

Liber ΠΑΝ

vel

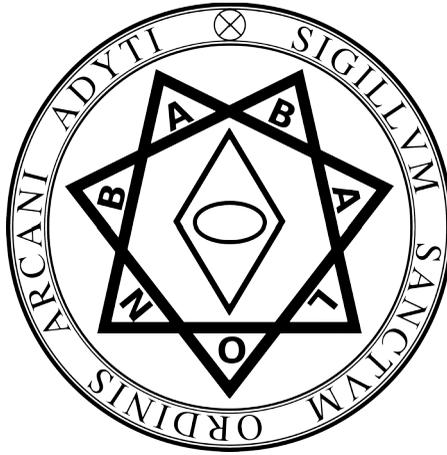
Rubinus Lapis

sub figura

CXXXI

Ritual XXV:

An Analysis



A.:A.: Publication in Class C.

Imprimatur:

N.: 7° = 4^o Præmonstrator

S.a.N. 6° = 5^o Imperator

S. 5° = 6^o Cancellarius

First Edition

Liber XXV: The Star Ruby

(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.

Liber XXV: The Star Ruby

(333 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 ΒΑΒΑΛΟΝ.

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.

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

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.

While reading, please do keep in mind that the vast majority of what I've written in this analysis is, perhaps, little more than conjecture.

It is crucial to note that 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.

I have done my best to make sure this analysis is as complete as possible, however I'm not perfect. If you do find any errors or mistakes, please send a note pointing it out to: surgo@lvxnox.com.

Thank you, and please enjoy.

Love is the law, love under will.

S.a.N.

2°=9° A.:A.:

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 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. It is generally accepted to be a gesture which 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, so 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 *PROFUL ESTE PROFANI*¹, for *ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ* only means as much as „from any evil dæmon”².

Despite the large amount of information to the contrary³ 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 distancing ourselves, setting up a barrier of sort between us and the influence of the “evil genius”.

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.

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

2 In a previous edition of this document, 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.

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

Until you have properly engaged in the Knowledge and Conversation of the Holy Guardian Angel, you are not in a position which would allow you to do that without reaching for outside authority. Of course, this doesn't cover pacts or grimoire work⁴.

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

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.

Let's do some gematria. For everything here, 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.

I do not have a resource for Greek to pull from, so aside from what little I was able to scrounge up, you will find me cross-pollinating between the Hebrew and Greek numerations.

ΣΟΙ

ΣΟΙ numerates to 280.

This is the number of Sandalphon, who is the archangel of Malkuth in Assiah. This immediate identification between Malkuth and Chokmah⁵ 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

5 See column CXVIII in Liber 777.

Samekh⁶. 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 Hand⁷, 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 and expounded on further in this analysis.

There is significantly more to be written about this formula, however for all immediate purposes, this is good enough.

Ω ΦΑΛΛΕ

Ω ΦΑΛΛΕ⁸ numerates to 1366.

This is a significantly more complex number, which can be broken down on many levels.

1366 is the sum of the numerations of the words ΚΤΕΙΣ⁹ and ΦΑΛΛΟΣ¹⁰. A common interpretation of this is reliant on two facts. First, ΦΑΛΛΟΣ numerates to 831, which is the same numeration of ΠΥΡΑΜΙΣ¹¹. This is a symbol of the Will. Put together with its receptive counterpart in this

-
- 6 It is my strong 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.
 - 7 This is my personal interpretation. An alternative understanding might be “The Will, The Phallus [as the creative power], and Descent Into Matter”. Either interpretation is valid. In writing this, I am largely relying on my intuitive understanding.
 - 8 Greek: “O Phallus”. Numerates to 1366.
 - 9 Greek: vagina, yoni. Numerates to 535.
 - 10 Greek: phallus, lingam. Numerates to 831.
 - 11 Greek: pyramid. Numerates to 831.

formula, the Vesica Piscis¹², which is related to Love¹³. This might be treated as a direct reference to the Holy Hexagram¹⁴, and is a topic which would require further exploration.

