the topic, and related formulas, please refer to *Liber ABA, Book III, cap. V*.

<sup>39</sup>Greek: breast. Numerates to 811.

<sup>40</sup>See *Liber 777 col. CXVIII*.

<sup>41</sup>Greek: stars. Finicky spelling. Numerates to 811.

<sup>42</sup>The notion that Crowley was aware of this connection is very tenuous, to be clear. Nonetheless, the connection exists, if we follow established convention.

### 3.3 Invocation of the Deoforms - ABA version

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 ΘHPION. Retire thine hand in the sign of Hoor-paar-Kraat. Go round to the North and repeat; but say NUIT. Go round to the West and repeat; but whisper BABALON. Go round to the South and repeat; but bellow HADIT.

East. The House of the Rising Sun. There might be technical reasons for taking a step forward and circumambulating the circle<sup>43</sup>.

Continuing, we imagine an aright Pentagram<sup>44</sup> in our forehead. The word in is very important here. In Hindu traditions it's well-understood that the Ajna chakra doesn't reside on the surface of our head, but rather, just under our

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<sup>43</sup>Personal conjecture: this relates to the recursive nature of the Resh-Ruby-Reguli series of rituals. Each appears to build on the momentum of the other ones.

<sup>44</sup>Crowley, in *Liber 333*, says that the Pentagram is supposed to be the red color of Geburah. In Motta-derived lineages, the pentagram is also averse. The reasoning probably goes something like this (see *Liber 777* for the attributions used): Red is the color of Geburah, which by extension connects to the path of Shin by elemental attribution. Shin is the tongue of flame which puts Spirit into the letters by Hebrew tradition. Therefore even though the quarters themselves are attributed to the individual parts of YHVH, they are connected to each other by the power of Shin.

skull<sup>45</sup>.

The sign of the Enterer is used, in this context, to project the relevant forces to the appropriate quarter<sup>46</sup>.



There is something which might or might not be a *blind*<sup>47</sup> in the *Magick in Theory and Practice* version of the ritual. That is, the „roaring” of ΘHPION and the „bellowing” or HADIT. The signs of NOX involved, and their attributions by Zodiac signs are:

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<sup>45</sup>Anecdotally, there are Hindu gurus who forcefully open aspirant's Ajna by using a nail and a hammer, lightly tapping to just fracture the right point of the skull.

<sup>46</sup>And flings forth a spear of awareness, hooking (Tzaddi - the fish hook) and linking the magician with the desired object. Conversely, the Sign of Harpocrates draws in the magician's sensorium, seemingly enclosing them in an impenetrable egg of quiet.

<sup>47</sup>Intentional disinformation as to the proper performance, to keep the profane from getting involved. This is something Crowley is accused of frequently, but there are no examples of it which stand up to reason.

<b>Deoform</b>	Θηρίον	Nuit	Babalon	Hadit
<b>Vocal.</b>	Bellow	Say	Whisper	Roar
<b>Kerub</b>	Taurus	Eagle	Man	Lion
<b>Zodiac</b>	♉	♍ <sup>48</sup>	♄	♌
<b>Tarot</b>	V	III	VII	XI
<b>Element</b>	▽	△	▽	△
<b>YHVH I</b>	Heh f.	Vav	Heh	Yod
<b>YHVH II</b>	Yod	Heh f.	Heh	Vav
<b>NOX Sign</b>	Vir	Puella	Mulier	Puer
<b>Paths</b>	Vav	Daleth	Cheth	Teth
<b>Tree<sup>49</sup></b>	4	2 <sup>50</sup>	3 <sup>51</sup>	5
<b>Grade<sup>52</sup></b>	7 <sup>○</sup> = 4 <sup>□</sup>	BotA <sup>53</sup>	BotA <sup>53</sup>	6 <sup>○</sup> = 5 <sup>□</sup>

Notes:

- I swapped the vocalizations roaring and bellowing, because Lions roar, and Bulls bellow. This brings the ritual to a somewhat higher degree of consistency.

<sup>48</sup>The reason ♍ is assigned to Daleth is because the Empress carries the blood of the saints. *Liber 777*, on the Zodiacal Attributions: "Cancer is amber, the connection being with Netzach, Venus in her less spiritual form being the chariot or vehicle through which the influence of the Supernal Mother is conveyed to man. In this chariot is borne the Sangraal or Cup of Babalon which connects the symbolism with the legend of Parsifal and the visions of *Liber 418*."

<sup>49</sup>The Sephiroth (spheres) of the Tree of Life. Geburah, Chesed, Chokmah and Binah respectively.

<sup>50</sup>See *Liber 777*, col. XIX. Nuit as the sphere of the zodiac.

<sup>51</sup>See *Liber 777*, col. CLXXXVII. BABALON doesn't appear elsewhere in the tables, so going with that.

<sup>52</sup>A.:A.: grades by NOX signs.

