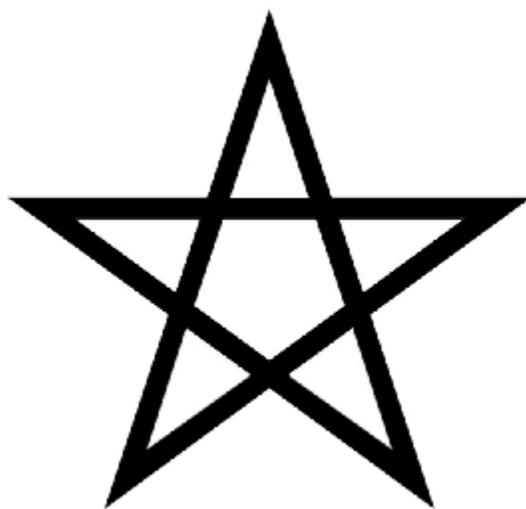


THE STONE OF THE WISE

A STUDY OF

**THE LESSER RITUAL OF THE
PENTAGRAM**



FRATER CHANOKH

Dedication

In Loving Memory to

Frater ION 66

Who helped me with

The First Step

Introduction

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

I am a working ritual magician. I have been practicing the Art of Magick for over 14 years now and the Lesser Ritual of the Pentagram has been a vital component of my practical curriculum from the beginning. Over the years, my understanding of this ritual has grown both gradually and by quantum leaps. This ritual is everything that it appears to be and more, but it is up to the individual to determine this for themselves through both study and practice.

This paper really owes its genesis to a study group that I organized last year, the Collegium Hermeticum. The purpose of this group has been to study magick from the perspective of the rituals; it has therefore been a blend of theory and practice. The original intention was to study a new ritual intensively every two weeks. After a five hour discussion on The Lesser Ritual of the Pentagram, we realized that we needed more time to delve into this ritual, whose instructions can be written out on half a page. Six weeks, three meetings, and several handouts later, we finally moved on to the Star Ruby. But we had only yet scratched the surface.

At the beginning of the year, I was approached and asked to give a talk at Thelema Lodge of the O.T.O. based on something that had been covered in the Collegium. By this time, we had covered several solo rituals, modified and performed a group Star Ruby, touched on some planetary magick, put on a Rite of Sol for the Rites of Eleusis which had a distinctly ritual-magic flavor, and studied *The Holy Books of Thelema* together. With all of this to choose from, I decided to take the opportunity to go back over the material for the Lesser Ritual of the Pentagram and flesh it out even more. At the time, I had several handouts that we'd written and it looked like there was enough for a good five-page "master handout." It seemed that all that was needed was just a little more research to come up with a respectable paper that would be worth reading and keeping.

Something happened along the way, the Universe heard my knocking, and doors were flung wide open. The ritual began to reveal itself to me much more intimately and I have been working against my self-imposed deadline for the scheduled talk at the Lodge in order to include as much of this original material as possible. This experience has itself been an alchemical soul-wrenching search, taking me through a course of highs and lows, epiphanies and doubts as I continued to wrestle with my Angel for Guidance. The result is this image freed from the Stone by the Master Worker. I therefore hope that the reader will forgive any roughness in the body of this paper as I've labored many sleepless nights in order to include so large a picture even as the landscape continued to open up to me.

There are several versions of the Lesser Ritual of the Pentagram extant, many of which purporting to be "the one true" way in which to perform the ritual. For the purpose of this paper, I've decided to focus on the two published versions by Aleister Crowley and to point out the minor differences between them. *Liber O* was written as an official instruction of the A.'.A.'. and I have therefore included the ritual from that text as a reference for the reader.

Magick is a way of action. A beloved teacher and friend of mine stresses that "Do" (with a capital "D") is the first word in our famous greeting taken from *Liber AL*. Please do not forget to actually perform the rituals instead of merely theorizing about them. There are a lot of books mentioned in this paper; I love books, I love theorizing, but reading the books does not equal doing the rituals. Don't confuse the menu with the meal. Another good friend and respected magician refers to this as "magick porno" - a substitute for the actual experience. Don't be afraid to get your hands dirty with ritual.

I would like to close with just a few caveats. This paper is not by any means a complete exegesis on a core ritual of our tradition; this is really a collection of notes and reflections that I'm hoping might be of aid to others. Nor does this paper represent anything other than the growing system of one particular Star in the Universe - there is no doctrine or dogma contained herein for you to accept. What applies to me in my Universe may not be applicable to anyone else. I am sharing this as an example of one particular way in which the ritual can be approached. It is ultimately up to the reader to study the sacred Art of Magick themselves and discover the course of their own Star and

the particular mechanisms of their own Universe. No one else can do this for you; such is the way of Thelema. Accept no substitutes for your own experience.

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If this Work finds itself in your hands, it is my greatest hope that it proves to be a valuable resource for you in the pursuit of the Stone of the Wise.

May the Lord bring you to the accomplishment of your True Wills, the Great Work, the Summum Bonum, True Wisdom, and Perfect Happiness.

Love is the law, love under will.

Frater Chanokh

March 28th, 2003 e.v.

“Neglect not the Performance of the Ritual of the Pentagram.”

-Aleister Crowley, Liber Aleph

“Those who regard this ritual as a mere device to invoke or banish spirits, are unworthy to possess it. Properly understood, it is the Medicine of Metals and the Stone of the Wise.”

-Aleister Crowley in his footnotes to The Palace of the World, in The Collected Works

The Lesser Ritual of the Pentagram was the only ritual issued in the Outer Order of the Hermetic Order of the Golden Dawn. It represents a microcosmic synthesis of the grades of the Outer Order, uses formulae of the Neophyte ceremony, and is capped by symbolism of the Second Order. Aleister Crowley and other notable magicians have considered it to be extremely important to daily practice. Even cursory examination of this ritual reveals deep symbolism under the veil of what may seem to be the most simple of rituals. It may be that the ritual is so deceptively simple in its content that its true secrets are buried far beneath its exterior. Crowley described this ritual as being nothing less than “The Philosopher’s Stone”. This paper initiates an examination into how this may be the case.

The Pentagram

“The sign of the Pentagram is called the Sign of the Microcosm, and it represents what the Kabalists of the book Zohar term the Microprosopus. The complete comprehension of the Pentagram is the key of the two worlds.”

-Eliphas Levi

“Every man and every woman is a star.”

-Liber AL, I: 3

The pentagram itself is a very ancient symbol. It can be found as early as the fourth millennium B.C. in Mesopotamia. In Sumerian cuneiform, the figure represented the

universe. In Egyptian hieroglyphics dating back to 3100 B.C., the pentagram enclosed in a circle represented the underworld, the dwelling place of the stars.

In the Qabalah, the pentagram would naturally be connected to the fifth sephirah, *Geburah* (גבורה). The Hebrew name of Geburah enumerates to 216, which is 6x6x6 or six cubed. In Hebrew, other words enumerating to 216 include אריה (Lion), בבא מציעא (The Middle Gate), דביר (Oracle), דם ענבים (Blood of grapes), יראה (Dread, fear), רומק (Profound), and רוגז (Anger, wrath). In Latin, 216 is the value for *Auxiliante Deo et Natura* (“Aiding God and nature”), *Faciens Pacem et Creans Malum* (“I make peace and I create evil.” -*Isaiah* 45:7), *Lapis Philosophorum* (“Stone of the Philosophers”), *Linea Spiritus Sancti* (“Line of the Holy Spirit”), and *Peregrinus de Faustis* (“Wanderer in the Wasteland”).

