

LIBER XXV THE STAR RUBY

Composed by Aleister Crowley for the Order A.:A.:
Unofficial notes and comments in brackets by Sabazius.¹
Unofficial notes and comments in parentheses by Frater A.²
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[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 *ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ ΑΡΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ* ["Away, every evil spirit"]. (or in more colloquial English, "Get away, all you demons!") It is pronounced: *a-poh pan-tohs ka-ka-die-mohns-ohs.*)

[II. The Cross Qabalistic]³

With the same forefinger touch thy forehead, and say *ΣΟΙ ΣΟΙ* ["Thine"] ("to thee", pronounced *soy*, like the bean.), thy member, and say *Ω ΦΑΛΛΗ* **Ô PhALLE** ["O Phallus"] (pronounced *o fa-leh*),⁴ thy right shoulder, and say *ΙΣΕΥΡΟΣ* **ISChUROS** ["the mighty"] ("the strong one", pronounced *iss-chu-ross*, with a very harsh **ch** sound as in loch or Bach), thy left shoulder, and say *ΕΥΕΛΙΣΤΟΣ* **EUChARISTOS** ["the beneficent"] ("the thankful one, the gracious one" pronounced *eeo-char-iss-toss* with the same harsh **ch**. The first syllable may take some practice, think of a surprised Englishman); then clasp thine hands, locking the fingers, and cry *ΙΑΩ ΙΑΩ*. (pronounced *eee-ahh-ohh*)⁵

[III.]⁶

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 *ΘΕΡΙΟΝ* **ThÉRION** (pronounced *thay-ree-on*). Retire thine hand in the sign of Hoor-paar-Kraat.⁷

Go round to the North and repeat; but say **NUIT** (pronounced *noo-eet*).

Go round to the West and repeat; but whisper **BABALON** (pronounced *ba-ba-lon*).

Go round to the South and repeat; but bellow **HADIT** (pronounced *ha-deet*).⁸

[IV.]

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words *ΙΩ ΠΑΝ ΙΩ ΠΑΝ* (pronounced *yo pan*), with the signs of N.O.X.⁹

[V.]¹⁰

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

PRO MOU YUNGES ["Before me the Iynges,"] (pronounced *proh moo yung-ess*).¹¹

OPISÔ MOU TELETARCHAI ["Behind me the Teletarches,"] (pronounced *oh-pee-soh moo te-leh-tar-chie*).¹²

EPI DEXIA SUNOChEIS ["on my right hand the Synoches,"] (pronounced *eh-pih-dex-ee-ah soo-noh-chess*).¹³

EPARISTERA DAIMONES ["on my left hand the Daemones,"] (pronounced *eh-pah-rees-teh-rah die-mohn-ess*).¹⁴

PhLEGEI GAR PERI MOU hO ASTÊR TÔN PENTE ["for about me flames the Star of Five,"] (pronounced *fleg-ay gar peh-ree moo hoh as-tair ton pen-teh*).¹⁵

KAI EN TÊI STÊLÊI hO ASTÊR TÔN hEX hESTÊKE. ["and in the Pillar stands the Star of Six."] (pronounced *kie en tay stay-lay hoh as-tair ton hex hes-tay-keh*).¹⁶

[VI.]

