

STAR RUBY RITUAL



LIBER XXV

THE STAR RUBY

Composed by Aleister Crowley for the Order A.:A.:

Unofficial notes and comments in brackets by Sabazius.¹

[I.]

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 **APO PANTOS KAKODAIMONOS** ["Away, every evil spirit"].

[II. The Cross Qabalistic]

With the same forefinger touch thy forehead, and say **SOI** ["Thine"], thy member, and say **Ô PhALLE** ["O Phallus"],² thy right shoulder, and say **ISChUROS** ["the mighty"], thy left shoulder, and say **EUCHARISTOS** ["the beneficent"]; then clasp thine hands, locking the fingers, and cry **IAÔ**.³

[III.]

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 **ThÊRION**. 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**.⁴

[IV.]

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words **IÔ PAN**, with the signs of N.O.X.⁵

[V.]

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

PRO MOU YUNGES ["Before me the lynges,"] ⁶

OPISÔ MOU TELETARCHAI ["Behind me the Teletarches,"] ⁶

EPI DEXIA SUNOCHEIS ["on my right hand the Synoches,"] ⁶

EPARISTERA DAIMONES ["on my left hand the Daemones,"] ⁶

PHLEGEI GAR PERI MOU HO ASTÊR TÔN PENTE ["for about me flames the Star of Five,"]

KAI EN TÊI STÊLÊI HO ASTÊR TÔN HEX HESTÊKE. ["and in the Pillar stands the Star of Six."]

[VI.]

Repeat the Cross Qabalistic, as above [II], and end as thou didst begin [i.e., as in I].

The above copy of the Star Ruby Ritual link:http://hermetic.com/sabazius/starruby_rit.htm



The first version of the Star Ruby was published in 1913, as the 25th chapter of "The Book of Lies" (BoL) by Aleister Crowley. Later, there was another slightly altered version of the ritual published in the Appendix VI of Crowley's "Book 4, Part III: Magick in Theory and Practice" (MTP). The ritual is also the Liber XXV in A.'.A.'.s class D-publications (official ritual and instructions) and Liber XXV of OTO.

Star Ruby has been left in the shadow of the more widely known LBRP (Lesser Banishing Ritual of the Pentagram), even with Crowley pointing out in MTP's chapter dealing with

banishings and purifications: "'The Banishing Ritual of the Pentagram' (as now rewritten, Liber 333, Cap. XXV) is the best to use" (p.104, Liber 333 is the aforementioned BoL). Some Pagans choose to rather use Star Ruby with its more Pagan symbolism than the clearly qabalistic LBRP with its archangels. Some Thelemites even consider Star Ruby as a joke played by Crowley on his students, which would explain why the ritual is less used. Another reason might be the less common - for a Ceremonial Magickian - choice of language and culture (Greek), which makes the symbolism of the ritual less easy to understand. Crowley didn't explain the ritual much either, basically only comments on numerological values and the commentary in BoL: "25 is the square of 5, and the Pentagram has the red color of Geburah. The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram. It would be improper to comment further upon an official ritual of the A.'.A.'."

Analyzing beyond the traditional Thelemite sources combined with qabalistic analysis on numbers has pointed out that Star Ruby isn't just LBRP gone Greek, written as a jest with the archangels of Qabala replaced with Greek "archangels", but a carefully constructed banishing ritual with thought-out symbolism.

The Ritual

The structure of Star Ruby is familiar for those who know LBRP. It begins with a qabalistic cross, there are pentagrams placed in each of the quarters, the pentagrams are charged with divine names, there's a part corresponding with LBRP's "Sign of Silence", followed by an invocation. The ritual ends as it began, with a qabalistic cross.