The planet Mars is attributed to Geburah and *The Thirty-Two Paths of Wisdom* calls this sephirah the *Radical Consciousness* because it is the “essence of the homogeneous Unity [Kether].” Three titles for Geburah express what Paul Foster Case refers to as distinctly different aspects of this sephirah: *Pachad* (פחד) “Fear, awe, dread; object of fear; thigh”, *Geburah* (גבורה) “Strength” or “Severity”, and *Din* (דין) “Justice”. The plural form of “thigh” in the Latin is *testiculi* and refers to male virile strength, the Mars force working through the sexual organs which are governed by Scorpio.

Through the number 5, the pentagram is also connected to the letter Hebrew *Heh* (ה), “wherewith Creation took place”. Note that *Liber AL* states, “Tzaddi is not the Star” and that Crowley therefore swapped the Heh and Tzaddi attributions in his Tarot deck; the sum result is that Heh no longer corresponds to Atu IV, *The Emperor*, but instead to Atu XVII, *The Star* - a very appropriate correspondence in this case. Through other correspondences, this swap also aligns Heh with Aquarius (instead of Aries, as in the old set of attributions), which is the zodiacal sign of the 11th house in the zodiac. Note also that in *Liber AL, I:60*, Nuit states, “My number is 11 as all their numbers who are of us. The Five Pointed Star with a Circle in the Middle, & the circle is red.”

The Thirty-Two Paths of Wisdom calls the 15th Path of Heh the *Constituting Consciousness* and describes its function as stabilizing the essence of creation. Furthermore, Heh is used in Hebrew to denote the article “the” when it immediately

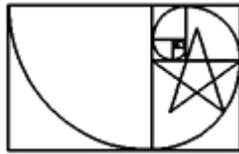
precedes another word. The *Constituting Consciousness* is therefore the *defining* intelligence which names and demarcates boundaries by means of discrimination and particularization.

When spelled in full, the word Heh (הה) translates as “window” in Hebrew, and the letter appropriately corresponds to the sense of sight (see 777, Col. LV). Through association with the Tetragrammaton (YHVH, יהוה), Heh connects to Binah, (“Understanding” or the Intuition of the *Neschamah*) and Malkuth, (“the Kingdom” or the Animal Soul of the *Nephesch*, whose destiny is to be redeemed by the Vav of the Tetragrammaton and thereby placed upon the Throne of Binah to become the Supernal Mother and thereby “reawaken the eld” of the Father.).

Geometry

“Let no one destitute of geometry enter my doors”

–inscription over doors of Plato’s academy.



“By the Pentagram also is measured the exact proportions of the great and unique Athanor necessary to the confection of the Philosophical Stone and the accomplishment of the Great Work. The most perfect alembic in which the Quintessence can be elaborated is conformable to this figure, and the Quintessence itself is represented by the Sign of the Pentagram.”

–Eliphas Levi

According to Euclid, “A straight line is said to have been cut in extreme and mean ratio when, as the whole line is to the greater segment, so is the greater to the lesser.” This proportion has been known by names such as “the Golden Section”, the “Golden Ratio”, or the “Divine Proportion.” This relationship is intimately connected to both the

Fibonacci sequence and an irrational number designated by the Greek letter φ (*phi*), whose value is approximately 1.6180339.

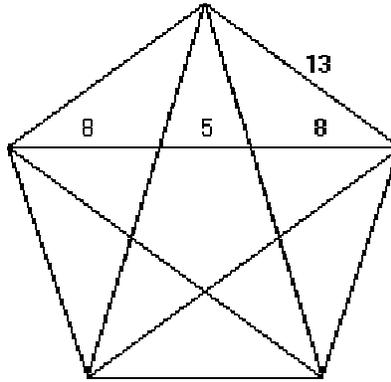
A Fibonacci sequence proper consists of any series of numbers such that the third number in the sequence is the sum of the two consecutive numbers immediately preceding (these first two numbers could be said to “seed” the sequence). The simplest and most familiar Fibonacci sequence begins with 1:

1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377...

If you divide any Fibonacci number by the one which immediately precedes it will yield a result which approximates the value of φ . This approximation becomes increasingly more precise as we continue up the series. For example: $5/3= 1.667$, $8/5=1.6$, $13/8= 1.62$ and so on. In the language of mathematics, this series is said to *converge* because it approaches the value of φ . Note that it *approaches*, but is never able to actually *equal* φ which is irrational and therefore has a non-terminating, non-repeating decimal place that goes on forever, much like the more familiar π (*pi*).

Having established these facts about the interrelationships of the golden section, the Fibonacci sequence, and φ , we can now examine the unique geometrical properties of the pentagram and begin to appreciate the Mysteries hidden therein.

Paul Foster Case wrote a paper detailing the geometry of the pentagram which includes some creative translation of geometry ratios to gematria. This paper is unpublished in its entirety, though significant portions of it have been reproduced by Chic and Tabatha Cicero in their revision of Israel Regardie’s *The Middle Pillar*. Other pirated and modified versions are in circulation in private circles. Central to the discussion is a diagram of the pentagram which is included on the following page.



Recall that the geometry of the pentagram is based upon the principle of “smaller is to greater as greater is to the whole” and that this ratio can be expressed by ϕ , which also describes the ratio of consecutive Fibonacci numbers. It stands to reason then that one could plug Fibonacci numbers in for the segments of the pentagram in order to approximate the exact proportions of the geometrical pentagram. The key here is to remember that while the proportions of the pentagram are exact, the numbers used to describe them can *never* be exact since ϕ is an irrational number.

For reasons which have their own mystery, Case decides to use the numbers 5 and 8 to describe the lengths of the smaller and larger segments of a line of a pentagram. It should be noted by the astute reader that *most* Fibonacci pairs would satisfy the geometrical requirements of the pentagram. In fact, mathematically speaking, there are only four worse Fibonacci pairs one could choose in terms of their approximation to ϕ . Arguments that what Case is revealing stems from the ancients, or from an unbroken “oral tradition” that has somehow evaded the detection of archeologists and historians is comparable to the claim of finding cipher documents in a bookstall. The creative work of both Case and Mathers is testament to their Genius, stands on its own merit, and doesn’t necessitate a felonious source.

The numbers 5 and 8 have an intimate connection throughout the Mysteries. The medieval number for Mercury is 5 while its qabalistic number is 8. With respect to the pentagram, this five-fold figure is surmounted by the eight-spoked wheel of spirit. Baphomet, the Octinamous (eight-fold name) was spelt several different ways in antiquity but always with the requisite eight letters. Through the Aeth Besh (אֵת בֵּשׁ)

Temurah (substitution cipher), Baphomet (בפומת) translates as Sophia (שופיא), “Wisdom”, a five-lettered name. 5 and 8 are also suggestive of the two grades which lead respectively to the Second and Third Orders via both OTO and A.’A.’. symbolism. 5 and 8 are of particular importance in the Ogdoadic tradition (once propagated by the Aurum Solis, but now by its legitimate successors) where they delineate the five-fold House of Sacrifice (a model of the constitution of Man, see *Little Essays Toward Truth* for Crowley’s description of this) and the Eight-fold Star of Regeneration which describes the process of *palingenesis* (*theosis* or regeneration).