Let's look at the issue from a more gematric point of view. It's obvious that the yoni and lingam relate to Water and Fire. This creates the downwards and upwards pointing triangles. Or currents, as some might say. This results in a hexagram, which is a symbol of Tiphareth.

We're touching the member, we're working with the Muladhara chakra, which corresponds to Yesod¹⁵, the Foundation of our Work.

It might be a stretch to say that we are setting up Tiphareth as the foundation, the base from which the whole ritual is worked. But it remains a valid perspective if we consider the idea of "redeeming" the Tree of Life.

This point is supported by the numeration of the words ΜΑΚΡΟΚΟΣΜΟΣ¹⁶ and ΚΥΡΙΕ¹⁷, both of which imply the hexagram¹⁸.

Interesting, though perhaps irrelevant, is the word ΚΥΝΟΚΕΦΑΛΟΣ¹⁹ This relates to both the Ape of Thoth, Set, and Anubis. There is a significant amount that could be

12 Attribution via ΚΤΕΙΣ, the Vesica Piscis being a well-established symbol for the feminine in all its forms.

13 The nurturing, receptive and understanding nature of Nuit, and in some instances, Babalon.

14 See Liber 333 vel The Book of Lies, cap. 69.

15 See Liber 777 column CXVIII.

16 Greek: macrocosm. Numerates to 831.

17 Greek: "O Lord". Numerates to 535.

18 The hexagram through its Golden Dawn usage for planetary magic, while "O Lord" as a call towards one's Holy Guardian Angel, residing in Tiphareth whose figure is the hexagram via the path of Resh. See Liber 777 column XLIX.

19 Greek: Cynocephalus, dog-headed. Numerates to 1366.

written about these connections, however time's pressing on, and they would be less than useful to the vast majority of magicians²⁰.

ΙΣΧΥΡΟΣ

ΙΣΧΥΡΟΣ²¹ numerates to 1580.

Ο ΙΧΩΡ²² has the same numeration, and implies divine nature²³. 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 attributed²⁴.

This sum divided by 2, we numerate 790. A phrase of this numeration is Ο ΛΥΚΟΣ²⁵. 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 ΠΙΟΡΝΕΙΑ²⁶. Verily a Martial act. Blood, sex, and conquest is the nature of this word.

20 The mystery relates to the Names in Balance counteracting the obvious meanings of the ritual. Should you be curious about these, consider the relationship between Mars and Saturn, and the relationship between Set and Horus, and the ways in which they manifest in Libri XXXVI & LXVI, and the formula ALIM.

21 Greek: [he is] strong. Numerates to 1580.

22 Greek: "O Ichor". Not grammatically correct, included largely for the sake of completion, and because Crowley's Greek was often finicky at best. Numerates to 1580.

23 Via Homeric myth, see Iliad V. 339-342.

24 See Liber 777, column XXI.

25 Greek: "the wolf". Numerates to 790.

26 Greek: prostitution. Numerates to 316.

EΥΧΑΡΙΣΤΟΣ

EΥΧΑΡΙΣΤΟΣ²⁷ numerates to 1886.

This is a more difficult number, given the lack of any readily available resources which would allow me to find direct gematric connections to this word.

The most obvious interpretation is that we're projecting grace and gratitude onto the sphere of Chesed as we touch the left shoulder²⁸, 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 bull²⁹, 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, which is a reference to God himself. Another word that appears is Gaval, "God's Majesty".

41 breaks down into Maim-Aleph, which indicates the union of Air and Water³⁰. By the Tarot attributions, it's indicative of the nature of the Fool eventually giving in to

27 Greek: thankful, gracious. Numerates to 1886.

28 See Liber 777 column XXI.

29 "Maim" translates to "Water" in English, while Vav is the letter attributed to Trump V, the Hierophant, which is attributed to the zodiac sign of Taurus.

30 See Liber 777 column LV.

God's Grace, allowing himself to be guided, forfeiting attachment to even his own identity³¹.

IAΩ

IAΩ³² numerates to 811.