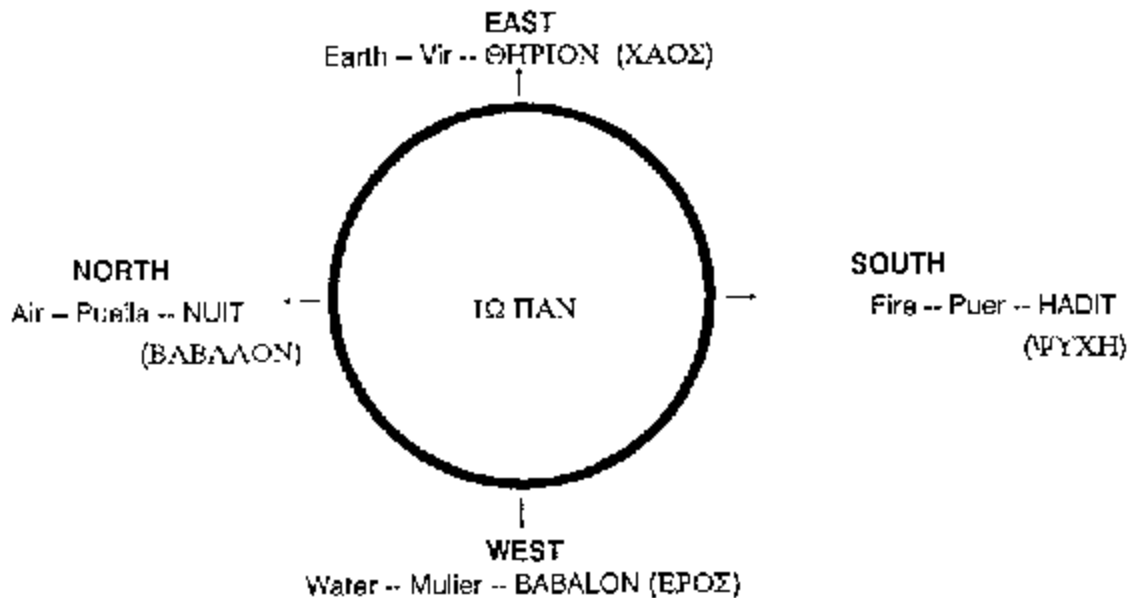
Here are both versions of the ritual, provided with "pronouncing instructions" and translation.

A small guide to read the text:

BoL-version / MTP-version in Latin alphabet

pronunciation

translation



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

ΑΡΟ ΡΑΝΤΟΣ ΚΑΚΟΔΙΑΜΟΝΟΣ

apo pantos kakodaimonos

Completely away (from here), Evil Spirits

With the same forefinger touch thy forehead, and say

Σ-Ο-Ι

SOI

Unto thee
thy member, and say

ΩΦΑΛΛΕ

O phalle

O phallus
thy right shoulder, and say

ΙΣΧΥΡΟΣ

ischuros

strength

thy left shoulder, and say

ΕΥΧΑΡΙΣΤΟΣ

eukaristos

"honor" (blessing)

then clasp thine hands, locking the fingers, and cry

ΙΑΩ

IAO

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 / ΤΕΡΙΟΝ

khaos / therion

Retire thine hand in the sign of Hoor pa kraat.

Go round to the North and repeat; but scream

ΒΑ-Β-ΑΛ-Ο-Ν / ΝΟΥΤ

eros / babalon

Go round to the South and repeat; but bellow

ΨΥΧΕ / ΗΑΔΙΤ

Completing the circle widdershins, retire to the center, and raise thy voice in the Paian, with these words

ΙΟ ΠΑΝ

(io pan) with the signs of N.O.X.

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

ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ

ΟΠΙΣΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ

ΕΠΙ ΔΕΞΙΑ ΣΥΝΟΧΕΣ

ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΕΣ / ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΟΣ

ΦΛΕΓΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΕΡ ΤΩΝ ΠΕΝΤΕ

ΚΑΙ ΕΝ ΤΕΙ ΣΤΕΛΕΙ Ο ΑΣΤΕΡ ΤΩΝ ΕΞ ΕΣΤΕΚΕ.

Pro mou junges

Opiso mou teletarchai

Epi deksia synocheis

Eparistera daimones / Eparistera daimonos

Flegei gar peri mou o aster ton pente

Kai en th stele o aster ton hex esthke

Before me Junges

Behind me Teletarchai

On my right hand Synoches

On my left Daimones / Daimonos

About me flames the pentagram

And in the column stands the six-rayed star.

