

The Star Ruby is the basic Thelemic banishing ritual of the pentagram. The number of the Liber, XXV, is the square of five, and the Pentagram has the red color of Geburah. It is the first official ritual learned by the Probationer to the A.'.A.'. In contrast to its antecedent the 'Lesser Banishing Ritual of the Pentagram', it is designed to elevate the Aspirant's consciousness to the Solar-Phallic energy of the Aeon of Horus. The first step in this effort is to equilibrate the positive and negative energies of the four quarters, which are no longer centered upon the earth but upon Sol, which is also the core of each of our individual natures.

The attribution of the Elements to the Four Directions corresponds to the element of the four Cherubs in its antecedent rite and the corresponding fixed signs of the Zodiac. This is primarily an earth-based perspective suitable for the Probationer of the A.'.A.'. Also, as a ritual of the Aeon of Horus, the Star Ruby stands between the LBR and the Ritual of the Mark of the Beast, Liber V vel Reguli. Just as the former set down the basic format for the Star Ruby, so the latter can be used to interpret some of the symbols and directions.

Frater A.L. (1983) provides some important background for this ritual. He reports the first version as being written no later than 1913, when the Book of Lies was first published, and that this modified Banishing Ritual of the Pentagram was modified during the Cephahu period (1920's). The latter version appears in Magic and was changed to conform to other Thelemic rituals such as Liber Reguli. He continued that the purpose of the Star Ruby is to produce the proper attitude of mind for the invocations. A still further point of significance, he mentioned that the Star Ruby should be a part of the daily invocations of members of Crowley's Order of Thelemites, along with Will, Liber Resh, and the Star Sapphire. He concludes one paragraph with, "At least during the 1920's, we can then reasonably assume that Therion considered these among the most important practices of Thelemic Magick – of any grade.

The current format of the Star Ruby has been set up from the versions in the Book of Lies and in Magick. The two are similar in many ways, but are decidedly distinct in others. Again, the two versions can be contrasted to discern the meaning and patterns of the symbolism. Specifically, why the Star Ruby has been written in Greek it is not immediately clear, but the Book of Lies version appears to be a bit "purer", i.e., it illustrates Greek words, and not the more Egyptian Nuit and Hadit. It may have been written at the time Crowley was particularly interested in the Greek Qabalah.

As suggested above, the Star Ruby is a basic Thelemic banishing ritual. It is used appropriately anywhere a banishing ritual is required in the preparation of a space – personal or for a circle or temple – where specific Thelemic emphasis or setting is desired. Crowley clearly indicated it to be a ritual of the A.'.A.'. upon which he chose to write no further comment. He does provide a single footnote, discussed below, which indicates that there are qabalistic interpretations to be considered. This is not unexpected in any of his rituals, so one must assume that there is a specific intent in placing the footnote where it is. In the interpretation of any of Crowley's writings, too, one should be conscious not only of the exoteric (the outer obvious level of action), but the esoteric (the hidden meaning), and frequently the also a sexual context.

The number of the Liber, XXV, is the square of five, and the pentagram has the red color of Geburah, hence its position as Kefalh KE.

Considering these factors, the commentary can proceed forthwith.

Line 1. Apo pantos kakadaemonos

This line itself is a prepositional phrase with an understood verb. The word apo implies motion behind, and takes the genitive case of that which is to be put behind, i.e., pantos kakadaemonos. Literally translated, it means “of very evil daemon”. With an implied verb “go” or “get”, the line means “Get behind me every evil daemon”. It should be thought of as meaning “Get behind me and support me”. The daemons, (“Archons” in Gnostic terminology) are those internal forces within one’s nature, which must be mastered and constrained to work in harmony with each other, and to serve the central, unified Will of the Aspirant. Such forces are also external (the “Demiurge” in Gnostic terminology) to the Aspirant and by the sweep of the arm are sent without the Circle creating a void in which the Aspirant may fill with a more pure and balanced expression of energy.