The numeration equals that of the words ΜΑΣΤΟΣ³³, which connects to the chest area, and therefore the Anahata chakra³⁴. 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 ΑΣΤΕΡΕΣ³⁵. This strongly connects with the idea of Hadit and Nuit, the Stars in the Night Sky. The idea being that of recognizing other's divinity and individual orbits, and thereby asserting one's own.

Another issue is 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 Anahata chakra. This suggests that Da'ath is inherently solar – the second nature of the Sun³⁶.

31 There are deeper meanings to be named, yet it is preferable for the aspirant to come to their own conclusions through individual study and practice.

32 The god of the Gnostics. Entire books could be 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.

33 Greek: breast. Numerates to 811.

34 See Liber 777 column CXVIII.

35 Greek: stars. Finicky spelling. Numerates to 811.

36 This is conjecture based on the idea of "Redeeming the Tree of Life" after the fall. There are technical reasons for why that might be the case, however it's only marginally relevant to anyone whatsoever.

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.

Invocation of the God-names

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 circle³⁷.

Continuing, we imagine an aright Pentagram³⁸ in our forehead. The word *in* is very important here. In Hindu traditions it's well-understood that the Ajna chakra doesn't

37 It is my personal conjecture that the reason for this is because of the increasingly cyclical nature of the Resh-Ruby-Reguli series of rituals. Resh would be the cycles of the Sun, Ruby the cycles of the Temple, the NOX signs the cycles of Time, and Reguli the cycle of Awareness itself.

38 I.e. one point up. There are also traditions in Motta-derived lineages where the Pentagram is supposed to be Ruby Red. I have been unable to find any source or citation for the introduction of such changes to the ritual. However, here's my best attempt at defending that change. 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.

reside on the surface of our head, but rather, just under our skull³⁹.

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 them⁴⁰.



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

39 Anecdotally, there supposedly 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.

40 Conjecture: the Sign of the Enterer flings forth a spear of awareness, hooking and linking the magician with the desired object. Conversely, the Sign of Silence draws in the magician’s sensorium, seemingly enclosing them in an impenetrable egg of quiet.

NOX Sign	Puer	Vir	Puella	Mulier
Zodiac	Leo	Taurus	Scorpio	Cancer
Hebrew	Teth	Vav	Daleth	Cheth
Tarot	Lust	Hierophant	Empress	Chariot
Element	Fire	Earth	Air	Water
God form	Hadit	Θηρίον	Nuit	Babalon
Vocalization	Roar	Bellow	Say	Whisper

I have counter-changed the way of vocalizing between roaring and bellowing because I consider it to be a blind or omission Crowley might have made during writing.

In practice, it does seem to be slightly changing the way the ritual acts. This is based largely on the fact that a Lion can't bellow, as a Bull can't really roar.

Now, it's my theory that the magician has established themselves as Solar at this point, standing within the sphere of Tiphareth.

Please note most of what follows is conjecture that is largely cherry-picking from various models of the Tree of Life, and draws extensively on my own personal experience. None of what follows (aside from the Gematria) is to be construed as official instructions, but at best as “suggestive writing”.

If we were to consider the “Tree Redemption” theory, it would be rather easy to show that these God-names are setting up the paths around Da'ath.

What is implied here, is that we are operating from in between them. The function of the Sign of the Enterer might be 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.

In this way, we'd end up with a version of the Tree before the Fall. The magician would then be in the midst of the paths of Vav, Daleth, Cheth and Teth, standing in Tiphareth.

Getting back to the ritual itself. First, we move up East.

East - ΘΗΠΙΟΝ

Θηπίον⁴¹ numerates to 247.

Coincidentally, the same numeration is shared by ΑΔΑΜΑΣ⁴². The “indomitable beast”. Θηπίον is related to the path of Vav⁴³, 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 mate⁴⁴.

41 Greek: beast. Numerates to 247.

42 Greek: indomitable. Numerates to 247. Etymologically the root word for adamant.

43 Zodiac: Taurus, Tarot: Hierophant.

44 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 being attributed to the Lovers, and Chokmah being attributed to the Lingam. See Liber 777 column XXII.

The question whether one should roar or bellow is not one I'll address here, although it's worth noting that Crowley might have intentionally changed the attributions in order to "protect" young Thelemites from potentially hurling themselves into the Abyss.

