



CZADINE'S  
**STAR SEPHIROTH**

Being an expansion of  
**LIBER XXXVI**  
**THE STAR SAPPHIRE**



**THE AUTHOR OF THIS VERSION OF THE STAR SAPPHIRE ACKNOWLEDGES THAT** this Work is an unnecessary expansion of the ritual. It does, however, represent the author's product of an ongoing exploration of the powerful nature of dualistic and sexual symbolism in ritual. By no means does the author wish to imply that the symbolism used in this study and experiment represents sexuality outright, but rather that sexuality is just one of the dynamic allegories representing a more universal aspect, which can and has been used to achieve momentary and even permanent illumination.

**I**

**INITIAL PREPARATIONS**

**1. THE PRIEST:**

For this version of the Star Sapphire, the Priest, who is dressed in White or nothing at all, will wield a Rod and Sword. White Sandalwood and/or Myrrh Incenses, Red, Yellow, & Green Candles are placed on Cubical Altar to the right of the Priest in the West.

- Cubical Altar
- Rod
- Sword
- Incense
- Red Candle
- Yellow Candle
- Green Candle

**2. THE PRIESTESS:**

The Priestess who is dressed in Black or nothing at all will wield a Graal. A Cellar of Salt is present at the Font, and Water fills it at the right of the Priestess in the East. Wine and three Mystic Provisions (a, b, and c: see chart below for options) are by or on the lip of the Font.

- Font filled with Water
- Graal
- Cellar with Salt
- Wine by the Font
- Mystic Provision a
- Mystic Provision b
- Mystic Provision c

**MYSTIC PROVISIONS:\***

<b>Vegetable</b>	<b>Mineral</b>	<b>Non-Activated Scents</b>	<b>Other</b>
<b>a) i.</b> Red Rose(s) in a Blue Vase or	<b>i.</b> Emerald or	<b>i.</b> Resin, Gum, Balm, Perfume, or raw Benzoin or	<b>i.</b> Raven Feather(s) or
<b>ii.</b> Laurel Ring	<b>ii.</b> Amber	<b>ii.</b> Resin, Gum, Balm, Perfume, or raw Rose or	<b>ii.</b> Olives
	in or on a Blue Retainer.	<b>iii.</b> Resin, Gum, Balm, Perfume, or raw Red Sandalwood	in Gold retainer
		In or on a Blue Retainer	
<b>b) i.</b> Black Bowl of Cypress Leaves or	<b>i.</b> Sapphire(s)	<b>i.</b> Resin, Gum, Balm, Perfume, or raw Myrrh or	<b>i.</b> Honey in Black Bowl
<b>ii.</b> Any form of Opium Poppy (e.g. Poppy seeds) or	<b>ii.</b> Pearl(s)	<b>ii.</b> Resin, Gum, Balm, Perfume, or raw Civet	
<b>iii.</b> Lotus/Lily	in or on a Black retainer.	In or on a Black Retainer.	
floating in Water.			
<b>c) i.</b> Willow Leaves or	<b>i.</b> Any Rock Crystal.	<b>i.</b> Resin, Gum, Balm, Perfume, or raw Dittany of Crete <sup>†</sup> or	<b>i.</b> Powder of eggshell Ashes.
<b>ii.</b> Lily in Pot of Soil or		<b>ii.</b> Resin, Gum, Balm, Perfume, or raw Mint	
<b>iii.</b> Ring of Ivy or			
<b>iv.</b> Bowl of Wheat or other Cereal or			
<b>v.</b> Pomegranate			

\* Use or make any of the provisions according to the focus and resonance of the Work to be done. It is best to work with the provisions found within one column only, and choose any one of the options from a), one from b), and one from c).

<sup>†</sup> **Dit-tan-ny** \ 'di-ten-i\ n, pl -nies [ME *ditoyne*, fr. L *DICTAMNVM*, fr. Gk δίκταμνον] (12 C) **1:** a pink-flowered herb (*Origanum dictamnus*) that is native to Crete **2:** an American herb (*Conila Origanoides*) of the mint family that has much-branched stems.

3. Always begin with a *Banishing Ritual\* of the Pentagram.*<sup>†</sup>
4. Priest lights the incense at the Altar.
5. Priestess sprinkles the Salt into the Font.