Some of the virtues of 5 and 8 having been delineated, we can now proceed with the rest of Case’s analysis. The lengths of the smaller and greater segments being thus defined, their sum is therefore 13 (another Fibonacci number) and the sum of the entire line must equal 21. Given five such lines, the pentagram could be said to “total” 105. Furthermore, Case specifies that the enclosing pentagon must have sides of length 13 (this is geometrically verifiable) and the pentagon therefore equals 65 by virtue of its five sides. 105 and 65, pentagram and pentagon summed, equal 170. And let’s not forget the smaller pentagon inside the pentagram - the sum of its sides must equal 25.

25 is the value for the Greek words διαι (Asunder, through), εκ(Out of; because of), θεια (Divine), and ιδια (Privately). Latin Qabalah gives us AOM (The sacred syllable) and EGO (I).

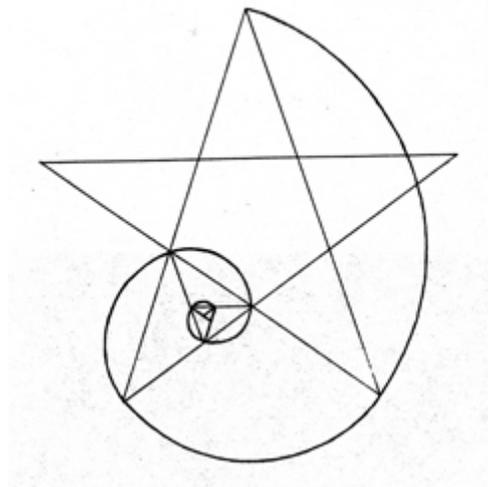
105 is the sum of the numbers from 1-14 and therefore the full expression of 14. It could be said that to draw the pentagram is to affirm the full expression of the powers expressed in Atu XIV, *Art*. 14 is also the value of *Debackh* (דבכ), “to sacrifice” and of *Zahab*, “gold,” which is figurative for “light.” 105 is also the value for the initials of *Hoor Paar Kraat*, the Egyptian god of Silence. Perhaps more interestingly, 105 gives the Greek word ελιξ (Circle, coil; twisted) - recall that in a footnote to *The Palace of the World*, Crowley calls the Flaming Sword the “pentagram unwound.”

In Latin, other words with the corresponding value of 105 include *Habes Verbum* (“You have the word”- see the Golden Dawn Equinox Ceremony), *Manifestus* (Manifest), *Mercurius* (Mercury), *Rosa Lucis* (Rose of Light), and *Sublivero* (I am lifted up). Note that the spiral described by the Fibonacci sequence also describes the pattern of the petals of a rose. Furthermore, the recurring connection between 5 and 8 - when we

draw the pentagram, we could be said to be spelling or expressing Mercurius, or Mercury, who corresponds to the eighth sephirah.

The God-name AGLA, used in the North, is notariqon for *Ateh Gibor Le-Olahm Adonai*. If you use the regular (as opposed to the final) form of Mem, this longer form of the God-name enumerates to 858, thus recalling the values Case chose to represent the proportions of the pentagram.

While Case's study yields some interesting results, it is flawed in one respect: Any Fibonacci numbers could be used to describe the proportions of the pentagram and one needs be biased towards using 5 and 8. In discussing this flaw with an esteemed Initiate, it was pointed out to me that occultists like to be "wow"ed. Case offers us nice, neat, definable *answers*. His analysis - which I've elaborated upon here with the addition of some Greek of which Case was apparently unaware - helps to link some interesting ideas together as qabalah often does. It's left to the reader to determine the value of these associations in light of the logic by which they are derived.



The Golden Mean is descriptive of several important phenomena throughout nature. The very shape of our galaxy partakes of the same logarithmic spiral. Nowhere is the proportion more evident than in the very life of the microcosm which is said to be symbolized by the pentagram. The dimensions of a molecule of DNA (the caduceus wand of Hermes in the human organism), the shape of the outer ear, and the proportions of the body all partake of these ratios. Even the spatial arrangement of the features of the

human face are predicated upon this important ratio. This recalls a line from a variant pentagram ritual written by Crowley called *Reguli* in which the magician, after having traced and charged four pentagrams declares, “For about me flames my father’s face, the Star of Force and Fire.”

What is being described here is a *proportion*. Another way to state this is, “As above, so below.” Many varied examples of these proportions can be found in the cosmos. Even the Western music scale is composed of **13** notes per octave, **8** notes in a scale, has for its basis **5th** and **3rd** chords, each note of the scale being separated by **2** half steps; this is particularly interesting when considering that Marsilio Ficino tied musical notes to the planets. If one is to watch the planet Venus (Lucifer, the Light-bearer, and Herald of the Dawn) in the sky over time, it will be observed to trace an exact pentagram through its course; this is because the ratio of the distances of Earth and Venus from the Sun is 1.6.

Origins of the Ritual

The first published reference to the Lesser Ritual of the Pentagram was in 1896 by Eliphas Levi in his classic work *Dogme et Rituel de la Haute Magie* - more commonly known in English as *Transcendental Magic* - and is reproduced below.

For example, the initiate said raising his hand to his forehead, “For thine,” then added “is,” and continuing as he brought down his hand to his breast, “the kingdom,” then to the left shoulder, “the justice,” afterwards to the right shoulder, “and the mercy” – then clasping his hands, he added, “in the generating ages.” *Tibi sunt Malkuth et Geburah et Chesed per aeonas* - a Sign of the Cross which is absolutely and magnificently kabalistic, which the profanations of Gnosticism have lost completely to the official and militant Church. This Sign, made after this manner, should precede and terminate the Conjunction of the Four.

Note that Levi doesn't give complete and detailed instructions, but that his description is vague, rather sketchy, and suggestive instead.

Although there is no absolute proof that the much more detailed and familiar version of the ritual did not indeed precede the Hermetic Order of the Golden Dawn, it seems highly likely that it found its genesis in the synthetic Genius of the most prolific and talented of its founders, S.L. MacGregor Mathers. Whatever the case may be, the full ritual was never published until 1905 by Aleister Crowley in *The Collected Works* where it was included as a footnote to *The Palace of the World*. This is a poem about The Lesser Ritual of the Pentagram which first appeared in a 1901 collection called *The Soul of Osiris*. Since then, a number of versions of this ritual have been published or taught in private circles. For the purpose of this paper, we shall examine the ritual as it appears in *Liber O*, an official A.'.A.'. instruction.

The Lesser Ritual of the Pentagram

- (i) Touching the forehead, say Ateh (Unto Thee).
- (ii) Touching the breast, say Malkuth (The Kingdom).
- (iii) Touching the right shoulder, say ve-Geburah (and the Power).
- (iv) Touching the left shoulder, say ve-Gedulah (and the Glory).
- (v) Clasp the hands upon the breast, say le-Olahm, Amen (to the Ages, Amen).
- (vi) Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say, (*i.e.*, vibrate) I H V H.
- (vii) Turning to the South, the same, but say A D N I.
- (viii) Turning to the West, the same, but say A H I H.
- (ix) Turning to the North, the same but say A G L A.
- (x) Before me Raphael;
- (xi) Behind me Gabriel;
- (xii) On my right hand Michael;
- (xiii) On my left hand Auriel;
- (xiv) For about me flames the Pentagram,
- (xv) And in the Column stands the six-rayed Star.