The magician stands in the center of this universe, facing east, this direction of the rising sun. He inhales the energy of prana. The meaning of the line is emphasized by the action of sweeping the hand backwards, and forcing out the breath, i.e., figuratively blowing away each evil daemon.

Now the “evil daemon” is not defined. In the Thelemic sense this daemon represents any negative aspect of the life, which detracts from the performance of one’s True Will. The word daemonos includes things, which derive from the Deities, or from fate. The kaka(s) is a prefix derived from the adjective meaning “evil”, however defined.

Line 2. Soi, O falle, ischuros, eucharistos

This line is the “Qabalistic Cross”. It is equivalent to the first line of action in both the LBR and in Liber Reguli, and positions the magician on the Tree of Life. The actions of the magician establish a cross in Kether, Malkuth, Geburah, and Chesed on the Tree of Life in the LBR. However, it is more appropriate to assign “phallus” to Yesod, correlated to the Svadisthana Chakra in the Star Ruby. The magician has moved him- or herself above the plane of Malkuth in Assiah.

Soi has a value of 280, the name of Sandalphon, the Archangel of Malkuth, Fr. A.L. (1932) recognized that 280, SP, indicates the position of the magician on the Tree of Life at the intersections of the paths of Sameck and Peh, looking toward Tiphareth along the Middle Pillar. It therefore represents Kether of Malkuth and the highest expression of one’s Holy Guardian Angel in that sphere. Indeed, the Aspirant, by reaching for the L.V.X., has actually projected astrally to the intersection of the Paths of Sameck and Peh with Tiphareth overhead. Therefore is the Holy Guardian Angel called down into the Circle. He continued, “that consciousness, therefore, which one summons ‘down’ into one’s psyche by the pronouncement of the word Soi, is none other than the highest manifestation of one’s own Holy Guardian Angel.” Therefore, it seems appropriate to assign Soi to Kether. Liederkrantz (1974) indicates that 280 represents “the dyad passing to zero by virtue of 8, the Charioteer who bears the Cup of Babalon”.

280 also refers to the formula $2=0$ that delineates the dyad passing to zero by virtue of 8 (Cheth), the Charioteer (Atu VII) who bears the Cup of Babalon. The Qabalistic Cross of light energy that is created is a Rosicrucian expression of this central mystery of Magick. The physical and all the subtle bodies as well as the space in the surrounding of the Aspirant in the Circle now becomes permeated with this light energy.

Again, the sentence has an implied verb, to be. The first word, Soi, as a dative meaning “to you”. It directs the action to the vocative, O falle, the phallus.

O falle has a total value of 1366, the product of two primes, 2 and 683. The word falle, as 566, is equivalent to DVS, secret, spelled out. It is also the product of two primes, 2 and 283. This last number is equivalent to “aurum inclusum”, confined gold, or RVGS BHZ. Liederkrantz writes that by touching his “weapon”, the magician declares the most powerful technique of magic, and that its working is pertinent to the Aeon of Horus.

Here, Crowley adds a footnote that the significance of the word is to be found in its qabalistic interpretation. The word phallus, in its nominative form, adds to 831, as does the Pyramis (Pyramid – which is a phallic archetype). In this light, the two words imply the gate or esoteric source of initiation. With the following adjectives, a sexual connotation can also be implied. Also, 831 is the product of 3 and 277, and the latter, in Hebrew, refers to ORZ, meaning “to sow, propagate, seed, semen”. Again, phallus is referred to Yesod, rather than Malkuth. The word PHALLE adds to 831 in the Greek Qabalah, along with the word Pyramis. The Phallus is then considered the source of initiation in the Circle. The sexual connotation couldn’t be more explicit here. The phallus also alludes to the highest God and in the context of this working suggests the Hermetic Axiom: As above, so below.