## II N.O.X.

1. Let the Priest be armed with his Magick Rood and the Priestess on his left provided with Mystic Rose.
2. In the centre, let them give the N.O.X. Signs.<sup>‡</sup>



An illustration of the symbolic visualisation of the Temple

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\* In note #3 on the Greater Ritual of the Hexagram, it is written, “Success in “banishing” is known by a ‘feeling of cleanliness’ in the atmosphere; success in ‘invoking’ by a ‘feeling of holiness.’ It is unfortunate that these terms are so vague.”

<sup>†</sup> “The Star Sapphire corresponds with the Star-Ruby ... 36 being the square of 6, as 25 is of 5. This ... gives the real and perfect Ritual of the Hexagram. It would be improper to comment further upon an official ritual of the A.:A.:.” [From Aleister Crowley’s posthumously published (post 1962) commentary to Liber CCCXXXIII: *The Book of Lies which is also falsely called Beaks ... with an additional commentary* (Ilfracombe, UK: Haydn Press, 1962; rpt. York Beach: Weiser, 1993).]

Yet, considering that the Lesser and the Greater Rituals of the Hexagram have also been incorporated into this present Work, it is not incorrect to begin with a B.R.P. instead of the Star Ruby.

<sup>‡</sup> Just West of the Centre, the Priest faces East before the Priestess, who is just East of the Centre, facing West. The Priest gives her the *Sign of Puer*. The Priestess, at the same time, gives the *Sign of Puella*. The Priest and Priestess then move into the *Signs of Vir* and *Mulier* respectively, and then stand straight again, facing each other.

### III

## HOLY HEXAGRAMS OF THE QUARTERS\*

1. Then let them advance to the East, and make the Holy Hexagram, saying:

**PATER ET MATER VNVS DEVS ARARITA<sup>†</sup>**  
 [Father and Mother One God ARARITA]



2. Let them go round to the South, make the Holy Hexagram and say:

**MATER ET FILIVS VNVS DEVS ARARITA**  
 [Mother and Son One God ARARITA]



3. Let them go round to the West, make the Holy Hexagram and say:

**FILIVS ET FILIA VNVS DEVS ARARITA**  
 [Son and Daughter One God ARARITA]



4. Let them go round to the North, make the Holy Hexagram and then say:

**FILIA ET PATER VNVS DEVS ARARITA**  
 [Daughter and Father One God ARARITA]



\* The Hexagrams of the Quarters, as shown in the illustrations, correspond to the Zodiac Signs and their respective Elemental rulers. Thus in the East, to Aries we make the Hexagram of Fire; in the South the Hexagram of Earth in Capricorn; West, Air in Libra; and North, Water in Cancer.

However, there may be exceptions: In this New Aeon of Aquarius, we may adjust the Elemental Hexagrams accordingly, beginning with Air in the East. One may also adjust the designations according to where the Zodiac *actually* are located in the physical universe at any given moment in time and perspective from the surface of the earth.

Finally, it is not incorrect to forgo the Zodiac altogether, if not familiar or comfortable with it, and describe the Elemental Hexagrams in the traditional Quarters (Air–East, Fire–South, Water–West, Earth–North), but keep in mind that the reason this ritual was conceived with the Zodiac in mind was to exalt the Macrocosmic analogy of the Hexagram itself. Where the Cross or the Quarter represents the primary microcosmic unit, the Zodiac of 12 is a natural harmonic of the Hexagram of 6, as an emanation of the Planetary macrocosm into Stellar proportions.

<sup>†</sup> ARARITA is a Notariqon of the sentence: אהרן ראש ייחודות: אהרן ראש ARARITA אהרן ראש. תמורתו אחד. אחדותו ראש ייחודות: אהרן ראש. “Ones’ Beginning; Ones’ Individuality; Ones’ Permutation is One.” See Liber 913 vel Ararita sub figura 570 for an example.

<sup>‡</sup> It was conceived that Priest and Priestess should describe the Hexagrams together. In the illustrations of the Elemental Hexagrams, one is coloured red, and the other, blue. On account of the ritual’s mostly Thelemic content, we will adhere in this case to the New Aeon Hexagram colours as described in Chapter 69 of *The Book of Lies*, although this attribution changes later in Chapter V of this ritual. (Chapter 69 is reproduced below.) This means that the former Oriental attributions of the red and blue triangles become reversed: “The Red Triangle is the descending tongue of grace; the Blue Triangle is the ascending tongue of prayer.”