(xvi) Repeat (i) to (v), the “Qabalistic Cross.

There are some minor differences between this version and that which Crowley originally published in *Palace of the World*. Specifically, the latter does not specify “usually the wand” for the weapon. (Note that between both of these versions, when the weapon is specified it is actually the wand and not the dagger as we are so used to seeing from other sources. This would represent the difference between utilizing the Will and the Intellect. Note that both the Cup and the Disk are entirely unsuited to this type of operation.) The author prefers to use the wand for this ritual and encourages others to try so themselves, in accordance with the instructions of *Liber O*.

Nor does the original specify that the pentagram is “usually of Earth.” However, it is the original that specifies “Extending the arms in the form of a cross,” just prior to the invocation of Raphael.

Nowhere in either version is this ritual referred to as the “Lesser Banishing Ritual of the Pentagram”; nowhere in the subsection of *Liber O* detailing the Lesser Ritual of the Pentagram is the word “*banish*” even mentioned. Instead, the banishing and invoking pentagrams are detailed in the section on the Greater Ritual of the Pentagram which immediately follows it in the text. Indeed, the entire motion of the ritual is performed *deosil*, proper to invocation, as opposed to *widdershins*, appropriate to banishing proper.

The Qabalistic Cross

“So also is this First Cause revealed invariably by the Cross - that Unity made up of two, divided one by the other in order to produce four; that key to the mysteries of India and Egypt, the Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the temple, the symbol of Occult Masonry; the Cross, central point of the junction of the right angles of two infinite triangles...”

–Eliphas Levi

The Cross has occupied a place of importance in the Mysteries, even long before the advent of Christianity. In the *Timaeus*, Plato describes the universe as a creation of God,

who formed it from soul-stuff into the shape of the Greek letter X (*Chi*), with its ends extended to form circles. Imagine this as two circles set perpendicular to each other in three dimensional space: their intersections form a cross when viewed from outside. This symbol of a cross, the σταυρος, was used by the Gnostics to represent the bridge between the Worlds. In Greek qabalah, more properly called *isopsephy*, the letter X has a value of 600 as does the Greek word Κοσμος (“World” or “Cosmos”). When spelt in full, the name of the letter Khi, Χι, enumerates to 610 as do the words Αλφα Λαμβδα (“Alpha Lambda”, the names of the letters of *AL*, the technical title to *The Book of the Law*, which is a key to its Mysteries) τρις (“thrice”) and επιστατες (“master”).

The Greek word σταυρος enumerates to 777. Under this value in *Sepher Sephiroth*, Crowley lists “*The Flaming Sword* if the path from Binah to Chesed be taken as =3. For GIMEL connects Arikh Anpin with Zaur Anpin”. That is to say, that if one were to add up the values of the Paths of the Flaming Sword on the Tree of Life, they would sum to 777. Further, if one was to add up the values of the Tarot Trumps corresponding to these same Paths, again taking *Gimel* or Atu II, *The Priestess* as connecting Binah with Chesed, they sum to 93.

In his footnote on the Lesser Ritual of the Pentagram, Crowley refers to the Flaming Sword as the “pentagram unwound.” Other Greek words which also enumerate to 777 include Λιβερτινoσ (Freedman) Το ονομαστος (The Named One) and Υμεναιoσ Α (Hymenaeus Alpha). The number 777 was of particular importance to Crowley with respect to the idea of a particular kind of successorship; *Liber Aleph* was specifically addressed to C.S. Jones as being the magical son prophesied in *Liber Al* and the only other student of Crowley’s to bear this number was Grady McMurtry, the *Caliph*.

777 is also the value for “The World of Shells” (עולמ הקליפות) and “One is the Ruach of the Elohim of Lives” (אחת רוח אלהים חיים).

The Qabalistic Cross is really the only part of the pentagram ritual which is specifically delineated by Levi, although he gives it in Latin instead of Hebrew. Four sephiroth are named or implied in this important ritual gesture: *Kether* above the crown of the head, *Malkuth* at the heart, *Geburah* on the right shoulder, and *Chesed* on the left shoulder. These represent, respectively, the four elements: Air for Kether (that all

sephiroth of the middle pillar except for Malkuth are attributed to air), Earth for Malkuth, Fire for Geburah, and Water for Chesed. In the fourth knowledge lecture of the Hermetic Order of the Golden is a reference to the five Rivers of the Garden of Eden. Nahar (“perennial stream” or “never failing waters”) forms the source from the Supernals and is broken up in Daath and distributed into Four Heads accordingly:

Pison: Fire - flowing to Geburah where there is Gold.

Gihon: Water - the Waters of Mercy, flowing into Chesed.

Hiddikel: Air - flowing into Tiphareth.

Phrath (Euphrates): Earth - flowing into Malkuth.

The Practicus ritual of the Golden Dawn further elaborates on this:

This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rode of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth.

The casual observer will note that if he is facing the Tree of Life, he will find Geburah on his *left* while the ritual specifies that he touch his *right* shoulder. This is because the Tree of Life is not in front of you when you make this ritual gesture, instead it is *inside* of you and you are looking out through what you may normally think of as the *front* side of the Tree. The ritual gestures that you make affirm your identity with the Tree as you point to and name the specific sephiroth. The opening section of the Neophyte ceremony of the Golden Dawn states that, “...by Names and Images are all Powers awakened and reawakened.” By contrast, note that the sign of the cross is made starting with the *right*

side instead of the *left* - this is fitting for a doctrine which holds that God is external to mankind. These represent two very different theological worldviews.

Gematria of the Qabalistic Cross

Ateh (אהת) means “Thou” or “To Thee.” It enumerates to 406. This number is the “second theosophical extension” or “Mystic number” of 7; that is to say, if you were to add all the numbers from 1 to 7, you would get 28 – then adding all the numbers from 1 to 28 would yield 406. Another word which yields to this value in Hebrew is Tav (the name of the Hebrew letter Tav (ת), a Tau cross, a mark). *The Thirty-Two Paths of Wisdom* calls the 32nd Path of ת the *Administrative Consciousness* which directs the courses of the seven planets (the chakras or interior stars along the Middle Pillar of the body). The Seven Abodes of Assiah, symbolized by the Seven Churches of the Apocalypse are also attributed to this Path. Other words that enumerate to 406 are the Hebrew *A'am Ha'arets* (עמהארצ), “man of earth”, and the Greek words Εβα (“Eve”) and εντελεια (“Perfection”).

Malkuth (מלכות) means “the Kingdom” and enumerates to 496, the sum of all the numbers from 0 to 31. Thus it is the complete extension of all the powers represented by the Divine Name AL, which is attributed to Chesed. It is also the value for the Hebrew words *Ve-Thummim*, ותמימ, (the perfections) and *Leviathan* (לריהנ).

There has been debate regarding where to touch the body when vibrating the name Malkuth. It has bothered some that the heart-center does not correspond to the same chakra as that which has been attributed to Malkuth (at the base of the spine). In Greek, το καρ (“the heart”) also enumerates to 496 and it should therefore not be so surprising that this is the part of the body which is touched at this stage of the ritual. This kingdom is the dwelling place of Adonai: “Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.” (*Liber DCCCXIII*, III:10).

Ve-Geburah (וגבורה) means “and strength” and enumerates to 222 as do the Greek words ιβις (ibis) and γαης (Of earth). By name, this connects directly to the fifth sephirah, Geburah.