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-Tau?

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

Yod-Tau yields 409, resulting in 465.

Considering the attribution difference between Teth and Tau⁴⁵, and the first movement of the ritual⁴⁶, I believe the proper attribution is Yod-Tau, as Tau is attributed to Saturn, which in turn is attributed to Binah. Both where Nuit resides, and the City of Pyramids.

465 yields Tau, Samekh, and He⁴⁷. This traces a straight path from Malkuth to Yesod, from Yesod to Tiphareth, and from Tiphareth to Chokmah⁴⁸.

45 Teth being attributed to Leo, while Tau is attributed to Saturn. You can see the attributions in Liber 777, column CLXXVII.

46 That being saying ΣOI while touching one's forehead.

47 See Liber 777 column CLXXVI.

48 Some say there might be a way to shortcut one's way to Wisdom by contemplating the nature of NUIT in sufficient depth.

Saying „NUIT” implies Air, and the sign of Aquarius. This indicates the path of He⁴⁹. This indicates a link to Chokmah⁵⁰, but only as a secondary function.

Given the attributions to the NOX signs, we are actually grasping on the path of Daleth⁵¹, 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.

West - BABALON

The numeration of Babalon is 156. A whisper implies a secretive, perhaps even intimate communication, which is intensely appropriate considering the attributions of Scorpio and the Sign of Mulier⁵².

The numeration of 156 breaks down into Qoph, Nun, and Vav⁵³. 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

49 By virtue of the Star Atu.

50 In this context, the Sphere of the Zodiac, see Liber 777 col. VI & VII.

51 Puella being the sign of the young Empress. Also consider Atu XVIII inverted and overlaid on top of Atu III for an indication as to the nature of the process.

52 See Liber XXXVI & *Ararita: Elaborations on the Star Sapphire by a traveller in darkness*

53 See Liber 777 column CLXXVI.

initiating and upholding the authority of the magician by means of subversion⁵⁴.

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 ritual⁵⁵.

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

54 Notice 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.

55 These being exceedingly Solar and energetic, unlike the Saturnian powers of Binah.

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, Teth⁵⁶. And amusing as it might be⁵⁷, it indicates that Hadit, by nature, is very individual, and requires proper nurture to take his place in the body of Nuit⁵⁸.

Liber 333 Version

Roar ΧΑΟΣ,
Scream BABALON,
Say ΕΡΟΣ,
Bellow ΨΥΧΗ.

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:

56 See Liber 777 column CLXXVI.

57 There's a pun there, see if you can find it.

58 Hadit appears to be the particle of Light, which, when moved in the proper way, becomes PAN. Keys XI and XV will elucidate on this issue.

ABA			333		
God-name	Vocal.	Elem.	God-name	Vocal.	Elem.
ΘHPION	Roar	Fire	XAOΣ	Roar	Fire
NUIT	Say	Air	BABALON	Scream	Water
BABALON	Whisper	Water	EPOΣ	Say	Air
HADIT	Bellow	Earth	ΨYXH	Bellow	Earth

In this, the Book of Lies version, the elemental attributions are correct, so no change is necessary.

East - ΧΑΟΣ

The numeration of ΧΑΟΣ⁵⁹ 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 ἀγνίζω⁶⁰, which seems very appropriate considering the Star Ruby is a ritual of purifying, violent flame.

If we were to take Chaos as rendered in Biroco's KAOS 14⁶¹, the name broken down as KAOS, Kaph-Ayin-Vav-Samekh numerates to 156, which is identical to the numeration of BABALON. This is particularly significant, however I don't believe I could do a better job of explaining the intricacies of the topic. For that, please refer to KAOS 14.

In either case, the gematria of 871 is rather finicky. I wasn't able to find any direct correspondences... but! There is another identity found in the factors of the name.

We find that $871 = 13 \times 67$. The number 13 is particularly important, as it is the numeration of βία⁶² and ζή⁶³. The number 67 stands in for BINH via Hebrew, thus indicating another identity with BABALON⁶⁴.