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

What Are You Saying and Doing?

The rituals begins with a command, determining the purpose of the ritual - banishing. In this context "All evil spirits" mean much more than just the common conception of "evil spirits". It is used to banish away all spirits that could be harmful or restricting to the True Will of the person doing the ritual. Forcing the air out of the lungs symbolizes blowing these evil spirits away. "Kakodaimon" also refers to "evil genius", the dark side of the Holy Guardian Angel of the Thelemite world view.

The Cross Qabalistic

The first part of Star Ruby (SOI - IAO) forms the qabalistic cross, with the basic form being the same as in LBRP and having the same purpose.

In the second part of the cross one touches one's genitals, saying "o phalle". The "o" in front of the word phallus makes this a short celebration of that part of our bodies. Women don't say any other phrases here, as in this context phallus doesn't refer to manhood only, but sexual vitality - the "immortal essence" of both men and women. The only real explanation of Star Ruby given by Crowley advises one to search the meaning of this word by using numerology.

The Divine Names of the Quarters

As in LBRP, the next part consists of drawing the pentagrams and visualizing them in each of the quarters. The Sign of Horus mentioned is the same as the "Sign of the Enterer" of LBRP, the sign of Hoor-paar-Kraat in turn is "Sign of Silence".

East - KHAOS / TERION

Khaos - Chaos refers to "the state of nature in the universe before order was born", symbolizing the infinite unorganized dimensions of existence. Furthermore, Khaos is one of the primitive Greek pre-Olympian deities, the personification of space. Here, Khaos represents the element of earth.

Therion - "Beast", wild and animalistic, masculine essence. Element: earth.

North - BABALON / NUIT

Babalon - The mother of mysteries, the great harlot... The "counter-couple" of Khaos as the primordial and primitive male/female polarity. Here, Babalon represents the element of air.

Nuit - The eternally expanding, representing the archetypical mother. Element: air.

West - EROS / BABALON

Eros - The Greek god of love, sometimes referred to as the child of Khaos, represents the earthly aspects of love. Represents the element of water.

Babalon - The significances are the same as those given for Babalon above - the archetype of femininity, counterbalancing Therion. Element: water.

South - PSYCHE / HADIT

Psyche - The one complementing Eros, spirit and life - soul as the counterbalance to body. Represents the element of fire.

Hadit - The counterbalance and complement of Nuit, eternally contracting. Element: fire.

Paian

The midmost part of the ritual is Paian, celebration of Pan. Another name for this part is "NOX of PAN", that is "Night of Pan" (nox = night). In Paian, there are five signs of N.O.X and while giving each sign one says "IO PAN".

(N) Puer (Boy):

Standing with feet together and head erect. Let right hand (the thumb between the index and middle fingers) be raised, the forearm vertical at a right angle with the upper arm, which is horizontally extended in the line joining the shoulders. Let the left hand, the thumb extended forwards and the fingers clenched, rest at the junction of the things (Attitude of the Gods Mentu, Khem, etc.).

(O) Vir (Man):

The feet being together: The hands, with clenched fingers and thumbs thrust out forwards, are held to the temples; the head is then bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.).

Puella (Girl):

Standing with the feet together, head bowed, left hand shielding the area of the groin, and right hand shielding the breast (Attitude of the Venus de Medici).

(X) Mullier (Wife):

The feet are wide apart, the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the microcosm of Vitruvius).

Mater Triumphans (Set Triumphant, Isis Rejoicing):

The feet are together, the left arm is curved as if supporting a child; the thumb and index finger of the right hand pinch the nipple of the left breast as if offering it to that child.

Invocation

The fourth part of the ritual is an invocation. The word translated as "column" means stele as in "Stele of Revealing". A stele is made of stone often in a shape of a pillar or a post. They were used as a monument or a declaration of a covenant. The differing spellings of the two versions, "daimonos" and "daimones" are not the result of a misspelling. Instead, they are two different words with slightly differing meanings. Both fit the ritual in their own ways.