Ve-Gedulah (וגדולה) means “and the Magnificence” and relates directly to the fourth sephirah of Chesed. It enumerates to 54 as does the Hebrew word Dan (דן), judgment - the name of the Hebrew tribe corresponding to Scorpio, the night house, or occult sign ruled by Mars. Latin Qabalah gives us the following words for 54: *Ascendam* (I shall rise), *Coagula* (unite), *Pater* (Father), and *Puer* (Boy). Note the identification of the father and the sun through the (implied) function of the generative organ. There are many levels on which this can be interpreted.

Le-Olahm (לעולם) means “throughout the ages” or “to the world” and enumerates to 176 as does the Hebrew *Iwa 'atz*, ירעצ (Counselor). Latin Qabalah yields: *Argenteum Astrum* (Silver Star), *Circulum ex nihilo* (the Circle from Naught), *Gladius et Serpens* (The Sword and the Serpent). Greek words with this value are ιεραξ (Hawk, falcon) and νεομα (to go, to return). Connecting these ideas together, we can see that this Qabalistic Cross is indeed the “bridge between worlds”, touching every aspect of our being.

Amen is spelt אמנ in Hebrew and enumerates to 91, the sum of the numbers from 1 to 13 and therefore represents the fullest expression of the powers representative of the number 13. 91 is also the result of 7 times 13. *The Thirty-Two Paths of Wisdom* has the following to say about Binah, the *Sanctified Consciousness*, “Its roots are AMeN. It is the father of faith, and from its power faith emerges.”

Taken altogether, the summed values for all the words of the Qabalistic cross in Hebrew equals 1445, as does the Hebrew phrase *Lesharith Bechalthav* (לסהאךררת בחלהש) “the remnant of his heritage.” 1445 is also equal to 5 times 289, for which number we have the Hebrew words פטר (to break through or liberate) and פרט (to distinguish or particularize).

The Path of Tav corresponds to the planet Saturn, which is also attributed to the metal lead. The second motion is to touch the heart chakra, corresponding to the sun and to the metal gold. The effect of this motion is to transmute lead into gold through aspiration to the Highest (*i.e.* Kether). The operator has used the *Administrative Consciousness*, which

directs the courses of the planets (the chakras, each of which corresponds to its own metal in alchemical literature), to do this most sublime act. The Qabalistic Cross stands alone as a ritual by its own virtue.

The Signs: Speech and Silence

Before moving on to the tracing of the Pentagrams, it is important to examine how they are charged with the Divine Names. Two Signs are important: The Sign of Horus and the Sign of Silence. Crowley includes them in within the instruction on the Vibration of God-names in *Liber O*:

As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

- a) Stand with arms outstretched.
- b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.
- c) Let the name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.
- d) The moment that it appears to touch the feet, quickly advance the left foot about twelve inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus, and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.
- e) Withdraw the left foot, and place the right forefinger upon the lips, so that you are in the characteristic position of the God Harpocrates.

A few notes here will suffice to avoid confusion. Regarding the Sign of Horus, the instruction “With arms outstretched” can be clarified by referring to the Z3 document of the Hermetic Order of the Golden Dawn in which this sign is also referred to as the “Sign of the Enterer of the Threshold” and “The Attacking Sign”.

Standing as before described, in the form of the God, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally - arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is weakness.

At the Ending of the Night: At the Limits of the Light: Tho-oth stood before the Unborn

Ones of Time!

Then was formulated the Universe:

Then came forth the Gods thereof:

The Aeons of the Bornless Beyond:

Then was the Voice vibrated;

Then was the Name declared.

At the Threshold of Entrance,

Between the Universe and the Infinite,

In the Sign of the Enterer, stood Tho-oth,

As before him were the Aeons proclaimed.

In Breath did he vibrate them:

In Symbols did he record them;

For betwixt the Light and the Darkness did he stand.

-Z1 Document, Hermetic Order of the Golden Dawn

Regarding the Sign of Silence, the same Z3 document of the Golden Dawn, where it is also called “The Sign of Defense or protection”) gives further notes which clarify the issue as well as show a peculiarity in Crowley’s instruction.

The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together- beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the center of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

Regardie goes on to elaborate that, “It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action.” Note that in *Liber O*, Crowley describes the Sign of Silence as being performed with the right hand. This seems like an appropriate distinction between a strictly Golden Dawn method and a method appropriate to the Aeon of Horus.

The Four Quarters
The Names of God
And The Conjunction of the Four

“The first man, who amongst us is called Thoth, has been called ADAM by the Chaldeans, the Parthians, the Medes and the Hebrews, a name taken from the language of angels.”

-Zosimos of Panopolis

“In the Sibylline Oracles, the name ADAM is also explained as a notarichon composed of the initials of the four directions; anatole (east), dusis (west), arktos (north) and mesembria (south).”

-Kieren Barry, The Greek Qabalah

In antiquity, the letters of the name Adam not only corresponded to the four directions as delineated above, but also to the four elements of which he was composed and by which he was imprisoned into physical existence by the Demiurge.

“Deus est Homo”

-Inscription on Lamens of O.T.O.

“Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the Elements.”

-Theoricus Ritual of the Golden Dawn

East

“With the Dagger destroyeth He.”

-Liber II, 9

“Let him by his understanding and ingenium devise a Word to represent the Universe.”

-Liber A

The East is the place of the Rising of the Light of Dawn. The element of Air is attributed to this quarter. In antiquity, the connection between East and the element Air was through the letter *A*, the first letter of the Greek words *Anatole* (East) and *Aer* (Air).

On the Cube of Space (based on the *Sepher Yetzirah*), the Hebrew letter *Daleth* is attributed to the East. Therefore, Atu III, *The Empress* and the planet Venus are also correspondences. Daleth connects Chokmah and Binah and is one of the three Paths above the Abyss. When spelled in full, *Daleth* (דָּלֶת) means a “door” or “pylon”. Venus has long been called the Morning Star, Lucifer, the herald of the Dawn, visible just before the rising of the Sun.

To this symbolism, Crowley’s notes tell us that we are standing on the Tree of Life at the intersection of the Paths of *Samekh* and *Peh* during this ritual. To the east of us is the sephirah, *Tiphareth*, which literally means “beauty” or “harmony” and corresponds to the Sun. In the A.’A.’., Tiphareth is the place of the 5=6 Grade of *Adeptus Minor*, whose task is to accomplish the Knowledge and Conversation of the Holy Guardian Angel.

In Latin, the word *Oriens* translates as “rising, the rising sun; east; morning” and enumerates to 71 as do the words *Caduceus* (double-helix staff of Mercury, the Herald of the Gods and the Psychopomp who led souls of the deceased through the underworld), *Flatus* (Air), *Harmonia* (Harmony), *Invicta* (unconquered - when preceded by *Sol*, this is an epithet for Mithras), and *Tredecim* (thirteen). 71 is the value for the Hebrew words דָּוָה and דָּוָה which both translate as *dove*, a bird sacred to Venus.