59 Greek: Chaos. Numerates to 871.

60 Greek: "I purify", with the implication of "returning to innocence". Numerates to 871.

61 Available here: <https://www.biroco.com/kaos/kaos.pdf>

62 Greek: violence. Numerates to 13.

63 Greek: exclamation "Live!". Numerates to 13.

64 Being that Babalon is the World Harlot, the Holy Grail, and attributed to Binah.

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

North – BABALON

The numeration of Babalon is 156⁶⁵. I will forgo the elaborate gematric analysis that She's owed, and instead focus on the functional aspects. For a very complete analysis, please refer to KAOS 14⁶⁶.

156 divided by two yields 78. 78 is the Greek numeration of Λάμβδα⁶⁷. This along with the attribution to Cheth, gives us an indication of the nature of Understanding⁶⁸.

*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 woman⁶⁹. Where the four poles supporting

65 Beth-Aleph-Beth-Aleph-Lamed-Ayin-Nun.

66 Available here: <https://www.biroco.com/kaos/kaos.pdf>

67 The full spelling of Λ, the letter being equivalent to the Hebrew Lamed, and thus attributed to Atu VIII, which is "Adjustment", and "The Scales of Existence".

68 I.e. Binah, the City of Pyramids, the House of Babalon.

69 Shift from Water to Air.

the „roof” of the Chariot are orange⁷⁰, we see that there are four rather sharp, dark green shapes connecting opposing spheres of blue and green⁷¹.

Notice also the fact that you are „screaming”. This is because of the counter-change of the cherubic beasts with regards to the zodiac, placing the Eagle with Scorpio.

The Eagle is an airborne animal, which reinforces and confirms the change in elements.

West - ΕΡΟΣ

ΕΡΟΣ⁷² numerates to 1105.

There’s only a little bit of gematria here. I haven’t been able to find direct correspondences, so we’ll be relying on factors, of which there are two combinations.

221×5 and 65×17 .

This, in a non-intuitive way, connects with the path of Daleth. If we look at Atu 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.

70 Indicating the Pillar of Severity by the color attribution of Hod in the Queen Scale, and of Geburah in the King scale.

71 Indicating the Pillar of Mercy by the color attributions of Netzach and Chesed in the Queen scale.

72 Eros is the Greek god of attraction, equivalent to the Roman Cupid. Numerates to 1105.

The gematria isn't all that complex.

5 is the numeration of ΑΔ⁷³

17 is the Hebrew numeration of Zhh⁷⁴ and Iz⁷⁵, 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 libido⁷⁶.

65 yields EIMI⁷⁷, 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 Ζήν⁷⁸.

221 seems to be the most interesting, as it directly corresponds to ΣΙΓΗ⁷⁹. This, together with the aforementioned identities, indicates that Έπος/ Hadit resides within the Abyss, and might just be performing the role of Charon for the Exempt Adept, until He and the Adept join the dwellers of the City of Pyramids.

73 ΑΔ. Possible Greek spelling of Had. Numerates to 5.

74 Hebrew: "To shine". Numerates to 17.

75 Hebrew: "To be about to bound or spring".

76 As the inactive form of ΙΑΝ.

77 Greek: "I am". Numerates to 65.

78 Greek: a name of Zeus. Attributes to Chokmah, see Liber 777 col. XXXIV. Conjecture: Eros might be the "messenger of the Abyss", considering that his Authority derives from Babalon. See Atu VI, and "*Love is the law, love under will.*"

79 Greek: silence. Numerates to 221.

South – ΨΥΧΗ

Ψυχή⁸⁰ numerates to 1708.

I have not been able to find any direct correspondences, but we'll do factors.

This yields $2^2 \times 7 \times 61$. All quite significant numbers.

2^2 yields ABA⁸¹.

7 yields Zain⁸², Additionally we get Av⁸³ and Dba⁸⁴. On the more negative side, we get Abd⁸⁵ and a number of similar connections.