As was mentioned above, the names Junges, Teletarchai, Synoches and Daimonos / Daimones have been considered to be just Hellenized names of the archangels. This isn't the case. They aren't names made up by Crowley either. They originate from the late Neo-Platonic Pythagorean school's Chaldean Oracles, dating back to approximately second century current era.

The names aren't those of any singular "beings", but refer more to "classes" of semi-divine "beings". When reading the Chaldean Oracles, one should consciously try to distance oneself from the usual meanings of many words used. For example "intelligible" and "intellectual" don't refer to the intelligence and understanding of our common usage of the words. These words are used to mean the highest accomplishments of consciousness beyond the abyss. "Father" shouldn't be understood to mean the Judeo-Christian Demiurgos. It is a gendered - unfortunately so, one could say - term referring to "the All, the Undifferentiated".

Junges

In the east, the target of the invocation is Junges (alternative spellings: lugges, luggec, lunges, lynges). Aeschylus used this word to metaphorically refer to "spell, charm, passionate yearning". The word comes from the Greek word IUGMOS denoting a shrieking sound and it was used, due to the voice of the bird, of the wryneck. The wryneck is connected to the symbolism of the wheel, as it is said that ancient Greek Witches tied wrynecks to wheels in order for the bird to collect `souls' while turning the wheel.

Junges is said to be (paraphrased) "the giver of life-carrying fire. it fills the life-giving bosom of Hekate and plants the enlivening power of Fire, ended with mighty power, into Sunoches."

According to Pletho, Junges are "the Intellectual Species which are conceived by the Father; they themselves also being conceptive, and exciting Conceptions or notions, by unspeakable or unutterable Counsels is as much as unmoved, for speaking consists in Motions";

The possible meanings are connected to a higher class of beings above the void; love spell; witchcraft or lust; or void or bottomless depth itself.

Teletarchai

In the west, the target is Teletarchai (alt. spellings: Teletarxai, Teletarkai, Teletarch`). As the one performing the ritual is standing towards the east, the Teletarchai in the west symbolize what he has left behind, that what's behind his back. The word Teletarchai is thought to mean

"those responsible for initiations", being connected not only to the initiation itself, but also the result of an initiation. Teletarchai represent the result of Junges fertilizing Synoches. Placed behind the Mage, the symbolic value is that of stepping on the initiatory path.

Synoches

In the invocation, Synoches (Sunoces, Synoxec) are in the south. The word doesn't seem to come directly from any known Greek word, but it has been deduced that it derives from a word meaning binding / holding together, referring to the notion of eternity. Where Junges is a conjuration, Synoches is a binding, with love (see Love under Will), connecting and strong. Junges, Synoches and Teletachai are part of the Second Mind, "Empyrean world", in the system of the Chaldean Oracles. They are intellectual and intelligible, forming the "Intellectual Triad", the Supernals.

Daimones / Daimonos

"Daimon" refers to god and goddess. Even though it is the basis for our term "demon", this more malevolent meaning dates back only to the times of the creation of the New Testament. Daimonos, used in the later version of Star Ruby, is the plural of Daimon and refers to spirits or "beings of the spirit world".

In the system of the Chaldean Oracles, Daimonos are below the demigods. When compared to the previous three groups of beings, Daimonos represent a much more "earthly" concept. "The direction of the greatest darkness", north, belongs to them.

Daimones seems at first to refer to the same beings, but the meaning of the word is a different one. Hesiod used this word to refer to ""the souls of men of the Golden Age, forming a link between gods and men". Daimones is a group of people who have reached their True Wills - the former masters now gone, who "had their genius."

A Couple of Final Comments

Some people recommend that Star Ruby wouldn't be performed as a stand alone ritual, but that it should be followed by some kind of invocation. The reason usually given for this is that Star Ruby is even more effective as a banishing ritual than LBRP - at least for those who know and understand it. The ritual creates a type of "vacuum" and unless you "fill" it with something you've called yourself, the vacuum may attract less welcome visitors.

As a small hint: this ritual can be performed dance-like.

Link to this Star Ruby:<http://www.kaaos.org/faerie/starruby.html>