So, considering the Commentary on the Chapter, and the polarities described therein, the Priest should perhaps draw the blue triangle while the Priestess (Scarlet Woman) draws the red one simultaneously between them. This means that the illustrations should appear exactly as the Priest observes them in ritual, while the Priestess take heed in drawing her triangle as if she were behind the illustrations. They rotate together around the Centre, drawing the Hexagrams, always facing eachother, the Priest always facing the appropriate direction and the Priestess always turned away from them.

#### **THE BOOK OF LIES, CHAPTER 69: THE WAY TO SUCCEED – AND THE WAY TO SUCK EGGS!**

*This is the Holy Hexagram.*

*Plunge from the height, O God, and interlock with Man!*

*Plunge from the height, O Man, and interlock with Beast!*

*The Red Triangle is the descending tongue of grace; the Blue Triangle is the ascending tongue of prayer.*

*The 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. And behold is not that Word equal to Cheth, that is Cancer, whose sigil is ☉?*

*This Work also eats up itself, accomplishes its own end, nourishes the worker, leaves no seed, is perfect in itself.*

*Little children, love one another!*

5. Let the Priest go to *Saturn* with the Candles, and the Priestess to *Luna* with the Mystic Provisions.

## IV

### AN AFFIRMATION

1. As the Priest activates the Red Candle at Saturn, the Priestess says:
- Do what thou wilt shall be the whole of the Law.  
Since I am Infinite Space,  
and the Infinite Stars thereof,  
do ye also thus.  
Bind nothing!*
- Let there be no difference made among you  
between any one thing & any other thing;  
for thereby there cometh hurt.  
But whoso availeth in this,  
let him be the chief of all!\**
2. As the Priestess activates the First Mystic Provision at Luna, the Priest answers:
- I am the flame that burns in every heart of man,  
and in the core of every star.  
I am Life, and the giver of Life,  
yet therefore is the knowledge of me the  
knowledge of death.  
I am the Magician and the Exorcist.  
I am the axle of the wheel,  
and the cube in the circle.†*
- I am the secret Serpent coiled about to spring:  
in my coiling there is joy.  
If I lift up my head,  
I and my Nuit are one.‡*
3. As the Priest activates the Green Candle at Venus, the Priestess responds:
- So she answered him, bending down,  
a lambent flame of blue,  
all-touching, all penetrant,  
her lovely hands upon the black earth,  
and her lithe body arched for love,  
and her soft feet not hurting the little flowers:*
- Thou knowest!  
And the sign shall be my ecstasy,  
the consciousness of the continuity of existence,  
the omnipresence of my body.§*
4. As the Priestess activates the Second Mystic Provision at Mars, the Priest responds:
- Then the priest answered  
& said unto the Queen of Space,  
kissing her lovely brows,  
and the dew of her light  
bathing his whole body  
in a sweet-smelling perfume of sweat:*
- O Nuit,  
continuous one of heaven,  
let it ever be thus;  
that men speak not of Thee as One but as None;  
and let them speak not of thee at all,  
since thou art continuous!\*\**
5. As the Priest activates the Yellow Candle at Mercury, the Priestess responds:
- But to love me is better than all things:  
For one kiss wilt thou then be willing to give all;  
but whoso gives one particle of dust  
shall lose all in that hour.*
- I love you! I yearn to you!  
Pale or purple, veiled or voluptuous,  
I who am all pleasure and purple,  
and drunkenness of the innermost sense,  
desire you.  
Put on the wings  
and arouse the coiled splendour within you:  
come unto me!††*
6. As the Priestess activates the Third Mystic Provision at Jupiter, The Priest responds:
- Come! Lift up thine heart & rejoice!  
We are one; we are none.  
Hold! Hold! Bear up thy rapture;  
Fall not in swoon of the excellent kisses!*
- Harder! Hold up thyself!  
Lift thine head! Breathe not so deep - die!‡‡  
Love is the law, love under will.*

\* Liber AL. I. 22 – 23.

† *ibid.* II. 6 – 7.

‡ *ibid.* II. 26.

§ *ibid.* I. 26.