<sup>53</sup>Babe of the Abyss.

- The Hebrew letter attributions are derived from the paths encircling the Abyss, which connect Chokmah, Binah, Geburah and Chesed in a square.
- The Zodiacal attributions are derived from the Elemental Kerubs, by the fixed signs.
- Tetragrammaton I is the attributions according to the Elements.
- Tetragrammaton II is the attributions according to the roles the NOX signs represent.
- The placement on the Tree is solely by the names used, with no regard for other factors. It's very dubious.
- Please do **not** treat this as gospel. These are merely verious ways to connect the dots, not necessarily the *one correct way* to do so.

East - ΘHPION

Θηρίον<sup>54</sup> shares the same numeration as ΑΔΑΜΑΣ<sup>55</sup>. The “indomitable beast”. Θηρίον is related to the path of Vav<sup>56</sup>, which brings along the imagery of the Bull, the toiling animal that can’t ever be truly tamed.

A gematric analysis of 247 in Greek yields Chokmah, Maim, and Zayin, indicating that the body is little more than the conduit for the will to mate<sup>57</sup>.

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<sup>54</sup>Greek: beast. Numerates to 247.

<sup>55</sup>Greek: indomitable. Numerates to 247. Etymologically the root word for adamant. Also another name for Adam.

<sup>56</sup>Zodiac: ♄, Tarot: Hierophant.

<sup>57</sup>Maim being the letter attributed to the Hanged Man, the only element in the formula which doesn’t touch above the Abyss, but rather descends into physicality. Zayin is attributed to the Lovers, and Chokmah to the Lingam. See *Liber 777* col. XXII.

### North - NUIT

There are several ways in which Nuit can be numerated. One is, NU, which is Nun-Vav, and thus 56. That's fairly clear. Then the question becomes, do we numerate IT as Yod-Teth, or as Yod-Tav.

Yod-Teth yields 19, therefore resulting in Nuit numerating to 75.

Yod-Tau yields 410, resulting in 466<sup>58</sup>.

Considering the attribution difference between Teth and Tau<sup>59</sup>, and the first movement of the ritual<sup>60</sup>, I believe the proper attribution is Yod-Tau, as Tau stands for **ח**, which in turn is attributed to Binah. The domain of Babalon, and the City of Pyramids.

466 yields Tau, Samekh, and Vav<sup>61</sup>. This traces a path from Malkuth to Yesod, from Yesod to Tiphareth, and then diverges through Chesed into Chokmah.<sup>62</sup>

*Saying* NUIT implies **Δ** and **⚡**. This indicates the path of

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<sup>58</sup>I had made a maths mistake while writing this previously, and counted it as 409, for some reason. Huge thanks to TTT for the correction.

<sup>59</sup>Teth as **ד**, while Tau as **ח**. Cf. *Liber 777*, col. CLXXVII.

<sup>60</sup>Saying ΣOI while touching one's forehead.

<sup>61</sup>See *Liber 777*, col. CLXXVI.

<sup>62</sup>Some say there may be a shortcut toward Wisdom through the path of Heh. through contemplation of Nuit's nature. To that end, we point East.

He<sup>63</sup>. This indicates a link to Chokmah<sup>64</sup>, but only as a secondary function.

Given the attributions to the NOX signs, we can somewhat support the notion that we are grasping on the path of Daleth<sup>65</sup>, on the far side of the Abyss.

Now, what is very interesting is the roots of Nuit as a deoform. Crowley picked her up from the Egyptian pantheon - the goddess Nut. She's responsible for the sky, stars, cosmos, mothers and astronomy. Interestingly, she was depicted both as we see in the Stéle 718, a woman arching over the Earth, but also as a cow.<sup>66</sup>

Crowley tells us that Nuit stands for the *infinitely expanding circumference*, whose center is Hadit. The idea of the firmament is rather clear here.

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<sup>63</sup>Through the Star Atu.

<sup>64</sup>As the sphere of the Zodiac. See *Liber 777* col. VI & VII.

<sup>65</sup>Puella being the sign of the young Empress. Also Atu XVIII inverted & overlaid on Atu III for an indication as to the nature of the process.

<sup>66</sup>This somewhat reinforces the attribution of Nuit to Chokmah seen in the table above; Chokmah connects to the upper end of the path of Vav, to which ⚡ is attributed. Additionally, it is the Sphere of the Zodiac.



West - BABALON

The numeration of Babalon is 156<sup>67</sup>. A whisper implies a secretive, perhaps even intimate communication, which is intensely appropriate considering the attributions of ♁, and the Sign of Mulier<sup>68</sup>.

The numeration of 156 breaks down into Qoph, Nun, and Vav<sup>69</sup>. This clearly shows the seductive, subconscious, instinctual nature of the name. In particular it's worth noting that this formula of QNV can be understood as the priestess initiating and upholding the authority of the magician by means of subversion<sup>70</sup>.

