



Frater Abiyah

LB RP

*The Lesser Banishing Ritual of the Pentagram:
The Genius Child of the Golden Dawn*

LBRP

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LB RP – The Genius Child of the Golden Dawn

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LBRP
The Genius Child of the Golden Dawn

A Comprehensive Manual to the Lesser Banishing Ritual of the
Pentagram

By Frater Abiyah

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Dedicated to Rose.

INTRODUCTION

The Lesser Banishing Ritual of the Pentagram (LBRP) is one of the most basic foundations of western magick, and has been worked very effectively by a lot of people over a long time period, gaining a natural flow when worked and having a lot of inherent energy from regular and repeated use. It was created in 1887-88 CE by Samuel Liddell MacGregor Mathers as part of the corpus of the Hermetic Order of the Golden Dawn, and draws its wording largely from traditional Jewish prayers and sources.

Although it was originally an Inner Order ritual of the Golden Dawn, given to the magician at the 5=6 grade, once it had been made public by Israel Regardie in his monumental work *The Golden Dawn*, the LBRP moved into the public arena, where it has gone on to be perhaps the most popular and practiced of all modern rituals.

Israel Regardie once said *“Watch a person performing the Lesser Banishing Ritual of the Pentagram, and it tells you all you need to know about their magickal practice.”*

Such is the key nature of this ritual within the western magickal tradition.

There have been derivative versions of the LBRP and the Qabalistic Cross from within it, including Aleister Crowley’s Ritual of the Star Ruby,[\[1\]](#) the Calyx of Melita Denning and Osborne Phillips,[\[2\]](#) Alex Sanders’ Ritual of the Cabbalistic Cross[\[3\]](#), and the whole host of alternatives offered by Tabatha and Chic Cicero in their annotated version of Regardie’s classic work *The Middle Pillar*.[\[4\]](#) All of these have their own efficacy, though none have quite the same energy as the standard LBRP itself.

When you explore the many layers of symbolism within the LBRP, it becomes clear what a beautiful and efficacious ritual it

is. Certain themes, like the balance of the elements and the As above, so below formula occur repeatedly.

The Pentagram Ritual combines voicework, visualisation, telematic imagery, energy direction and bodywork. Although it is a very easy ritual to learn and use, it can be seen that it actually contains a lot of techniques and elements.

The simplicity of the technique when you start performing it is testament to the inherent flow of energy that has built up in the ritual, which can be tapped by anyone performing it, further adding to the power and effectiveness of the ritual.

Frater Abiyah

London, 2012

WHY THE PENTAGRAM?

“The complete comprehension of the Pentagram is the key of the two worlds. It is absolute philosophy and natural science.”

Transcendental Magic, Eliphas Levi

The pentagram, or pentalfa, is an ancient symbol, which has developed a potent symbolism over the centuries. It has been used since ancient Mesopotamia, and is found alongside the earliest form of writing, cuneiform.

Here it corresponded to the four directions, with above (the heavens) as the fifth direction.

Pythagoras (6th century BCE) used the pentagram extensively, and may have become familiar with it during his time in Egypt and Babylon. Pythagoreans used it as a sign of recognition, calling it *hugieia* meaning health, in the context of wholeness. From the Greek use of the pentagram comes the association with the elements, which also first appear in Greek philosophy.

The Greeks labeled the points of the pentagram with the letters upsilon (U), gamma (G), iota (I), theta (Th), and alpha (A). These letters are also the first letters of words corresponding to the elements. Thus we have *Hudor*[\[5\]](#) (Water), *Gaia* (Earth), *Hierion*[\[6\]](#) (divine or holy thing, i.e. Spirit), *Therma* (Heat i.e. Fire) and *Aer* (Air) corresponding to the points of the pentagram.

In *The Testament of Solomon*, an early grimoire dating from the first to third century CE, Solomon is given a ring by the archangel Michael, to bind the demons that they will build the

temple for him. Michael says: “But thou must wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha.”[\[7\]](#)

The thirteenth century text *Liber Juratus* has the first occurrence of the *Sigillum Dei Aemeth* in it, at the heart of which is the pentagram. From here the pentagram was to assume a major role in the grimoires, being frequently referred to in seals and sigils.

Eliphas Levi wrote of the Pentagram at some length in the mid nineteenth century, extolling its virtues as a sign of protection and dominion. In his classic work *Transcendental Magic* he said, “The Pentagram signifies the domination of the mind over the elements, and the demons of air, the spirits of fire, the phantoms of water and ghosts of earth are enchained by this sign.”[\[8\]](#) And a few pages later he continues, “The empire of will over the Astral Light, which is the physical soul of the four elements, is represented in Magic by the Pentagram.”[\[9\]](#)

This theme is also seen in his excellent work *The Magical Ritual of the Sanctum Regnum*, where he is even more explicit about the magickal use of the pentagram. “The Man whose Intelligence has received culture can by his Will Power, exerted through the Pentagram, control and command the powers and beings of the Elements, and restrain evil elementaries from their perverse works.”[\[10\]](#)

From these quotes it seems clear that Levi’s emphasis on the use of the pentagram probably influenced MacGregor Mathers to create the LBRP, using the elemental formula which goes so naturally with it.

WHAT IS THE LBRP?

The LBRP is not only a very effective ritual, it is also a very versatile one. There are a number of different uses that it can be put to. These include preparation of magickal sacred space for ritual, and clearing the space afterwards, as a devotion to start and finish your day, to banish obsessions, as a precursor to astral work and for exorcism. Let us consider these different uses in turn

Before you perform rituals one of the most important actions is to prepare the space you are in. By creating a “sacred space” you help prepare yourself mentally for the work you are about to perform, and also removes any unwanted energies from the space. This ensures that any psychic or emotional charge that may have built up in the space is removed, and will not influence your ritual in any way.