\*\* *ibid.* I. 27.

†† *ibid.* I. 61.

‡‡ *ibid.* II. 66 – 68.

# V

## DESCRIBING OF THE TEMPLE

1. The Priest goes to the Cubical Altar, and the Priestess stands at the *Crown* facing West. The Priest takes the Wand, and beginning from the *Abyss*, describes an Eastern-pointing Red triangle of Fire, moving to *Glory*, and thence to *Victory*, and back to the *Abyss*, and says:

***With this Wand, my Queen, I, Priest and King, present Thee with a gift:  
A little flame from the First Day of Creation.  
What shall you do with it, my Lady?***



2. The Priest walks back to the *Kingdom* and faces the Priestess. The Priestess goes to the Font, takes the Cup of Wine, and beginning from the *Foundation*, describes a Western-pointing Blue triangle of Water, moving to *Severity*, and thence to *Mercy*, and back to the *Foundation*, and says:

***With the Water from my Womb, I, Priestess and Queen,  
Will quench its raging thirst. Alas, both have become naught but vapours!  
What shall you do, Sir Knight?***



3. Priestess walks back to the *Crown*. The Priest goes to the Cubical Altar again, takes the Sword, and describes a Yellow Cross of Air, beginning from the *Sun*, up to the *Abyss*, down to the *Foundation*, and back to *Beauty* in the Centre; then to the South, back to the North, and then back to the *Sun*, and says:

***With this Blade, I shall rend them apart, yet keep them conjoined.  
But now the Fire consumes all, and the Water spills in all directions!  
What shall you do, my Princess?***



4. The Priest walks back to the *Kingdom* and faces the Priestess. The Priestess goes to the Font, takes the cellar of Salt, and moving round the *Solar System* in a perfect deosil orbit, sprinkles Salt, describing a Green Circle of Earth, and says:

***With this Salt, within which I shall encircle and enclose them,  
May they be animated in attraction and dissolution at will,  
For they are no longer divided in Four, nor are they Two, nor are they One, but  
None.***



5. Let them then return to the centre, and so to the Centre of All.

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\* Note that the Red and Blue triangles of the Temple Hexagram are described in their more traditional, Oriental forms here. This is deliberate. With the previous Work in the ritual, the Temple building has been erected. In this operation, the innards are being arranged in preparation for the Great Rite. The traditional red triangle of Fire and blue triangle of Water (as well as the Yellow Cross of Air and Green Circle of Earth) are separate symbols denoting the microcosmic Cardinal Elements. Here, they are paradoxically conjoined in the Temple during this brief Mystery Play, in order to resonate the microcosmic Elemental symbols with the macrocosmic Hexagram of the planets. The glyph and message, therefore, when juxtaposing a microcosmic Elementally described Hexagram with a reversed New Aeon macrocosmic Hexagram, is "That which is above, is as that which is below. There is no difference."

# VI

## A SEPHIROTHIC ROSY CROSS

1.\* The Priest anoints<sup>†</sup> the Priestess':

- a) Forehead
  - b) Right Cheek
  - c) Left Cheek
- (trace from the Cheek, along the throat)
- d) to the Right Nipple
  - e) Left Nipple
  - f) Skeletal Solar Plexus
  - g) Base of the Right Ribs (Appendix)
  - h) Base of the Left Ribs (Liver)
  - i) Womb
  - j) Yoni where the *Sacraments* are communicated in *Cancer*. He faces East from below, and she faces West from above.
- k) The *Rosy Cross* is now performed, wherein the Magickal Hexagram is communicated: The Priest, turning West, sits in the Asana of the Lotus; his position, illustrated by his tail-bone and knees, represents the Ascending Tongue of Prayer. The Priestess mounts the Priest, facing West; her position, illustrated by her tailbone and knees, represents the Descending Tongue of Grace. They shall embrace in *Holy Meditation*.
- l) At its resolution, let them say,

**ARARITA ARARITA ARARITA.<sup>‡</sup>**

The Priestess anoints the Priest's:

- m) Navel
- n) base of the Right Ribs (Appendix)
- o) base of the Left Ribs (Liver)
- p) Skeletal Solar Plexus
- q) Right Nipple