Endless words could be written about her, and do no justice. For further reference, I can think of no better source than Joel Biroco's *KAOS 14*.

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<sup>67</sup>Which is also the numeration of Chaos, her partner in crime.

<sup>68</sup>See *Liber XXXVI & Ararita: Elaborations on the Star Sapphire*.

<sup>69</sup>See *Liber 777* col. CLXXVI.

<sup>70</sup>Observe the nature of the Priestess in Atu V. She's the one illuminating the Hierophant by standing *below* him. In Atu XIII, Babalon takes the form of the *petit mort*, which is supported by the traditional meaning of Scorpio. In Atu XVIII, we see her gates open and yield the blood of the saints, only waiting for the magician to carry the Sun forth.

*South - Hadit*

Had numerates to 10. And we run into the same problem as before. What do we do about “it”?

Yod-Tau was very appropriate for Nuit, however it just doesn’t work very well for Hadit, considering the attributions the name carries in this ritual<sup>1</sup>.

This is why I’m opting for the Yod-Teth spelling, which not only directly connects with the attribution of Leo, but also with Liber L vel Legis:

*I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.*

- Liber L vel Legis II;26

Please note that this description isn’t idle at all – it perfectly describes the nature of Atu XI, and the position of the path of Teth.

This yields the number 29, which is Kaph, Teth<sup>71</sup>. And amusing as it might be<sup>72</sup>, it indicates that Hadit, by nature,

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<sup>71</sup>See *Liber 777* col. CLXXVI.

<sup>72</sup>Crowley made Hadit up, guided by Aiwass. Today, we know that Hadit has no historical validity at all. However, it is quite apparent that Crowley both wasn’t aware of it, and didn’t care.

is very individual, and requires proper nurture to take his place in the body of Nuit<sup>73</sup>.

Crowley, in his infinite wisdom, messed up the translation of the name. Had is a mistranslation, and Crowley never realized. The *real* word on the Stéle 718 is *Behdety*, which he had translated wrong. Hadit is therefore an entirely artificial deoform, with no redeeming qualities in history.

*Behdety* means *he [Horus] of Behdet*. He was despicted as a sun with wings. He was the god of the midday sun. The mythology says that he was in constant battle with Set, to ensure that the sun rose every morning. This is significant, because *Liber 777* gives us Set represented by the Devil tarot card.<sup>74</sup>

Some consistency might be found if we ignore that Crowley messed up, and treat Hadit as it is - an artificial construct which fundamentally points to consciousness itself.<sup>75</sup> In that case, Crowley's attribution of Nuit and Hadit (in *Liber 777*) as Supernal deoforms becomes somewhat understandable, given how strongly he insisted on turning Thelema into a religion-based political system.

Ultimately, neither Nuit nor Hadit mean much.

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<sup>73</sup>Hadit, as Crowley taught, is the particle of Light which when nurtured becomes PAN. Keys XI and XV elucidate on this issue.

<sup>74</sup>Col. XX. The Devil is attributed to Ayin, and **∞**, which is ruled by **ħ**. **ħ** in turn resides in the Sphere of Binah. This hints at the form of opposition the *Babe of the Abyss* is likely to encounter on the way there.

<sup>75</sup>This turns Nuit into the *whole of the environment* that consciousness resides in.

### 3.4 Invocation of the Deoforms - 333 Version

Roar XAOΣ, Scream BABALON, Say EPOΣ,  
Bellow ΨΥXH.

Quite a different order. You will immediately notice that the elemental order has been reversed. Instead of going Heh-Vav-Heh-Yod, we're going from start to finish: Yod-Heh-Vav-Heh.

To showcase this a little better, here's a table:

ABA			333		
Deoform	Vocal.	Elem.	Deoform	Vocal.	Elem.
Θηρίον	Roar	△	Χάος	Roar	△
Nuit	Say	△	Babalon	Scream	▽
Babalon	Whisper	▽	Ἔπος	Say	△
Hadit	Bellow	▽	Ψυχή	Bellow	▽

And a table breaking down the attributions that are possible.

<b>Deoform</b>	Χάος	Babalon	Ἔρος	Ψυχή
<b>Vocal.</b>	Roar	Say	Scream	Bellow
<b>Kerub</b>	Lion	Man	Eagle	Taurus
<b>Zodiac</b>	♈	♄	♁	♉ <sup>48</sup>
<b>Tarot</b>	V	VII	XI	III
<b>Element</b>	△	▽	△	▽
<b>YHVH I</b>	Yod	Heh	Vav	Heh f.
<b>YHVH II</b>	Yod	Heh	Vav	Heh f.
<b>NOX Sign</b>	Vir	Mulier	Puer	Puella
<b>Paths</b>	Vav	Cheth	Teth	Daleth
<b>Tree<sup>49</sup></b>	2	3 <sup>51</sup>	9 <sup>76</sup>	10 or 3 <sup>77</sup>
<b>Grade<sup>52</sup></b>	7 <sup>○</sup> = 4 <sup>□</sup>	BotA <sup>53</sup>	6 <sup>○</sup> = 5 <sup>□</sup>	BotA <sup>53</sup>

Notes:

- The Kerubs are taken from the Vocalizations.
- The Zodiac is taken from the Kerubs.
- The tarot attributions are taken from the paths encircling the Abyss.
- The elements are taken from the Zodiac.
- Tetragrammaton I is the attributions according to the Elements.