61 is more complex. The primary correspondence is Ain⁸⁶, which points at the negative veils⁸⁷ from which the Tree of Life is projected. Another is Abichil⁸⁸, indicating that the Daughter⁸⁹ derives her authority from ABA. This is appropriate given that the south quarter points at the pillar of Severity⁹⁰.

80 Greek: soul, the breath of life. For the mythological romance between Eros and Psyche, see *Metamorphoses*.

81 Hebrew: father. Title of Chokmah. See notes to Col. II in Liber 777. Numerates to 4.

82 Hebrew: sword. Path connecting Tiphareth and Binah, attributed to Atu VI, the Lovers. Numerates to 7.

83 Hebrew: will, desire. Numerates to 7.

84 Hebrew: to flow, affluence, fullness. Numerates to 7.

85 Hebrew: to be severed, forsaken, to loose oneself, to perish, be undone, to dissipate, destroy, bring to ruin, to rob. Numerates to 7.

86 Hebrew: not. Numerates to 61.

87 Ain, Ain Soph, and Ain Soph Aur.

88 Hebrew: Aleph-Beth-Yod-Cheth-Yod-Lamed, "Father is Strength".

89 See Princess of Disks; Psyche.

90 Which is crowned by Chokmah, whose title is ABA. See note 81.

The name is bellowed, which indicates the sign of Taurus. This creates an immediate connection with the qualities of the Egyptian Goddess Hathor⁹¹

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 lowest⁹² 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).

The Night of IIAN

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

I regret to say, however I have not yet found a satisfactory order for the NOX signs. There are several which can be named, however they all have issues of some sort. What is presented here is an old, outdated perspective that I had, that I believe might still have some value to it.

91 Attributed to the path of Daleth, linking Binah with Chokmah, Atu III. The path is attributed to Venus. Hathor is responsible for joy, music, feminine love and motherhood.

92 Manifest in Malkuth most fully *as* Malka.

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

ΠΑΝ⁹³ 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 ΜΑΧΛΟΣ⁹⁴, which is lustfulness.

810, being ΙΩ⁹⁵, shares its numeration with ΦΙΛΟΣ⁹⁶ and ΚΥΠΡΙΣ⁹⁷. These already establish the erotic, lustful nature of the Pæan fairly well.

ΠΑΝ numerates to 131. The same number is shared by ΓΟΝΗ⁹⁸, ΘΑΟΜΑΙ⁹⁹ and ΠΕΛΕΙΑ¹⁰⁰

This formula is of prime importance when considering the dove descending from the supernals¹⁰¹, across the Abyss, into Malkuth, which is the Cup of Binah. This is well illustrated on the Lamén of the Ordo Templi Orientis¹⁰², here reproduced.

93 Green: Pan. God of nature, music, companion of nymphs.

94 Greek: Lustfulness. Numerates to 941.

95 Greek: IO, a cry of joy. Numerates to 810.

96 Greek: friend, beloved. Numerates to 810.

97 Greek: Cypris, a name of Aphrodite. Numerates to 810.

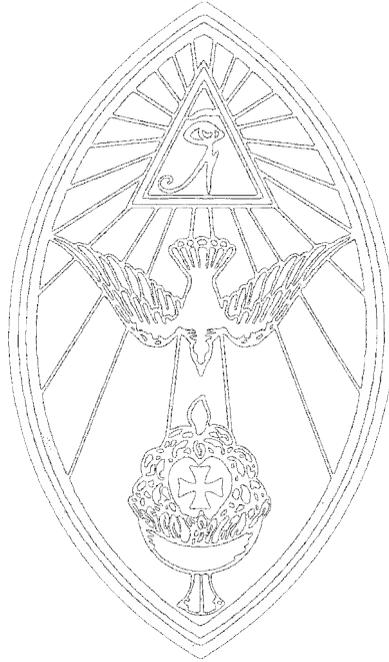
98 Greek: offspring, womb, seed. Numerates to 131.

99 Greek: to suckle. Numerates to 131.

100 Greek: dove. Numerates to 131.

101 Kether, Chokmah, and Binah on the Tree of Life.

102 Credit for this connection goes to Κυνοκέφαλος.



Now, in a less strict context, we can approach IO as a simple formula. If we break it down to Yod¹⁰³ and Ayin¹⁰⁴

Thus, we get a rather crude formula of, appropriately, Chaos magic.