The word Ischuros means strong, mighty, powerful, also stiff, firm, lasting, hard, and severe, great, excessive. The meaning is quite clear in the several connotations. Following the pattern of the LBR, this word is attributed to Geburah, and reflects the severe or forceful connotation of its meaning. Its value is 1580, the product of 20 and 79. These reflect an element of duality perfected, and union. The number 79, that of the two pillars of the temple (zob and yixai), is a prime not listed in the meanings of the prime numbers in 777. Geburah is ruled by Mars, which is also quite phallic. 15 is the number of the Devil Atu, attributed to the Holy Guardian Angel. And 80 is the value of Peh also ruled by Mars. Mars and the phallus in particular is a symbol of Regal Power.

The word Eucharistos, 1886, is the product of 2, 23, and 41. The latter two numbers have been attributed to pentagrams. The concept of “eucharist” or “sacrament” derives from the prefix “eu” meaning “good” or “well”, and the verb xarizomai, meaning to show favor or kindness, to please or gratify, to indulge, or to be pleasing, agreeable, or be granted a favor. The adjective thus describes the condition of being winning, agreeable, pleasant, grateful, or thankful. In contrast to Ischuros, this word is assigned to Chesed, and its meaning fits well with its position on the Pillar of Mercy. Eucharistos, interpreted as “communion”, can easily be interpreted on a number of levels. Eucharistos is the central formula of the Gnostic Mass. Herein is the Great Work perfected, which, of course, represents the completed work of the Exempt Adept 7=4 of the A.’A.’.. This Grade also corresponds with the Sphere of Chesed, which balances with Geburah.

The void has now been filled with the holiness of that light and energy (Prana), which is aligned with Horus on the Throne of Ra (without) and the individual expression that is Hadit (within) as symbolically represented by the Phallus.

Line 3. IAO

By gematria, the number of IAO is 811, a prime number. The equivalent Greek word AIO means “I breathe, I live, I know”.

This is a fifth element, which when added to the traditional qabalistic cross (of the LBR) creates the figure of a pentagram, or if put on a higher plane, indicates the apex of a pyramid. In this word the focus centers on Tiphareth.

Little needs to be said about IAO, the Gnostic Supreme Being. Massey (1974) in discussing the Hebrew and other Creations, includes IAO as:

“IAO is the Gnostic name of God (the “Plemora” in Gnostic terminology) who is symbolically represented by the Cross of L.V.X.. This is the Word of Power by which one holds the energy established this far in its place. A clear channel of the highest light energy drawn down from the Crown of the Supernal Triad and into the Center of the Circle is established. The Aspirant is standing at the intersection of Sameck and Peh on the Tree of Life and is fully visible and working on the Astral Plane.”

Lines 4-7.

The Sign of Silence and the Sign of the Enterer are the Signs of the Probationer. This is the central rite of the Probationer Grade in the A.'.A.'. The work of the grade is to master the earth plane by identifying with one's regal nature. Heru-Ra-Ha is seated upon the throne of Sol in this aeon and is expressed here in his dual nature: Ra-Hoor-Khuit in the active part of his nature corresponding to the “Sign of the Enterer”, and Hoor-Pa-Kraat in the passive part of his nature corresponding to the “Sign of Silence”. These are the names of the Guardians invoked in this Ritual.

Line 8.

The signs of N.O.X. are Vir (Man/Therion), Mulier (Woman/Babylon), Puer (Boy/Hadit), Puella (Girl, Nuit), Mater Triumpans (Isis Rejoicing or the Virgin Satisfied). Refer to *Liber Reguli* for a description of these signs. IO Pan is then repeated five times, once for each sign given. These signs are given in the order presented in *Reguli*.

Line 9.

PRO MOU means “in front of me” or to the East, the place of initiation. IUGGES appears to be the name of an Order of Beings (that is, categories of organization of consciousness) correlative with Chokmah, whose nature is fiery, invigorating, seminal, transmitting by ineffable means the Will of All.