<sup>76</sup>*Liber 777*, col. XXXIV. "Eros as representing the reproductive passion." This is consistent with the attribution to Lust.

<sup>77</sup>That is, Malkuth or Binah. This is an unusual attribution. In Column XXXIV of *Liber 777* Crowley attributes Psyche to Binah, but also to Malkuth as the "unredeemed soul." This is consistent with the attribution to the Empress, as Venus.

- Tetragrammaton II is the attributions according to the roles the NOX signs represent. The two Tetragrammaton tables are the same in this case, however I wanted to be sure that it is clear.
- The placement on the Tree is solely by the names used, with no regard for other factors. It's very dubious.
- Please do **not** treat this as gospel. These are merely various ways to connect the dots, not necessarily the *one correct way* to do so.

East - XAOΣ

The numeration of XAOΣ<sup>78</sup> is 871.

There is a bit to say about its attributions, but we'll focus on the obvious basics in this. The same numeration is shared by the word αγνίζω<sup>79</sup>. Appropriate considering the Star Ruby is a ritual of purifying, violent flame.

If we were to take Chaos as rendered in Joel Biroco's *KAOS 14*, the name broken down as KAOS, Kaph-Ayin-Vav-Samekh numerates to 156, which is identical to the numeration of BABALON.

The gematria of 871 is rather finicky. I wasn't able to find any direct correspondences... but we find that  $871 = 13 \times 67$ . The number 13 is particularly important, as it is the numeration of βία<sup>80</sup> and ζή<sup>81</sup>. The number 67 stands in for BINH via Hebrew, thus indicating another identity with BABALON<sup>82</sup>.

The vocalization being a roar only further supports this idea, considering that a roar is indeed violent, an expression of life, and an assertion of one's territory.

In mythology, Chaos refers to the first division in the *real*

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<sup>78</sup>Greek: Chaos. Numerates to 871.

<sup>79</sup>Greek: "I purify", with the implication of "returning to innocence". Numerates to 871.

<sup>80</sup>Greek: violence. Numerates to 13.

<sup>81</sup>Greek: "live!". Numerates to 13.

<sup>82</sup>Being that Babalon is the World Harlot, the Holy Grail, and resides in the sephira Binah.

*world*.<sup>83</sup> That is, the supernal mode of existence, and reality. This hints at the supernal perspective, with a focus on the active element of Chokmah.<sup>84</sup>

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<sup>83</sup>That is, the world between the Big Dreamer, and its Dream, sometimes called *maya*.

<sup>84</sup>See Joel Biroco's, *KAOS 14*.



*North – BABALON*

The numeration of Babalon is 156<sup>85</sup>. I will forgo the elaborate analysis that She's owed, and instead focus on the functional aspects. For a very complete analysis, please refer to *KAOS 14*.

156 / 2 yields 78. 78 is the Greek numeration of  $\Lambda\mu\beta\delta\alpha$ <sup>86</sup>. This along with the attribution to Cheth, gives us an indication of the nature of Understanding<sup>87</sup>.

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 *Atu 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<sup>88</sup>. Where the four poles supporting the „roof“ of the Chariot are orange<sup>89</sup>, we see that there are

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<sup>85</sup>Hebrew: Beth-Aleph-Beth-Aleph-Lamed-Ayin-Nun.

<sup>86</sup>The full spelling of  $\Lambda$ , the letter being equivalent to the Hebrew Lamed, and thus attributed to *Atu VIII*, which is Adjustment, and The Scales of Existence.

<sup>87</sup>That is Binah, the City of Pyramids, the House of Worship.

<sup>88</sup>Shift from the element of  $\nabla$  to  $\Delta$ .

<sup>89</sup>Indicating the Pillar of Severity by the color attribution of Hod in the Queen Scale, and of Geburah in the King scale. See *Liber 777* col. XV & XVI.

four rather sharp, dark green shapes connecting opposing spheres of blue and green<sup>90</sup>.

The screaming is due to the counter-change of the cherubic beasts with regards to the zodiac, placing the Eagle with Scorpio<sup>91</sup>. The Eagle is an airborne animal, which reinforces and confirms the change in elements.

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<sup>90</sup>Indicating the Pillar of Mercy by the color attributions of Netzach and Chesed in the Queen Scale. See *Liber 777* col. XVI.