“In the Tetragram, the triad, taken at the beginning of the word, expressed the divine copulation; taken at the end, it expressed the female and maternity.” –Eliphas Levi

The Greek word for East is *Anatole* (Ανατολε) and enumerates to 460 as does the Hebrew phrase for “Holy unto Tetragrammaton” (קָדֵשׁ לַיהוָה). Indeed, this is the quarter which is charged with the God-name YHVH (יהוה), the Tetragrammaton. Crowley discourses upon this formula at length in Chapter III of *Magick in Theory and Practice*. YHVH itself enumerates to 26, the sum of the numbers of the Sephiroth of the Middle Pillar (1+6+9+10), of which Samekh is a connecting Path. 26 is also the value of the Greek word αἰμί, which means “ forever” or “immortal.” The *Kerubim*, the Presidential Heads of the elemental forces are the Bull, the Lion, the Eagle, and the Man. These are taken from the fixed signs of the zodiac for each element, so that the Bull is Taurus (ruler of the 2nd House of the zodiac), the Lion is Leo (the 5th House), the Eagle is Scorpio (the

8th House), and the Man is Aquarius the Water-bearer (the 11th House). Taken all-together, these sum up as 2+5+8+11=26. Note also that by the end of the ritual, there are four pentagrams and one hexagram, giving a total of 26 points for all geometrical figures. 26 is twice 13, the value of the Hebrew words Achad (אחד) and Ahebeh (אהבה).

Raphael (רפאל) is the name of the Archangel of Air. His name enumerates to 311 as does Tzaphkiel (צפכיאל), Archangel of Binah. For 311, Greek Qabalah yields Βητα (the letter *Beta*) Θεοειδης (God-like), σωμα (body, life), and Αλιος (Sun; east; Helios; of the sea). The associations made here are very solar and should be examined with reference to *Liber XV*. The correspondences made between Raphael (whose name begins with the Hebrew letter *Resh* (ר)) and Helios are very apt. “Resh” in Hebrew translates as “head” or “beginning”, another apt association with the Eastern quarter that strengthens the connection to Tiphareth and the direction of the Dawning Sun.

With the exception of Auriel, the Archangel of the North, the images of the Archangels are the same in both the Golden Dawn and Ogdoadic traditions. Because the descriptions of the Archangels given by the latter in *Mysteria Magica* are far more poetic, they are reproduced here for the benefit of the reader’s imagination. The Ogdoadic Image of Raphael is as follows:

“A tall and slender form clad in a voluminous and billowing robe of yellow, heightened with traces of violet. While this figure is contemplated, a cool rustling of wind is to be felt as emanating from the East. (It awakens the hidden aspirations and wordless hopes which have lain dormant in the toils of sloth and of habitude. It sings to the inner ear of the potentialities of a life which reaches forth to spiritual heights.)”

Taken altogether, the consistent symbolism of the attributions made to the East is of the spiritual Sun as a gateway to the Gnosis.

West

“With the Cup preserveth He.”

-Liber II, 10

“Let him by his understanding and ingenium devise a number to represent the Universe.”

-Liber A

The West is the place of the Setting Sun. The element of Water is specifically attributed to this quarter. On the Cube of Space, the letter Caph is attributed to the West and thusly so is Jupiter and Atu X, Wheel of Fortune.

Note that in Golden Dawn symbolism, the Hieres is the officer of the West and bears a sword. The West is typically associated with the end of the journey of the sun throughout the day, the completion of a process, or the end of life. “Ah God, all is gone! Thou dost consummate Thy rapture. Falutli! Falutli!” (*Liber VII*, V:30). The cry of rapture from the Holy Book might be taken as a “little death”, the loss of the self in the embrace of the Beloved.

The Greek word for West is *Dusis* (Δυσισ), enumerating to 814. Χεσεδ (Chesed), ο ενεργης λογος (The Word of Power), η θεια σοφια (The Divine Wisdom), Αγαπε εστι τον Νομον (Love is the Law), ευθυ (direct, straight-forward), and αιγοκερευς (goat-horned) are all equal to 814 as well. The reference to Chesed, the sphere on the Tree of Life associated with Jupiter, is consonant with the aforementioned attribution of the Hebrew Letter Caph to this quarter. Chesed also corresponds to the river Gihon, which is the river of the element water.

To earthbound and terrestrial consciousness, the West can symbolize the completion or final destination, just as the East can symbolize the morning or a beginning. The Godname in the West is *Eheieh* (אֶהְיֶה), meaning “I am,” corresponding to Kether. One way of interpreting the attribution of this God-Name to this quarter is that we are all destined to know evermore intimately that “Self of I Am” that is the root of our being.

Eheieh enumerates to 21 as does *YHV* (יהו) (“Yeho”) the first three letters of the Tetragrammaton forming a name of God which the *Sepher Yetzirah* records he used to seal the six directions (note there are six permutations of this name). For this same value, Latin Qabalah has the word “In” (into, within). The Greek word εστι, which means “is”, also equals 21

Gabriel (גבריאל) is the Archangel of Water and his name enumerates to 246 as does the Latin phrase “Laetitia Vitae Mortisque” (“The joy of life and death”). The name *Gabriel* literally means “Strong One of God” and the word *strong* can be taken as synonymous as specifically male physical virility.

The image from the Ogdoadic Tradition:

“A tall and powerful figure standing amid foaming turbulent waters, clad in a robe of blue merging into highlights of orange, and holding in his left hand a silver cup. While this figure is contemplated, the mighty surge of the sea-tides is imagined, pouring in successive waves from the West. (These waves are of the cool and shining waters which purify the intellect in their flood, healing it of unreason’s fever and tempering as steel is tempered.)”

South

“With the Wand createth He.”

-Liber II, 7

“Let him by his understanding and ingenium devise a Deed to represent the Universe.”

-Liber A

The South is the place of the sun at its zenith. The element of Fire is attributed to this Quarter. When standing at the intersection of Samekh and Peh, Netzach is the sephirah that corresponds to this direction. In *Liber Resh*, the noon Adoration is made to *Ahathoor*, the Egyptian Goddess corresponding to Venus. On the Cube of Space, this direction corresponds to the Hebrew letter *Resh*, whose planetary correspondence is the Sun, and Atu XIX, *The Sun*.

The Greek word for South is Μεσημβρια, which enumerates to 406, a number that is familiar in our analysis. The God-name in the South is Adonai (אדני), “Lord”, enumerating to 65. Note that this name is symbolically spelled in Liber LXV as

being: a thunderbolt (⚡), a pylon (⌊), a snake or serpent (♆), and a phallus (♁). Adonai is the name we use to designate the HGA. The South corresponds to Noon and to the Mid-heaven on the astrological natal chart, signifying the highest aspirations.

65 is the value for the Hebrew words Haikal (היכל) (“temple” or “palace”), Hillel (ללה) (“to shine, to commend, to praise”), and Haws HS (חס) (“to be silent”). “The Lord is in His Holy Temple, let all the earth keep silence before Him.” (Habakkuk 2:20). Greek Qabalah yields the following for 65: εἰμι (I am; to be, come to pass, exist), εἶξ (Six; out of, from), βαδην (Slowly), εἰν or ἐνι (With, within; through), ἐνθα (There; where; when), and Ζην (Name of Zeus). Latin Qabalah yields Heru-Ra, Medius (middle, center), and Ordo R.C. for 65.

The ideas connected through the gematria have carry the theme of a silent, secret, inner King whose expression is that of coming to be. The true Rosicrucian Order is an *Inner* one and is, by its very nature, invisible.

While Auriel is given as the Archangel of Netzach in Crowley’s footnotes to *The Palace of the World*, we invoke Michael, the Archangel of Hod in this direction instead. This makes sense in light of the fact that in the Qabalistic Cross, Geburah and Hod are defined as being on your right side. Therefore, the invocation of Michael is based on the microcosmic Tree of Life instead of the macrocosmic Tree on which the magician is standing.