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-Osiris¹⁰⁵.

103 Hebrew: hand.

104 Hebrew: eye. See Atu XV

105 See the *Lesser Ritual of the Hexagram* in Liber O vel Manus et Sagittae.

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. 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.

Now, if we take IAN, we are first experiencing utter destruction and destabilization¹⁰⁶, followed by our own birth¹⁰⁷, and the rising of the serpent¹⁰⁸.

At this stage, it is only symbolic – the real work of this part is done with Liber Reguli.

Do note, 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 should be simple, however great difficulty befalls those who attempt to find their proper sequence.

Their Order in the Star Sapphire is: Puer, Vir, Puella, Mulier. They are said to set up the framework for the Crossing of the Abyss.

106 See Atu XVI.

107 See Atu 0.

108 See Atu XIII, and the implications of the God-forms invoked thereby.

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

ABA	Θηρίον	Nuit	Babalon	Hadit
333	Χάος	Babalon	Έρος	Ψυχή
NOX signs	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 of manifestation and of coming-of-age, with it's 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:

God-forms	Θηρίον	Nuit	Babalon	Hadit
333	Χάος	Babalon	Έρος	Ψυχή
NOX signs	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 the Serpent, and plays nicely with Liber Reguli, which is the ritual completing the Resh-Ruby-Reguli sequence.

Since then, however, it has been made communicated to me¹⁰⁹ that the proper order is this:

God-forms	Θηρίον	Nuit	Babalon	Hadit
333	Χάος	Babalon	Έρος	Ψυχή
NOX signs	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. After which they become exalted as the magician links up to Binah across the chasm.

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.

109 In Enochian visions. Treat this as my “personal unverified gnosis”, because that’s what it is for all intents and purposes.

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 PAN¹¹⁰.



110 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 Σαρκικός¹¹¹, Ρύομαι¹¹², Ο Φιλία¹¹³ as well as Μαστοί¹¹⁴. All this indicates a very erotic approach. Which is appropriate, given that Ίυγγες refer to the Iunx torquilla¹¹⁵, 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 East¹¹⁶.

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 Τελετάρχη¹¹⁷ literally translates from Greek to “Master of the Ceremony”.

The factors of 1546 are 2 and 773.

111 Greek: Fleshly, carnal. Numerates to 621.

112 Greek: [I am] guarding or saving. Numerates to 621.

113 Greek: “O Love!” or “O friendship!”. Numerates to 621.

114 Greek: Breasts. Numerates to 621.

115 Or by other accounts, to white wagtails.

116 Which, if projected on the Tree of Life, points across the Abyss.

117 Greek: master of the ceremony.

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.

ΙΩ ΠΑΝ - ΣΥΝΟΧΕΣ

Συνοχές¹¹⁸ numerates to 1525.

Συνοχείς¹¹⁹ 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 Έρος mentioned before.

ΙΩ ΠΑΝ - ΔΑΙΜΟΝΕΣ

The numeration of ΔΑΙΜΟΝΕΣ is 380. This number doesn't have much in the way of connections, aside from one. Απολογάιομαι¹²⁰. 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.

118 Greek. Συνοχή means "cohesion", "coherence", "connectivity".

119 This is an improper spelling found in far too many places across the web. Please don't.

120 Greek: "I apologize for myself" or "I defend myself". Numerates to 380.

There is also the common, yet wrong spelling of ΔΑΙΜΟΝΟΣ¹²¹. This connects with the word εγκρατεία¹²², 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.

Final Movement

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

A closing of the ritual. Self-explanatory.

The part „end as thou didst begin” means that the opening sign of Silence and exorcism¹²³ are to be performed again.

121 Greek: [for the] demon. Or [of the] demon. Numerates to 445.

122 Greek: self-control, self-mastery. Numerates to 445.

123 Απο παντός κακοδαίμονος.

Appendix I – The Signs of NOX

				
Puer	Vir	Puella	Mulier	M.T.