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\* In this section of the original Star Sapphire, this document's part IV, Crowley simply writes "In this the *Signs* shall be those of *Set Triumphant* or of *Baphomet*. Also shall Set appear in the Circle. Let [them] drink of the Sacrament and let [them] communicate the same." The *Sign of Set Triumphant* seems to be the same as the *Sign of Isis Rejoicing (Isis with Horus)*. In *Liber 418 (13<sup>th</sup> Æthyr)*, the *Sign* has been described as "Giving suck to babe held in left arm." Also, the *Attitude of Baphomet* seems to be identical with the N.O.X. *Sign of Mulier (Isis in Welcome)*. As seen in illustrations of Levi's Baphomet of Mendes, Baphomet displays trans-sexual aspects and genitalia. All examples of both these Signs allude toward deity-pairs or polarities conjoined. These suggestions hint at a peculiar set of circumstances to be applied to the ritual, and is independently interpreted by Czadihe in this section.

† The Priest and Priestess should decide the method of "anointing" beforehand. The only rule is that Crosses be applied to the Priestess, and that (widdershins) Circles be applied to the Priest.

Some suggestions include anointing with fingers a Solar oil on the Priestess, and a Lunar oil on the Priest. Saliva may be used as well. The method that Czadihe uses, however, is Crossing the Priestess with the tongue, and Kissing the Priest with the lips made round.

A rule of thumb concerning this section: the Priestess is in reception and the Priest is in projection during the anointing. Therefore, when the Tree of Life is described onto the bodies, be sure that Bina, Geburah, and Hod, for example, are impressed onto the Priestess' left side, but the same three Sephiroth on the Priest's right side. In other words, only the Priestess sees the locations of the Sephiroth on the Priest's body as one would see it in traditional illustrations of the Tree of Life.

‡ It matters little who initiates the continuance of the ritual with the first ARARITA. Priest and Priestess should be harmonious and at one with each other. Whoever begins with the first ARARITA, the other then should follow when ready, and vibrate the next ARARITA, and finally, the two should vibrate the last one together. It is obviously even better when both simultaneously, and without provocation, vibrate the first ARARITA, and so vibrate the three together.



- r) Left Nipple  
(trace from breast, along cheek)
- s) to the Right Cheek
- t) Left Cheek
- u) and Forehead.

2. Then let [them] say:

***OMNIA IN DVOS: DVO IN VNVM: VNVS IN NIHIL  
HÆC NEC QVATVOR, NEC OMNIA, NEC DVO, NEC VNVS, NEC NIHIL SVNT***

*[All in Two: Two in One: One in Nought:  
These are neither Four, nor All, nor Two, nor One, nor are they Nothing.]*

3.

***GLORIA PATRI, ET MATRI, ET FILIO, ET FILLÆ,  
ET SPIRITVI SANCTO EXTERNO, ET SPIRITVI SANCTO INTERNO  
VT ERAT, EST, ERIT, IN SÆCVLA SÆCVLORVM.  
SEX IN VNO, PER NOMEN SEPTEM IN VNO, ARARITA.***

*[Glory be to the Father, and Mother, and Son, and Daughter,  
And to the Holy Spirit Without, and to the Holy Spirit Within,  
Which Was, and Is, and Ever Shall Be, World Without End.  
Six in One by the Names of the Seven in One, ARARITA.]*

# VII

## L.V.X.

1. Let [them] then give 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.

a) Together:

***I.N.R.I.***  
***Yod, Nun, Resh, Yod.***  
***Virgo, Isis, Mighty Mother***  
***Scorpio, Apophis, Destroyer***  
***Sol, Osiris Slain and Risen***  
***Isis, Apophis, Osiris. IAΩ***

b) Priest extends arms in the form of the Cross, and says:

***The Sign of Osiris Slain***

c) Priestess raises the Right Arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder, looking down the left forearm, and the right leg is bent, with the knee pointing towards the straight left leg, and says:

***The Sign of the Mourning of Isis***

d) Both raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say:

***The Sign of Apophis and Typhon***

e) Both cross the arms on the breast, and bow the head and say:

***The Sign of Osiris Risen***

f) Both give the *Sign of Osiris Slain* again, then the *Sign of Osiris Risen* again, and say:

***LVX, the Light of the Cross.***

2. Priest and Priestess deactivate and dismantle their respective Provisions.
3. Conclude with a Banishing Ritual.