Michael (מִיכָאֵל) enumerates to 101 as do *Rosa Rubra* (Red rose), *Anima Amoris* (Spirit of love), Pα (Ra, the Sun God) and η αγαπη (The love), η θελημα (the will) η βλαξ (the fool). Looking at these correspondences, it suddenly doesn’t look so odd to pair Archangel Michael with Netzach for the purpose of the ritual, since the consistent imagery of love and the rose are so highly suggestive of the Venusian aspects of Netzach.

North

“With the Coin redeemeth He.”

-Liber II, 10

“Let the Neophyte by his understanding and ingenium devise a symbol to represent the Universe.”

-Liber A

Recall from earlier discussion that the North was described in the Neophyte ceremony of the Hermetic Order of the Golden Dawn as being the place of, “Greatest symbolic darkness.” The North is the place of the Sun at its lowermost point of the sky. The element of Earth is attributed to this quarter. On the Cube of Space, the letter Peh is attributed to the North and therefore so is Mars and Atu XVI. Standing at the intersection of the Paths of Samekh and Peh, with Tiphareth in the East, Yesod in the West and Netzach in the South, the sephirah Hod must naturally be located in the direction of the North.

The Greek word for North is *Arktos* (ἄρκτος) and enumerates to 691 as do the words κρατος (power, force; victory, dominion) and ιστορια (knowledge, science, history).

The God-name for the North is AGLA (אגלא) which enumerates to 35 as does Asar (Osiris), Filia (Daughter), and Pax (Peace) in the Latin Qabalah. The direction of the North is referred to as the place of “Forgetfulness, Dumbness, and Necessity, and of the greatest symbolical Darkness.” In the Golden Dawn Neophyte initiation it is the place where the candidate is placed to commence the three circumambulations around the temple. This direction corresponds to the sun at midnight.

AGLA (אגלא) itself is a notariqon for Ateh Gibor Le-Olahm Adonai (לעלאה אדנאי אה גבור) which means “Thine is the Power throughout the Aeons, O Lord.” Skipping the final value for Mem in *le-Olahm*, this God-name enumerates to 858 (reminiscent of Case’s 8-5-8 attributions to the pentagram) as does the Greek word for initiation, μνησις and the name Ιαλδαβαωθ (Ialdabaoth - “The Craftsman”; This name is probably derived from the Hebrew YHVH Sabaoth and was used by the Gnostics to refer to the Demiurge).

These ideas are very interesting when considered together. The Northern direction corresponds to Earth as does the final Heh in Tetragrammaton, the daughter who is to be

set upon the throne of Binah by the Son. Also, consider that “Osiris is a black god” and that in the Old Aeon Neophyte ritual the candidate was himself Osiris (the Hierophant representing the perfected Osiris, known as Osiris Onophris). After being placed in this quarter, the circumambulation began after the following words from the Hierophant, “...Let me enter the Path of Darkness and, peradventure, there shall I find the Light.”

It should be noted by the Thelemite reader that in the present Aeon the candidate is no longer Osiris, but Horus, and the formula of initiation is no longer a descent of the light to redeem the darkness, but is instead the awareness of one’s own starry nature. You can read further on the difference between the two formulae in Chapter XII of *The Book of Thoth*. It should also be not so hard to realize the apparent paradox of anything purporting to be a “Thelemic Golden Dawn.” Simply changing a few words around in a ritual, adding some verses from *Liber AL*, or even changing the hexagram on the Banner of the East are not sufficient to compensate for the fact these are two separate formulae of initiation.

Regarding the full God-name of this quarter, if one calculates its value using the final value of Mem, it enumerates to 1418 as does the Greek *Μαγος Επιστατες*, literally “Master Magician”, the title of the IIIrd degree O.T.O. which corresponds to the Svadisthana chakra, ruled by Mars. In the Cube of space, Peh is attributed to the North; other correspondences of Peh are Mars and Atu XVI, *The Tower*.

Note that in the Qabalistic Cross, Chesed and Netzach are defined as being on the left side. Therefore, you are affirming the Archangel’s presence *microcosmically* while simultaneously affirming the element of Earth *macrocosmically*.

The Archangel Auriel literally means “The Light of God” and one can imagine this Briatic power as being the Light shining in the deepest darkness that terrestrial-bound life can experience. If the North is the Winter Solstice, then Auriel is the return of the Light which it brings. Auriel is not the Archangel of Hod on the Tree of Life, but of Netzach instead. Standing at the intersection of Samekh and Peh with Hod in the North and Netzach in the South macrocosmically, the interchange of the Archangels occurs on the reversed-image microcosmic Tree of Life. The Archangels are invoked into the microcosm.

Auriel (אוריִאל) enumerates to 248 as does Abraham (אַבְרָהָם).

Image from the Ogdoadic Tradition:

“A broad-shouldered placid figure, robed in indigo gleaming with flashes of pale gold, and standing upon wild grass studded with yellow flowers. In one hand the figure bears a golden orb, in the other a golden sickle. While this figure is contemplated, a feeling of great peace and stability is to be imagined. (The succession of the seasons wipes out or mitigates past errors, the innocence of the Golden Age ever awaits us in the earth’s renewal. Elemental Earth itself is the medium of nature’s work: and the instinctual faculties of man find repose therein.)

The image of Auriel used in the Golden Dawn and its lineal descendants is different than that of the Ogdoadic tradition. Although several different authors might give slightly different versions, the image can be accurately described as:

A figure robed in browns and greens, holding a pantacle, amongst a field of wheat.

The four directions having been established, they represent the four sides of a pyramid. All that now remains is to place the capstone. The four elements correspond to four of the five powers of the Sphinx (*to know, to will, to dare, and to keep silent*). Their rightful and balanced development with respect to each other will broaden the base of the pyramid, thereby allowing the apex of the pyramid, corresponding to Spirit (and the fifth power, *to go*), to reach ever higher to heaven. In the Greek, πυραμις (pyramid) is identical to φαλλος (phallus) by their value 831.

The Hexagram

“And I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.”

-Liber DCCCXIII, I: 11

“His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.”

-Liber II, 11

“Let him by his understanding and ingenium devise a Magick Lamp that shall burn without wick or oil, being fed by the Aethyr.”

-Liber A

Study of this ritual with respect to the Equinox Ritual of the Hermetic Order of the Golden Dawn will show important relationships between the two. At an analogous stage of this ritual, after each of the four elemental officers has made their invocation to the appropriate quarter, the Hegemon (who now bears the Lamp, normally the weapon of the Kerux except for the purpose of this ceremony), raises his Lamp and Invokes the Highest. The Hegemon is particularly important as symbolizing “those higher aspirations of the soul which should guide its action.” This is the officer who physically aids the blindfolded Neophyte candidate, who would otherwise be unable to find his way through the ritual of Initiation. This officer rightly corresponds to the Hexagram for the fact that she symbolizes “religion” and acts as the “reconciler” between opposites in the Center of the Golden Dawn Temple floor-plan.