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

NOTES

1. This is one of the official rituals of the A.:A.: It was first published by Frater Perdurabo in 1913 e.v., in a somewhat different form, as Chapter XXV of Liber CCCXXXIII, The Book of Lies. It was published in revised form in 1929 e.v. in Appendix VI of Book 4, Part III: Magick in Theory and Practice. In his commentary to Chapter XXV of The Book of Lies, Crowley described this ritual as "a new and more elaborate version of the Banishing Ritual of the Pentagram." My notes and comments are unofficial and informal. They represent my personal opinions based on my own studies.
2. Randy's Handy Guide to Greek, Part 2: The Star Ruby gives syllabic pronunciations for the Greek phrases in the ritual. It also gives both version of the Star Ruby, from chapter 25 of the Book of Lies, and Liber XXV from the appendix of Magick in Theory and Practice. The differences between these versions are 1.) the names of power are different and said in different tones, and 2.) Liber XXV contains several typographical errors.
3. This version of the Qabalistic Cross is not quite like the Hebrew. Instead of "Thine is the Kingdom and the Power and the Glory, forever, Amen" we have something like "Thine, O Phallus, is the Mighty and the Gracious One, IAO. Ischuros and Eucharistos both have numerous meanings, and can be regarded as a pair of opposites, "the obstinate and the agreeable" or "the severe and the pleasant". One is reminded of a phrase in the Anthem of the Gnostic Mass, "Appear, most lawful and most mild..." One is also reminded that IAO, the supreme Gos of some Gnostic cults, has a very near affinity with another supreme Gnostic deity, the demon/god Abraxas who symbolically transcends and unites opposites.
4. The term "Phallus" may be interpreted, in Crowley's words, as the "immortal principle" of either a man or a woman. It is the Principle of Life, continuously renewing itself through the cycle of death and generation.
5. IAO is the Gnostic form of the Tetragrammaton, IHVH. The individual letters Iota, Alpha, and Omega represent the Essence, the Beginning, and the End, respectively. Thus, IAO is the equivalent of the Hebrew phrase, le-Olahm, Amen in the Lesser Ritual of the Pentagram. It is also a Divine Name of the sphere of Tiphareth, corresponding to the heart. IAO can also be attributed to the progression of Isis, Apophis, and Osiris, and to the sounds of ecstatic cries of lovemaking, passion, and union.
6. At this point the two versions of the ritual part ways. Frater X.X.X. Has suggested that Liber XXV draws on the forces of Horus, while Chapter 25 of Liber CCCXXXIII draws on the chaotic and cthonic force of Set. My own hunch is that the original goal of the Prophet was to create a Greek version of the LBRP, complete with figures from Classical mythology; later he resolved to make this ritual specifically Thelemic and replaced the names of power with others from the mythology of Thelema.
7. The Signs of Horus and of Hoor-paar-Kraat (Harpocrates) are shown in Figure 33A,B on page 606 of Magick: Liber ABA, Book Four, Parts I-IV by Aleister Crowley, Samuel Weiser 1994.
8. The two variants of the Star Ruby are:

Chapter 25 of The Book of Lies			
East	Roar	Chaos	" Cha -oss"
North	Scream	Babalon	Enochian, not Greek
West	Say	Eros	Love/Desire " air -os"
South	Bellow	Psyche	Soul "ps oo - chay "
Liber XXV in Magick in Theory and Practice			
East	Roar	Therion	The Beast " thay-ree -on"
North	Say	Nuit	" Noo -cet"
West	Whisper	Babalon	The Harlot
South	Bellow	Hadit	" Ha-deet "

9. In classical terminology, a "paian" was a song of praise, especially to Apollo. In this case, the paian is to the Great God Pan, where PAN may be translated as "All." Also, the five letters I.O.P.A.N. correspond to the five N.O.X. signs, which are shown in Figure 33L-P on page 607 of Magick.
10. Whereas the Hebrew Pentagram ritual calls upon four Archangels at this point, our Greek pentagram ritual invokes four orders of divine beings: groups rather than individuals. These orders are part of the complex system of Neo-Platonic metaphysics, and a brief mention of them is made in the the Chaldean Oracles (wrongly attributed to Zoroaster, who died a thousand years before the Oracles were written). The Iynges (singular "Iynx"), Synoches, Teletarches and Daemones are divine principles from the Second Order of the emanationist hierarchy of late Neoplatonism. Their position in the Neoplatonist hierarchy is intermediate between the "intelligible" world, or world of ideation, and the "sensible" world, or world of perception. Their functions are, respectively, as "initiators,"