<sup>91</sup>This is a complex topic, and only slightly relevant. For a full elaboration, see Aleister Crowley's *Book of Thoth*.

West - ΕΡΟΣ

ΕΡΟΣ<sup>92</sup> numerates to 1105.

There's only a little bit of gematria here. I haven't been able to find direct correspondences, so I'm relying on factors, of which there are two combinations:  $221 \times 5$  and  $65 \times 17$ .

Before we get into the math sandbox, the figure itself connects with Daleth. If we look at Atu III<sup>93</sup> in the context of Key VI<sup>94</sup>, we can clearly see the ladies (Babalon and Psyche) standing on the pillars, with Eros taking the place of the path of Daleth<sup>95</sup>. 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.

The gematria isn't all that complex. 5 is the numeration of ΑΔ<sup>96</sup>

17 is the Hebrew numeration of ZHH<sup>97</sup> and IZ<sup>98</sup>, showing a certain identity with Hadit as well. This is particularly important due to the visceral, erotic imagery present in *Liber L vel Legis*, and the association of Hadit with one's

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<sup>92</sup>Eros is the Greek god of attraction, equivalent to the Roman Cupid. Numerates to 1105.

<sup>93</sup>The Empress of the Tarot.

<sup>94</sup>The Lovers of the Tarot.

<sup>95</sup>Positioned perfectly with his arrow along the path of Zayin, should we overlap the Tree of Life diagram over the card.

<sup>96</sup>Ad. Possible Greek spelling of Had. Numerates to 5.

<sup>97</sup>Hebrew: "to shine". Numerates to 17.

<sup>98</sup>Hebrew: "to be about to bound or spring".

libido<sup>99</sup>.

65 yields EIMI<sup>100</sup>, but is also the reverse of 56, which is the number of Nuit, thus creating another identity with Hadit. Furthermore, 65 is also the numeration of Ζήν<sup>101</sup>.

221 seems to be the most interesting, as it directly corresponds to ΣΙΓΗ<sup>102</sup>. This indicates that Ἐρως/ Hadit resides beyond the Abyss, and may perform the role of Charon for the Exempt Adept, until He and the Adept join the dwellers of the City of Pyramids.

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<sup>99</sup>As the inactive form of ΠΑΝ.

<sup>100</sup>Greek: "I am". Numerates to 65.

<sup>101</sup>Greek: a name of Zeus. Attributes to Chokmah, see *Liber 777* col. XXXIV.

<sup>102</sup>Greek: silence. Numerates to 221.

South – ΨΥXH

Ψυχη<sup>103</sup> numerates to 1708.

There aren't any easily accessible correspondences, so maths it is. 1708 is  $22 \times 7 \times 61$ . All quite significant numbers.

22 yields ABA<sup>104</sup>. 7 yields Zain<sup>105</sup>, Additionally we get Av<sup>106</sup> and Dba<sup>107</sup>. On the more negative side, we get Abd<sup>108</sup> and a number of similar connections.

61 is more complex. The primary correspondence is Ain<sup>109</sup>, which points at the negative veils<sup>110</sup> from which the Tree of Life is projected. Another is Abichil<sup>111</sup>, indicating that the Daughter<sup>112</sup> derives her authority from ABA. This is appropriate given that the south quarter points at the pillar of Severity<sup>113</sup>.

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<sup>103</sup>Greek: soul, the breath of life. For the mythological romance between Eros and Psyche, see *Metamorphoses*.

<sup>104</sup>Hebrew: father. Title of Chokmah. See notes to col. II in *Liber 777*. Numerates to 4.

<sup>105</sup>Hebrew: sword. Path connecting Tiphareth and Binah in the Qabalah, attributed to Atu VI, the Lovers. Numerates to 7.

<sup>106</sup>Hebrew: to be severed, forsaken, to loose oneself, to perish, be undone, to dissipate, destroy, bring to ruin, to rob. Numerates to 7.

<sup>107</sup>Hebrew: to flow, affluence, fullness. Numerates to 7.

<sup>108</sup>Hebrew: will, desire. Numerates to 7.

<sup>109</sup>Hebrew: not. Numerates to 61.

<sup>110</sup>Ain, Ain Soph, and Ain Soph Aur.

<sup>111</sup>Hebrew: Aleph-Beth-Yod-Cheth-Yod-Lamed, "Father is Strength".

<sup>112</sup>See Princess of Disks in the Tarot; Psyche.

<sup>113</sup>Which is crowned by Chokmah, whose title is ABA<sup>104</sup>.

The name is bellowed, which indicates the sign of Taurus. This creates an immediate connection with the qualities of the Egyptian Goddess Hathor<sup>114</sup>

She is portrayed on Atu V, being the one holding the source of light that shines on the Hierophant himself. In a way, she is the one who „allows” him to have his show.

I am inclined to believe that this refers to the lowest<sup>115</sup> form of Babalon, 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).