The word IUNGES (the Wryneck) is a derivative of the word IUGMOS, a shrieking sound or cry of ecstasy. This cry of ecstasy may be seen as a shriek of a bird. The IUNGES as spirits were considered by the Greek Gnostics to empower the symbols used in theurgic rites. The Wryneck is a degenerate woodpecker-like European bird known for its cry. Ancient witches used to bind the Wryneck to a wheel for certain magical spells (causing it to shriek, believing that as the wheel turned, it drew men's souls along with it, and charmed them into obedience. It was also used to recover unfaithful lovers. The wryneck is also an allusion to Pan (guardian of the Abyss, Choronzon) embodied by THERION in that same direction of the East.

Much later the idea of a “spell” took on a specific significance. Psellus describes a specific method: “The Hecateine Strophalus is the Golden Ball, in the midst whereof is a Sapphire; they fold about it a Leather-Thong; it is beset all over with Characters; thus whipping it about, they made their Invocations; these they called lynges, whether it be round or triangular, or any other Figure; and whilst they are doing this,

they make Insignificant or Brutish Cries, and last the Air with their Whips. The Oracle adviseth to the performance of these Rites or such a Motion of Strophalus, as having an expressible Power.

Aeschylus used this word metaphorically to refer to “spell, charm, passionate yearning for”, but this is a derivative meaning. 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.

Within the Oracles themselves we find symbolism consistent with Chokmah and, even more so, with Alchemical Sulphur. This is most interesting since the Order of Angels of Chokmah are the Auphanim, that is, “Wheels”. Quoting the Oracles: “The Intelligible Junges themselves understand from the Father; by ineffable counsel being moved to understand.” “Understand” should not be “understood” to be that word which in Hebrew is Binah. The key to the above is that the Supernals were said to be contained within the “sperm” of the Father. They are, we suppose, like chromosomes. This analogy is perfect, explaining precisely the way in which they are “by ineffable counsel being moved to understand”.

Junges are further called “the Operator...the Giver of Life-Bearing Fire...it filleth the Life-producing bosom of Hecatel and it instillith into the Sunoches the enlivening strength of Fire, ended with mighty Power.” Hecate was an important deity to the Chaldeans. One of the “old gods” (i.e., Supernal), she had originally not only her dark, destructive aspect with which we are most familiar, but was a fertile goddess of generation. She is unquestionably an aspect of Binah, toward which the Junges fulfill a Chokmah function. Similarly, we start to get a hint at the real nature of Sunoches. These conjectures are supported by Pletho saying that 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 meaning is this: “That these Species [Junges] are immovable and have a habitude to Notions not transiently as the Soul.” Psellus adds, “Iunges are certain (Virtues or) Powers, next the Paternal Depth, consisting of three Triads. These understand according to the Paternal Mind, which containeth their Cause solely in himself.

OPEKO MOU translates as “behind me”. And the word TELETARCHAI (the Greek Qabalah gives it a value of 1352) refers to one who is in charge of an initiation or a Hierophant. In all accounts of such, especially the Chemical Marriage of Christian Rosencreutz, the Goddess is in charge of this process. The Teletarchai are comprehended in the Sunoches. To “comprehend” is a superior translation of the Hebrew BINH, which is traditionally rendered as “understanding”. Note that the West is behind the Aspirant and is a feminine quadrant.

TELETARCHAI appears to be the name of an Order of Beings correlative with the Middle Pillar, representing the agent of initiation, the result of the Junges inseminating and fertilizing the Sunoches. As the “Overlord of Initiation” originating in the Supernals. As the “Overlord of Initiation” originating in the Supernals, that is not compatible with Ra-Hoor-Khuit, the only difference in the attribution being that one is placed in the East, the other in the West.

In the West, the target is Teletarchai (alternate 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 which is 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. Placed behind the Mage, the symbolic value is that of stepping on the initiatory path.

EPI DEXIA translates as “on the right, which is the South”. SUNOCES appears to be the name of an Order of Beings correlative with Binah and representing the function of alchemical Salt, whose nature is binding, holding together, uniting in love under will, being instilled with strength and power.

