



A COMMENTARY ON
THE STAR SAPPHIRE

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The Star Sapphire

The Ritual

Let the Adept be armed with his Magick Rood (and provided with his mystic rose).

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying: "Pater et Mater unus deus Ararita."

Let him go round to the South, make the Holy Hexagram and say: "Mater et Filius unus deus Ararita."

Let him go round to the North, make the Holy Hexagram and then say: "Filia et Pater unus deus Ararita."

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying: "Ararita Ararita Ararita"

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt. Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

What?

This ritual is "related to" Lesser Hexagram Ritual (LHR), similarly to The Star Ruby being "related to" Lesser Banishing Ritual of the Pentagram (LBRP). Before you start learning this ritual, it would be for the better if you were familiar with the three other rituals beforehand.

Let the Adept be armed with his Magick Rood

Rood is the mage's staff, lance. From a traditional point of view, "rood" isn't just another staff, but a longish staff with a shortish crossbar. Rood is also a phallic symbol, or when it comes to a male Mage, his penis, lingam. Rood is the active participant, the tool with which the mage is "armed" with.

(and provided with his mystic rose).

Of Mage's tools, the Mystic rose is the cup, the chalice. It is a feminine symbol, the yoni. Literally speaking, it is the vagina of the female Mage. In this ritual the mystic Rose is passive factor and a tool with which the mage is "provided with".

The Rosy Cross demands both tools (or "tools") to be present.

In the centre, let him give the L.V.X. signs

The sings of L.V.X. are the signs mentioned in LHR, points III-VI.

or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X.

This refers to choosing the sings according to the Mage's skills and knowledge. Keeping silent tells the mage to be silent and not say out loud the names of the signs, if he chooses to do the signs of N.O.X. With the signs of L.V.X., the names are spoken.

Skills and knowledge are advised to be taken into account, as different signs refer to different manners in which to connect the ritual with the Kabalistic tree of life. The signs of L.V.X. are connected with the Tiphareth and the signs of N.O.X. from Geburah to Binah.

being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

The signs of N.O.X:

(N) Puer (Boy): Stand with feet together, head erect, right arm in a square (upper arm straight out from the shoulder, forearm straight up) and right thumb between its index and medius (called in Italy "mano in fico"), left fist at groin with thumb extended and pointing forward (attitude of the Gods Khem, Mentu, et al).

(O) Vir (Man): Stand with feet together, fists with thumbs thrust out forward held to the temples, the head bowed and pushed out, as if to symbolize the butting of an horned beast (attitude of Pan, Bacchus, etc.).

Puella (Girl): Stand with feet together, head bowed, left hand shielding the groin, right hand shielding the breast (attitude of the Venus de Medici).

(X) Mulier (Woman): Stand with feet wide apart, head thrown back, arms raised so as to suggest a crescent (attitude of Baphmet, Isis in Welcome, the microcosm of Vitruvius).

The fifth sign, Isis Rejoicing (I.R.) is not given.

Then let him advance to the East and make the Holy Hexagram

Interpretation on what actually is the Holy Hexagram used in the Star Sapphire varies. Often used variation is based on Alester Crowley's Book of Lies, chapter 69 "The way to succeed - and the way to suck eggs!" and the comments of that chapter. The chapter begins with "This is the Holy Hexagram" and describes, how "The Red Triangle is the descending tongue of grance, the Blue Triangle is the ascending tongue of prayer. This Interchange, the Double Gift of Tongues, the Word of Double Power - ABRAHADABRA!- is the sign of the GREAT WORK, for the GREAT WORK is accomplished in silence."

The commentary to this chapter explains, how the number refers to Levi's (Eliphas) drawing of a hexagram and the criticism of, or improvement upon, it. "In the ordinary Hexagram, the Hexagram of nature, the red triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is reversed: the descending red triangle is that of Horus, [...] It is the flame descending upon the altar, and licking up the burnt offering.) The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force." The explanation continues: "In paragraph 5 the symbolism of tongues is further developed. Abrahadabra is our primal example of an interlocked word."

In the context of the Star Sapphire, the hexagrams used in LRH (Lesser Ritual of the Hexagram) are often recommended. However, of those hexagrams, only one (the hexagram of earth) fits the description of two interlocking triangles pointing in two different directions. Levi's hexagram is indeed the hexagram of earth.

(east) saying: "Pater et Mater unus deus Ararita."

"Father and Mother (are) one god ARARITA"

(south) say: "Mater et Filius unus deus Ararita."

"Mother and Son (are) one god ARARITA"

(west) say: "Filia et Pater unus deus Ararita."

"Son and Daughter (are) one god ARARITA"

(north) "Filia et Pater unus deus Ararita."

"Daughter and Father (are) one god ARARITA"

In the speeches of the four quarters, the Father, the Mother, the Son and the Daughter are interpreted to point to the formula of the tetragrammaton (Yod, Hé, Vau, Hé).

In the east, the hexagram is formed by Yod and Hé. Yod is the primal force of creation, the father who created himself. When he is combined with Hé, there will be formed the union of Father (Abba, Chokmah) and his equal Mother (Aima, bright fertile Mother, Binah). The Mother is the reflection of Nuit, as the Father is the reflection of Hadit. This is the first stage of creative process. Yod represents the fast and violent force of creation, which is followed by calmer but even stronger flux of will.