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<sup>114</sup>Attributed to the path of Daleth, linking Binah with Chokmah. Atu III. The path is attributed to ♀. Hathor is responsible for joy, music, feminine love and motherhood.

<sup>115</sup>Manifest in the World of Dust most fully as Malka.

### 3.5 The Night of ΠΑΝ

Completing the circle widdershins, retire to the centre and raise thy voice in the Pæan, with these words ΙΩ ΠΑΝ with the signs of N.O.X.

We complete the circle, and come back to where we began, to the center. The Pæan is straightforward.

ΠΑΝ<sup>116</sup> is, simply put, the Greek god of fertility. To go into an in-depth lecture on this would be taxing, so I leave you, dear reader, to spend some time and do research should you be so inclined.

The pæan ΙΩ ΠΑΝ numerates to 810 and 131, for a sum total of 941.

941 is the numeration of ΜΑΧΛΟΣ<sup>117</sup>, which is lustfulness.

810, being ΙΩ<sup>118</sup>, shares its numeration with ΦΙΛΟΣ<sup>119</sup> and ΚΥΠΡΙΣ<sup>120</sup>. These already establish the erotic, lustful nature of the Pæan fairly well.

ΠΑΝ numerates to 131. The same number is shared by ΓΟΝΗ<sup>121</sup>, ΘΑΟΜΑΙ<sup>122</sup> and ΠΕΛΕΙΑ<sup>123</sup>.

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<sup>116</sup>Green: Pan. God of nature, music, companion of nymphs.

<sup>117</sup>Green: Lustfulness. Numerates to 941.

<sup>118</sup>Green: IO, a cry of joy. Numerates to 810.

<sup>119</sup>Green: friend, beloved. Numerates to 810.

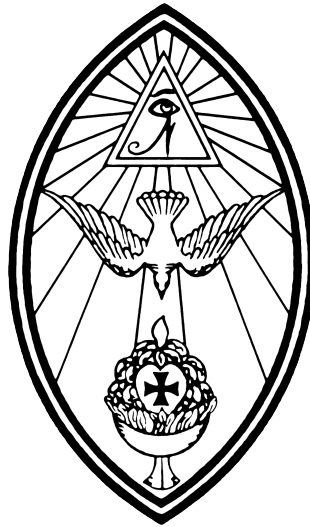
<sup>120</sup>Green: Cypris, a name of Aphrodite. Numerates to 810.

<sup>121</sup>Green: offspring, womb, seed. Numerates to 131.

<sup>122</sup>Green: to suckle. Numerates to 131.

<sup>123</sup>Green: dove. Numerates to 131.

This formula is of prime importance when considering the dove descending from the supernals<sup>124</sup>, across the Abyss, into Malkuth, which is the Cup of Binah. This is well illustrated on the Lamén of the Ordo Templi Orientis<sup>125</sup>, here reproduced.



Now, in a less strict context, we can approach IO as a simple formula. If we break it down to Yod<sup>126</sup> and Ayin<sup>127</sup>, we get a rather crude formula of, the VIII° O.T.O..

<sup>124</sup>Kether, Chokmah, and Binah on the Tree of Life. They are above the so-called abyss.

<sup>125</sup>Credit for this connection goes to Κυνοκέφαλος.

<sup>126</sup>Hebrew: hand.

<sup>127</sup>Hebrew: eye. See Atu XV



We can analyze IIAN as 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<sup>128</sup>.

First, there is the joy of life, which is soon overcome by chaos, succeeded by complete overthrowing of the status quo.

Reverse it, and we get OAI. We start 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.

The formula of IIAN starts with utter destruction and destabilization<sup>129</sup>, followed by our own birth<sup>130</sup>, and the rising of the serpent<sup>131</sup>.

Death<sup>132</sup> is strongly connected with the number 451. Osiris is found crossing the Abyss, and becoming Isis.

So we're not only working with the idea of death, but that

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<sup>128</sup>See the Lesser Ritual of the Hexagram in *Liber O vel Manus et Sagittae*, and Crowley's elaboration on the formula in *Magick in Theory and Practice*.

<sup>129</sup>See Atu XVI.

<sup>130</sup>See Atu 0, and the *Book of Thoth*.

<sup>131</sup>See Atu XIII, and the God-forms invoked thereby. Also *Book of Thoth*.

<sup>132</sup>Atu XIII in its "Dancing Death" aspect.

of a reversal of time and evolutionary processes<sup>133</sup>.

The correct order of the signs is, as the order of the grades of the A.:A.:. That is, Puer, Vir, Puella, Mulier, and Mater Tumpans. These stretch from the sephira of Geburah, through Chesed, across the abyss, to Binah. They not only set up the framework for crossing the abyss, but explicitly drag the operator through to the other side.

However, some claim that the right order is that given in the Star Sapphire, which is: Puer, Vir, Puella, Mulier, omitting M.T. These are said to set up the framework for crossing the abyss, however they don't truly reach across.