SUNOCHES in the Greek Qabalah has a value of 1525, the equivalent of the Hebrew “Shemhamphorash”, the 72-fold name of God. It translates as “to hold together, to enclose, to encompass, to embrace, to keep together, to keep from dispersing, to constrain or force one to a thing, to oppress, to afflict” and means “holding together” and “continuous” (as in a continuous sequence of things held together), hinting at the idea of “eternity”. This, by analogy, can mean a constraining force and may refer to the constraint of the spirits now without the circle and behind the Aspirant (as delineated above). This then refers to the unifying force of the Will of the Aspirant, which is the power of the Holy Guardian Angel.

So the root meaning is a holding together, a binding action. Much of the above corresponds to the maternal, form-giving aspect of Binah. Magically we may say that, if the Junges is the conjuration, Sunoches is the constraint. The image of Binah, as the compliment to the Chokmah aspect of Junges “instillith into the Sunoches the enlivening strength of Fire, endued with mighty Power”. To “instill” is to pour into (as a cup), drop by drop. We may recall that in the Scarlet Woman “is all power given”.

In the invocation, Synoches (Sunoces, Synoxec) are in the South. Where Junges is a conjuration, Synoches is a binding, with love (see Love under Will) connecting and strong. Junges, Synoches, and Teletarchai 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. The Oracles say, “He gave his own Whirlwinds to guard the Supernals, mingling the proper force of his own strength in the Sunoches”. Again, the idea of strength being established in Sunoches. We recall that the Masons interpret Boaz to mean “strengthening” and Jachin to mean “establishment”.

EP ARISTERA translates as “on the left”, which is the North. Daemonos is the Holy Guardian Angel or the Genius (Unified Will) of the Aspirant. Note the Holy Guardian Angel is also in a feminine quadrant. It is she who is the Guardian of our Aspiration.

DAIMONOS are spirits and total to 445, divinities below the Abyss. They signify the energies of departed Adepts, the Inner Plane representatives of the Order, much like the Saints as invoked in the Mass of the Gnostic Catholic Church, the “Songs of the Lion and the Serpent”.

“Daimon” refers to god and goddess, much like Theos or Thea. In Homer it is interchangeable with the Latin numen. 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 the Star Ruby, is the plural of Daimon and refers to spirits or “beings of the spirit world”. Most simply, it meant any sort of spirit or genius.

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 (Secret Chiefs) now gone, who had their genius.

A different, but related, word is DAIMONES. Hesiod used this term to mean “the souls of men of the Golden Age, forming a link between gods and men”. That is, Man-God. As what we call the H.G.A. was of old termed the “genius” (Daimon), the Daimones were those who “had their genius”, that is, true aspects.

We may then say that from the Tao came a flood of Ideas, and that of these Ideas, three were “guardians of the works of the Father”. This Spiritual Triad, Junges, Sunoches, and Teletarchai were fulfilled and reflected on Earth, in manifestation, by a fourth, called Daimones or Daimonos.

The Triad corresponds fairly to the alchemical principles of Sulphur, Salt, and Mercury, respectively, and these are fulfilled in the Stone.

The Pentagram has been formed and positioned in each of the four quadrants, hanging as a protection against the chaotic forces of the four winds. These are held in place by the four Guardians having been invoked. Hence this banishing ritual is also one of invocation.

The Hexagram is a symbol of Tiphareth, which is above the Aspirant. By drawing down this light energy and fortifying the Circle with the Pentagrams, the column of light energy is established connecting Tiphareth with Malkuth. Thus is the ritual completed.

Line 10.

The repetition of the Qabalistic Cross provides perfect symmetry in the ritual.

Line 11.

This final banishing proclamation should be one of greater strength and authority than when first done. It is a restatement of the objective of the ritual. The success of this ritual is proved by a feeling of cleanliness, purity, and security on the part of the Aspirant. The Circle is now fortified and protected. The Aspirant should have thoroughly exhausted him- or herself in the fever of the ritual. As the master Therion writes, “Invoke Often” and “Enflame Thyself in Prayer”.