In the south, the hexagram is formed by Hé and Vau. The union of the earlier hexagram creates a Son, Vau - heir, redeemer, sun. The Son is the reflection of Ra-Hoor-Khuit, the descendant of Nuit and Hadit, who takes his father's place. The creative force gains a form. In the tree of life, this covers the sephirot from Chesed to Yesod (Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod).

In the west, the hexagram is formed by Vau and Hé (Hé final). Hé is both the twin sister and daughter of Vau. The duty of the Son is to redeem the Daughter by making her his bride. In this, the Daughter takes the Mother's place at the throne. The form is manifested and tensions released. The Daughter can also be seen as the Joy of Endlessness. With the arrival of Daughter, we have reached the final, tenth sephiroth - Malkuth.

In the end, there is the hexagram of the north, Hé and Yod, which returns the tetragrammaton to its beginning. Having taken the throne of the Mother, the Daughter Nukba de-Zaur (Malkuth - "queen" and Kalah - "bride"), enlivens her father and returns both the tetragrammaton and the tree of life to their beginnings. This creates a cycle instead of linearity.

Ararita is an acronym of a Hebrew phrase - "One is His Beginning: One is His Individuality: His Permutation is One." In the hexagram rituals it reinforces, that deity is, in the end, uniform in nature.

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how)

In *Magick in Theory and Practice* Crowley talks about "Formula of the Rosy Cross" in a chapter dealing with blood sacrifices and similar. In this chapter Crowley refers to highly guarded secrets of the initiates, hints at the power of the ritual and discusses animal sacrifice. However, at the end you can find a note: "You are also likely to get into trouble over this chapter unless you truly comprehend its meaning." In the reference, there is a reminder how Adepts are quite likely talking about something completely different, when they appear very straight forward...

By looking at the beginning of the ritual, you may get a hint on what Rosy Cross refers to in this context. Rose: feminine symbol, the vagina. Cross: rood, staff, masculine symbol, penis. That is, you can interpret the Rosy Cross as being sex magick.

You can also interpret the instructions in the ritual as referring to drawing a symbol. This symbol can be the Rosy Cross use by Golden Dawn - a cross inside a circle (like a 'sunwheel'), or the unicursal hexagram with the five-petal rose in the middle.

saying: "Ararita Ararita Ararita"

Three "Araritas" make the final number of them seven.

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)

Set Triumphant: The feet are together, the left arm is curved as if it supported a child; the thumb and index finger of the right hand pinch the nipple of the left breast as if offering it to that child. Baphome: see Mulier above.

You can interpret the appearance of Set in the circle as his appearance through the Mage (and as the mage drinking from the cup as Set), but also as an instruction to interpret the myth of Set and Horus, where Set is said to have claimed having had sex (anally) with Horus. The circle can in this context refer to Horus' eye, which is described in the Egyptian "Book of the Dead" also in the following manner: "My buttocks are the buttocks of the Eye of Horus." Drinking the sacrament, in turn, can be interpreted as sexual pleasure.

Theodor Reuss of O.T.O. interprets the ritual in the terms of a sex magick rite: when the rood is the penis and the rose the vagine, the phrase "Let him drink of the Sacrament" means consuming the juices resulting from the ritual sex straight from the source. The sign of Baphomet fits this interpretation well, enabling mutual drinking for both sexes.

Then let him say: "Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt. "

"All in two: two in one: one in nothing; these are not four nor all nor two nor one nor nothing." Everything centres on two, the tools of the ritual, rood and rose, combined in the Rosy Cross. As the ritual progresses to Set Triumphant / Baphomet, this one vanishes into nothingness (Abyss). The rest refers to the hexagrams of the quarters and the tetragrammaton.

"Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. "

"Glory be to the Father and to the Mother and to the Son and Daughter, and to the Holy Spirit without and within, which was, is and shall be, world without end. Six in One through the names of the Seven in One, Ararita." The text celebrates the ritual, the personifications of the tetragrammaton, the blurring of boundaries between inner and

outer while the Mage is one with the universe, the hexagram (six in one) and the seven Araritas / in Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

L.V.X., lux, 'light'. N.O.X., nox, 'night'. Even if you had started the ritual with the darkness of the night, it isn't proper to return to it by the end of the working, but to rise into light and continue from that. When it comes to the last sentence, I've seen it explained to mean that Isis Rejoicing is a Magister Templi -grade sign and as such isn't for an Adept to do at the end of this ritual. That is, the signs of N.O.X. aren't told not to be repeated at the end of the ritual because they include Isis Rejoicing - that sign is left out even at the beginning of the ritual, but due to the light/dark aspect.

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Sources include:

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Aleister Crowley: The Book of Lies

Aleister Crowley: Liber XXXVI The Star Sapphire

Aleister Crowley: Magick in Theory and Practice

The Hermetic Order of the Golden Dawn: The G.D. Glossary

Budge (translator): The Egyptian Book of the Dead

Nu Isis Working Group & Frater Ananael Qaa - Star Sapphire -commentary