- "maintainers," "perfectors," and "executors" of the Divine Creative Impulse which originates in the intelligible world and ultimately manifests in the sensible world. Further information on them may be found in the published editions of the Chaldean Oracles edited by W. Wynn Wescott and G.R.S. Mead, and in the works of Proclus, Damascius, Michael Psellus, George Gemistos Plethon, and other late Neoplatonist philosophers.
11. The Iynges are mysterious Chaldean divinities whose job seems to be that of making magic work. Their name (Iunx in the singular) also means "spell" and "wryneck" (a bird of the woodpecker family which was widely used in Greek sorcery) and is the etymological root of our word "jinx". Iynx was originally the name of a nymph, the daughter of Pan and Echo. Iynx, taking revenge upon Hera for stealing her mother's voice, created a magic love charm composed of a spinning wheel and a dead wryneck to make Zeus fall for Io. Hera then transformed Iynx into a wryneck. The wryneck gets its English name from a defense mechanism it displays when endangered. The wryneck puffs up its head feathers and extends its neck to a seemingly impossible length. This behavior makes it appear as a serpent, warding off would-be attackers. Comparisons to the legendary "feathered serpents" of mythology, dragons, and even erect male genitalia have been made to the appearance of this bird. It is the latter comparison which earned the wryneck its fame as an aggressively binding love charm or "jinx".
 12. The Teletarchs are divine beings who relate or mediate "the beginnings and endings of things". Teletarchai comes from the Greek words telete, or "rite" (especially, of initiation into the mysteries), and archon/archai, which means "lord" or "leader". Their name can also be rendered as "founders of the Mysteries" or "Lords of Initiation", so that we may regard them as the invisible guardians of the Magical Tradition.
 13. The Synoches are literally the "maintainers", those spirits whose task is to keep the Cosmos running smoothly. They, along with the Iynges and the Teletarchs, govern the lower part of the celestial world. Sunoches is the plural of "sunochos," which means "joined together." Metaphorically, it has the meaning of "agreeing with" or "suing." It also has the meaning of "a narrow passage in the road" which in the New Testament comes to mean "constraint, affliction, anguish."
 14. The terrestrial world is ruled by the Daimones, which are Cthonic divinities, as the previous three are Uranian. Daimon is a generic word for a deity or spirit, the root word of our demon; it often refers to souls who lived in the Golden Age, or to ancestral spirits in general. The Daimons remain under the earth unless summoned up by witchcraft, but stay near the surface to serve as protective spirits or tutelary divinities for the living.
 15. The pentagram has long been associated with magic and mystery. It is known by many other names such as Pentalpha, the Endless Knot, the Eastern Star, the Star of Knowledge, the Seal of the Templars, the Pentagrammaton (or "the five letter word": YHShVH, the ineffable name of the God of the Hebrews when coupled with the Shekinah), the Goat of Mendes, the Seal of the Microcosm, Gawain's Garter (Gawain used this symbol on his escutcheon after defeating the Green Knight) the Witch's Foot, and the Goblin Cross. The pentagram is the simplest star shaped form that can be drawn with a single line. This five-pointed star first appeared around 3500 BCE at Ur of the Chaldees, in ancient Mesopotamia, written on pot shards, and was associated with the earliest known writing. It later became symbolic of power extending to the four corners of the world. Amongst the Hebrews, the symbol was ascribed to Truth, and the five books of the Pentateuch. Its usage was parallel with that of the hexagram. In ancient Greece it was named the Pentalpha, as it was composed of the five A's. The Pythagoreans explored the geometry of the pentagram and its metaphysical associations. The symbols of Pythagoreans study was a ring in which a pentagram had been stamped. To the Gnostics the pentagram was the "Blazing Star", and like the crescent moon, was a symbol of magic and the mystery of the night sky. The Druids appear to have conceived of the pentagram as a symbol of the godhead, while the Egyptians can see it as a representation of the underground womb, and was symbolic in its relationship to the concept of pyramid form. The pagan Celtic tribes ascribed the pentagram to the underground Goddess Morrigan, and later to the spirits of Avalon, the mythical "Apple Island" of death and rebirth. The apple can be cut in half to reveal a five-pointed star in its center. Early Christians attributed the pentagram to the five wounds of Christ, and until the medieval times the pentagram was often used as a Christian symbol. The Christians also embraced the pentagram as a symbol of the Star of the Magi, which lead the three wise kings to the newborn Christ. After the founding of Hermeticism the pentagram came to be symbolic of the relationship of the head to the four limbs. From there, it evolved into representation the pure concentrated essence or "Quintessence" of the spirit combined with the four traditional elements of matter: earth, air, fire, and water.
 16. Stelei (stele) actually means something more like "slab of rock", "monument" or even "tombstone", but "pillar" is commonly used in translation. It is interesting to note that the six-rayed star, or hexagram, can be interpreted as radiating from the Stele proper, that is, the Stele of Revealing.