If we're to follow the order given in the Star Sapphire, this is what happens:

<b>ABA</b>	Θηρίον	Nuit	Babalon	Hadit
<b>333</b>	Χάος	Babalon	Έρος	Ψυχή
<b>NOX signs</b> <sup>134</sup>	Puer	Vir	Puella	Mulier

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 breaks the flow of the ritual quite a bit.

The formula of the Star Sapphire NOX sign order is one

<sup>133</sup>It's association with the Fall from Grace, and the event of incarnation is worth exploring.

<sup>134</sup>*Liber XXXVI*, the ritual of the Star Sapphire.

of manifestation and of coming-of-age, with it's Boy-Man-Girl-Woman pattern.

On the Tree of Life, the signs are attributed to certain grades of the A.:A.:<sup>135</sup>, which are attributed to specific sephiroth. This means that the Star Sapphire order proceeds as such:

Geburah, Chesed, Abyss, and Abyss II<sup>136</sup>. An argument could be made that the change from Puella to Mulier is a discovery of the omnipresent sexuality of existence, and a surrendering to Pan.

Now, if we change the order of the NOX signs, to conform with the rotation which we started in calling the Names, we get:

<b>ABA</b>	Θηρίον	Nuit	Babalon	Hadit
<b>333</b>	Χάος	Babalon	Έρος	Ψυχή
<b>NOX signs</b> <sup>134</sup>	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 did for a time believe that this is the intended order of the signs to be given in the Star Ruby – it creates a counter-clockwise whirling motion which assists the awakening of

<sup>135</sup>See Appendix 1.

<sup>136</sup>This naming convention allows for easier differentiation between the Puella and Mulier signs. Both of which are attributed to the abyss.

the Serpent, and plays nicely with Liber Reguli, which is the ritual completing the Resh-Ruby-Reguli sequence.

This order proceeds as such on the Tree of Life<sup>137</sup>: Chesed, Abyss, Abyss II and Geburah. A semi-closed loop, which allows the magician to not commit fully to flinging himself into the Darkness.

At some point, I had experimented with yet another order, which appears to align even better with the 333 version of the God-names.

<b>ABA</b>	Θηρίον	Nuit	Babalon	Hadit
<b>333</b>	Χάος	Babalon	Ἐρος	Ψυχή
<b>NOX signs</b> <sup>134</sup>	Puer	Mulier	Vir	Puella

Followed by Mater Triumphans.

It appears that this change reclaims the supernal order by not only balancing the male virility of the signs, but also rectifying the female god-forms to their proper status. They become exalted as the magician links up to Binah.

This maps out on the Tree of Life as such: Geburah, Abyss II<sup>138</sup>, Chesed, Abyss<sup>139</sup>, Binah.

<sup>137</sup>See Appendix 1.

<sup>138</sup>Which is particularly interesting considering that Geburah lies right below Binah. Perhaps an indication of matrimony?

<sup>139</sup>Also interesting, since the sign of Puella might not be virgin (in the modern sense) after all. An implication of early pregnancy?

This seems entirely in line with Crowley's intentions regarding the A.:A.:

The Brothers of A.:A.: are Women:  
the Aspirants to A.:A.: are Men.

- Book of Lies, Cap. III.

### 3.6 Invocation of the Archons

Extend the arms in the form of a Tau, and say low but clear: ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΕΣ ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΣ ΕΠ'ΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗ Ο ΑΣΤΗΡ ΤΩΝ ΕΞΙ ΕΣΤΗΚΕ.

The form of a Tau is certainly solar, being the Sign of Osiris Slain, the Cross. Thus the magician becomes the source of PAN<sup>140</sup>.



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<sup>140</sup>See the nature of Hadit, the Augoeides, and the transformation of Hadit through Khabs Am Pekht.

## ΙΩ ΠΑΝ - ΙΥΓΓΕΣ

ΙΥΓΓΕΣ numerates to 621.

The same is shared by the words Σαρκικός<sup>141</sup>, Ρύομαι<sup>142</sup>, Ο Φιλία<sup>143</sup> as well as Μαστοί<sup>144</sup>. All this indicates a very erotic approach.

Which is appropriate, given that Ίυγγες refer to the Iunx torquilla<sup>145</sup>, which birds in ancient Greek magic, would be bound to a wooden wheel, which when spun would bring about success in love.

In the Chaldean Oracles, the Ίυγγες appear as ministers between the magician and God, which understanding is very apt considering their invocation to the East<sup>146</sup>.

Mythologically, Iynx is a nymph, daughter of Peitho<sup>147</sup>, who manages to seduce Dias<sup>148</sup> with magick. Hera<sup>149</sup> then, of jealousy, turns her into a bird.

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<sup>141</sup>Greek: Fleshly, carnal. Numerates to 621.