The Hexagram itself is a complex topic. It represents a union between opposites. It is the symbol emblazoned upon the Banner of the East in the Golden Dawn, with a golden Tau Cross in the center of it. Recall that the Tau cross corresponds to the Hebrew letter Tav, which the Cube of Space places at the exact center-point of the Cube. This is the same place where you repeat the Qabalistic cross, beginning with “Ateh”, which the astute reader will recall equals 406, the name of the Hebrew word for “Tau-cross”. The Administrative consciousness which “directs the courses of the planets” is in the center of the cube, each of whose six sides corresponds to another Hebrew double-letter with a planetary attribution.

Geometrically, each line of the Hexagram is divided into three equal parts which can be represented as 1-1-1. Taking this just one step further, the sum of the six lines could then be said to represent the number 666. Taking each line as composed of three equal units, six such lines therefore equal 18. In Hebrew, the words אהבי (My favorite, my beloved) קטא (The antique Serpent) and חי (Living).

If one thinks of four pentagrams and one central Hexagram, the sum of the points equals 26, a key number to this ritual. However, if as in Crowley's notes, there are two Hexagrams- one above and one below- the sum result would be 32 points. The divine name אהיהוה, a blending of two names in this ritual, equates to the number of the sum total of 10 sephiroth and 22 paths on the Tree of Life.

The union of the pentagram and the hexagram, the microcosm and the macrocosm is expressed by the number 11. In Latin Qabalah, "AL" is equal to 11. The word of the Aeon, ABRAHADABRA, is composed of 11 letters and is equal to 418, the value of the Hebrew letter *Cheth* (ח) when it is spelled in full (חיה).

66 is the sum of the numbers from 1 to 11 and therefore represents the full extension of what is represented by the number 11. 66 is described as "The Mystic Number of the Qliphoth, and of the Great Work" in 777. Latin words whose value equals 66 are Aurora (Dawn), Aurum (Gold), Granum (Seed), Sidus (Star), Solis (Solar), and Stellae (Stars).

"Know that in the many thousand Times that I have performed the Ritual of the Pentagram, or the Invocation of the Heart girt with a Serpent, or the Mass of the Phoenix or of the Holy Ghost, there has not been one time wherein I did not win new Light, or Knowledge, or Power, or Virtue, save through mine own Weakness or Error."

-Aleister Crowley, Liber Aleph

"As man loses his personality in physical love, so does the magician annihilate his divine personality in that which is beyond. The formula of Samadhi is the same, from the lowest to the highest. The Rosy-Cross is the Universal Key. But, as one proceeds, the Cross becomes greater, until it is the Ace, the Rose, until it is the Word."

-Aleister Crowley, The Book of Lies

Conclusion

"My Son, behold now the Mystery and Virtue of the Silver Star!"

- Aleister Crowley, Liber Aleph

In all true systems of magick and initiation, the most occult of secrets are laid out in plain view for those who have eyes to see. It is the mark of the tyro that he places the least value on those things the Adept values most. The Lesser Ritual of the Pentagram, often referred to as “just the LBRP” or a “banishing” may very well be nothing less than a ritual of self-initiation.

The Qabalistic Cross opens the magician up to the influence of Kether, bringing its light down to the heart, transmuting lead to gold in the process. It is little wonder that Crowley called this ritual, “The Medicine of Metals.” The two pillars are established microcosmically in the magician through the references to Geburah and Gedulah. The Qabalistic Cross is now defined as what will be the Center of the Magic Circle. It is the axle of the wheel.

The charged magician, now in deeper communion with the Higher, traces the pentagrams. The pentagrams are emblems of the microcosm and of patterns found throughout the Universe, from our DNA to the spiral of our galaxy, which are recognized by human life as being “beautiful” or “harmonious”. The Lesser Ritual of the Pentagram is itself an expression of harmony amongst the four elements under the regency of Spirit. The order of the directions in which the pentagrams are placed occurs in a *deosil* (clockwise) fashion, indicative of *invocation*.

The magician, identified with Adam and Thoth, the First Man who named all things, charges the pentagrams with the names of God. The completion of this opens up a new space, a column, in which the magician now stands to complete his Work.

The four directions being established, forming the base of what will be a pyramid, all that remains is to place the capstone.

The Archangels, representations of Briatic consciousness, are invoked microcosmically into the magician by their names and images. The result is the appearance of the Hexagram, symbolic of Second Order formulae of initiation. On the Hexagram, the planets are represented in harmonious relationship with each other, ordered around the Sun. The Hexagram is qabalistically identified with the solar 666, the number of the Beast, and expressive of the powers of the *living*. The five and six are conjoined at this point to produce 11. The Rosy-Cross is thus formed. The spiritual phallus (the pyramid of initiation) stretches itself to the Queen of Heaven. The Great

Work is accomplished. The magician closes with the Qabalistic Cross again, thereby reaffirming his place in the Universe.

“So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.”

-Liber LXV, V:65

Appendix I
Gematria Key for Hebrew, Greek, and Latin

Hebrew	Equiv	Value	Greek	Equiv	Value	Roman	Value
א	A	1	Αα	a	1	A	1
ב	B, V	2	Ββ	b	2	B	2
ג	G, Gh	3	Γγ	g	3	C	3
ד	D, Dh	4	Δδ	d	4	D	4
ה	H	5	Εε	d	5	E	5
ו	V, O,U,W	6	Ζζ	z	7	F	6
ז	Z	7	Ηη	h	8	G	7
ח	Ch	8	Θθ	th	9	H	8
ט	T	9	Ιι	i	10	I (J)	9
י	I, Y, J	10	Κκ	k	20	L	10
כ	K, Kh	20, 500 (f)	Λλ	l	30	M	11
ל	L	30	Μμ	m	40	N	12
מ	M	40, 600 (f)	Νν	n	50	O	13
נ	N	50, 700 (f)	Ξξ	ks	60	P	14
ס	S	60	Οο	o	70	Q	15
ע	A'a, Ngh	70	Ππ	p	80	R	16
פ	P, Ph	80, 800 (f)	Ρρ	r	100	S	17
צ	Tz	90, 900 (f)	Σσς	s	200	T	18
ק	Q	100	Ττ	t	300	V (U)	19
ר	R	200	Υυ	u	400	X	20
ש	Sh, S	300	Φφ	ph	500	Y	21
ת	T, Th	400	Χχ	ch	600	Z	22
			Ψψ	ps	700		
			Ωω	o	800		

Appendix II
Some Correspondences

Direction	South	West	East	North	
Element	Fire	Water	Air	Earth	Spirit
Power (Lat)	Velle	Audere	Scire	Tacere	Ire
Power (Eng)	To Dare	To Keep Silent	To Know	To Will	To Go
Hebrew	Yod	Heh	Vav	Heh (final)	Shin
World	Atziluth	Briah	Yetzirah	Assiah	
LLLLL	Light	Love	Liberty	Life	Law
Archangel	Michael	Gabriel	Raphael	Auriel	
Astrology	Leo - Lion	Eagle - Scorpio	Man - Aquarius	Bull - Taurus	
Hour of Sun	Noon	Sunset	Dawn	Midnight	
Resh Deity	Athathoor	Tum	Ra	Khephra	
Elementals	Salamanders	Undines	Sylphs	Gnomes	

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Contact

This paper is by no means a complete exegesis nor the final word on a ritual that holds such a central place in our tradition of Magick. If you have further questions, comments, or insights, I invite you to contact me directly: octinomous@yahoo.com. I have little doubt that further study of this ritual will lead me to write a revised version of this paper at a later date. Your constructive input would be greatly appreciated.

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Frater Chanokh