<sup>142</sup>Greek: [I am] guarding or saving. Numerates to 621.

<sup>143</sup>Greek: "O Love!" or "O friendship!". Numerates to 621.

<sup>144</sup>Greek: Breasts. Numerates to 621.

<sup>145</sup>Or by other accounts, to white wagtails.

<sup>146</sup>Which, if projected on the Tree of Life, points across the Abyss.

<sup>147</sup>Greek: Πειθώ, lit. "persuasion". Represents persuasion and seduction. In Rome, her name is Suadela or Suada (thus "to persuade").

<sup>148</sup>Greek: Δίας. The proper name of Zeus (which is actually one of his titles).

<sup>149</sup>Greek: Ἥρα. Pronounced "Ira", which is a likely root word for "ire", through "Dies Irae".

This misfortune of Iynx caused by looking for an erotically inclined partner is the link to sexual magick.

The “Ἰυγγα<sup>150</sup>” is a bird bound with spread wings to a rotating wheel, in the hope that it would bring back faithless lovers<sup>151</sup>.

The wheel would have four spokes, which the bird’s wings and legs would be bound to. Turning the wheel symbolized the turning of affections.

All this carries a heavy implication in the ritual, as Ἰυγγῆ is an aspect of Malka<sup>152</sup>, unduly fallen from grace, with the ritual restoring her to per position as an emissary of Binah<sup>153</sup>.

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<sup>150</sup>Singular of Ἰυγγες. “Spinning wheel”.

<sup>151</sup>Source: <http://www.friends-melt.gr/wp-content/uploads/2015/09/festival-afigisis.pdf>

<sup>152</sup>The “daughter” of Binah, Malkuth. See: Princess of Disks in the *Book of Thoth* for a complete explanation.

<sup>153</sup>Or “set up as a jewel in the throne of Babalon”, in Fr. Κυνοκέφαλος’s words.



## ΙΩ ΠΑΝ – ΤΕΛΕΤΑΡΧΕΣ

ΤΕΛΕΤΑΡΧΕΣ equals 1546. Sadly, nothing significant comes from these numerations, and information on these entities is scarce.

It is supremely important to note that Τελετάρχης<sup>154</sup> literally translates from Greek to “Master of the Ceremony”.

The factors of 1546 are 2 and 773.

2 is an obvious reference to Chokmah, and we don’t go into any depth on it. Sadly, 773 doesn’t yield anything interesting, either.

It is of utmost importance to either fully divine their nature, or find Crowley’s notes on them.

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<sup>154</sup>Greek: master of the ceremony.

ΙΩ ΠΑΝ - ΣΥΝΟΧΕΣ

Συνοχές<sup>155</sup> numerates to 1525.

Συνοχείς<sup>156</sup> numerates to 1535.

1525 factors into  $5 \times 5 \times 61$ . This indicates an identity between the ritual XXV itself and the Great Void of the Negative Veils.

The use of the word implies entities which are supposed to connect with and inform the Babe of the Abyss during their Silence. This is in line with the role of Ἐρος mentioned before.

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<sup>155</sup>Greek. Συνοχή means “cohesion”, “coherence”, “connectivity”. It’s the singular form of Συνοχές.

<sup>156</sup>This is an improper spelling found in far too many places across the web. Please don’t.

## ΙΩ ΠΑΝ - ΔΑΙΜΟΝΕΣ

The numeration of ΔΑΙΜΟΝΕΣ is 380. This number doesn't have much in the way of connections, aside from one. Απολογαίωμα<sup>157</sup>. This indicates that it's an invocation of the spirits of perseverance, being that they stand on the magician's left, and thus are projected onto the Pillar of Severity.

There is also the common, yet wrong spelling of ΔΑΙΜΟΝΟΣ<sup>158</sup>. This connects with the word εγκρατεία<sup>159</sup>, which is also indicative of discipline and toughness.

It is with regret that I admit ignorance of any reliable sources from which I could draw to elucidate further on the Archons.

Perhaps in the future. This is only the first edition, after all.

### 3.7 Final Movement

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

A closing of the ritual. Self-explanatory.

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<sup>157</sup>Greek: "I apologize for myself" or "I defend myself". Numerates to 380.

<sup>158</sup>Greek: [for the] demon. Or [of the] demon. Numerates to 445.

<sup>159</sup>Greek: self-control, self-mastery. Numerates to 445.

The part „end as thou didst begin” means that the opening sign of Silence and exorcism<sup>1</sup> are to be performed again.

## Chapter 4

# Appendix I - The Signs of NOX

### 4.1 Puer, $6^{\circ} = 5^{\square}$



4.2 Vir, 7<sup>○</sup> = 4<sup>□</sup>



4.3 Puella, Babe of the Abyss



#### 4.4 Mulier, Babe of the Abyss



#### 4.5 Mater Triumphans, $8^{\circ} = 3^{\square}$