The LBRP is an extremely effective way of not only preparing your space but also helping to prepare you as well. The Pentagram Ritual should be performed before performing any pathworkings or magickal work, as it will clear any negative psychic influences and energies from the space you are in, leaving it balanced, pure and fit for you to perform your meditations and magick in.

If negative or irritating psychic activity is being experienced in a place, daily performance of the LBRP will soon remove it. In more extreme cases performing the LBRP in every room of a house can deal with more severe disturbances, a fact I can attest to from several occasions when I have been asked to deal with problems with poltergeist activity.

As a devotion at the start and end of the day, performing the LBRP serves as an alignment with the forces of the divine within and without. It also has the added benefit of making you practice your visualisation and vibration skills, and improves familiarity until the ritual becomes second nature.

If you find you have become obsessed with something, for whatever reason, you can use the LBRP to remove the obsession. Before performing the ritual, form a clear mental picture of the obsession or disturbing idea and visualise it in front of you to the East. Project the image away from you with the Sign of the Enterer, moving back into the Sign of Silence. This indicates your desire to remove the obsession (projection) and not accept it back (silence). Then perform the LBRP and see the image dissolving as you perform the ritual, until it has completely disappeared.

You do not have to perform the gestures and intonations out loud. It is a very good act of mental discipline to visualise yourself performing the ritual in your mind's eye and vibrating all the appropriate names in your head. This can be done to help you develop your ability to astrally project, as you can perform the ritual after visualising yourself stepping out of your body. This can also be done in places where it would be awkward or impossible to perform the ritual without causing problems.

The ritual is in four parts – the Qabalistic Cross, the Pentagrams and Divine Names, the Archangels, and the Qabalistic Cross again. When performing the Qabalistic Cross, you are essentially affirming your place at the centre of your own universe, in a state of balance. You are standing in a state of grace, balanced and ready to give full rein to your spirit in its quest for growth and wisdom. The Qabalistic Cross can be performed by itself as a simple balancing exercise whenever you feel the need to calm and balance yourself.

The second part of the ritual is the inscribing of the pentagrams and intonation of divine names. Pentagrams have an almost universal useage as symbols of protection, and also the balance of the elemental forces under the unifying principle of spirit, which corresponds to the top point of the pentagram. By combining the protective power of the pentagram with the divine names that affirm the power of the divine about and within you, you create a magickal shield about you that nothing can pass through without your permission.

The third part of the ritual is the calling of the Elemental Archangels, who act as guardians for your space, ensuring that you are totally safe, and also that pure elemental energy from each of the four elements can enter your space to energise and be balanced within your work.

By performing the Qabalistic Cross again at the end of the ritual, you reaffirm yourself as the centre of your universe, which is now more balanced and focused, a sacred space ready for you to work in.

THE RITUAL

What follows is a step by step instruction on how to perform the Lesser Banishing Ritual of the Pentagram. Read through it first, then attempt each section individually, and then finally weave it together. It is best to memorize the entire sequence and ritual for best results, as reading from script will not be very practical and will interrupt the flow of energy and intent.

1. The Qabalistic Cross

Face east and see yourself growing and rising up to the heavens with your feet firmly on the earth, growing until the earth is a globe supporting your feet, with space all around you. See a column of blinding whiteness descending from above but not touching your head. Trace with your preferred hand (with first two fingers straight and other two fingers folded with thumb folded onto them) a line of energy down through your crown to your third eye, touch the third eye with your hand and vibrate:

ATOH (Ah-toh)

This means “to thee”, as you say it imagine that you can hear it echoing throughout the universe.

Move the hand down along your body and touch at the pubic bone. As you do this see the energy continue down through the body until it reaches your feet on the earth, and continues off to infinity below. As you do this vibrate:

MALKUTH (Mal-koot)

This means “the kingdom”, again the phrase echoes through the universe.

Next visualise a horizontal beam of brilliant white energy coming from infinity to your right. Draw this light across with your preferred hand, touching the right shoulder with your hand and feeling a reservoir of energy activating on the right side, as you vibrate:

VE-GEBURAH (Ve-geh-vur-ah)

This means “and the power”, as before the name echoes throughout the universe.

Now move your hand across the body tracing a line of energy through the heart centre and touch the left shoulder, again feeling a reservoir of energy activating, this time on the left side. See the beam of energy continue off to infinity on your left, and vibrate:

VE-GEDULAH (Ve-geh-du-lah)

This means “and the glory” the name echoes throughout the whole universe as before.

Bring your hands together in front of the heart, as in prayer, and vibrate:

LE-OLAHM, AMEN (Le-oh-lahm, amen)

This means “to the worlds, Lord and faithful King”, as you say it see the cross now formed within your body, equilibrating you as the centre of your magickal universe, with the cross-point being your heart centre, the centre of balance. Vibrate with the words and hear them echoing throughout the universe, as before.

2. Setting the Circle and Inscribing the Pentagrams

Facing east inscribe a pentagram in front of you starting with your hand at a position corresponding to your left hip and moving up to the top point of the pentagram (which is approximately level with the top of your head), then continue on to complete pentagram. As you inscribe the pentagram see it forming in the air in front of you, in blue flame. With the pentagram flaming in front of you stamp forward into the Sign of the Enterer (see illustration) pushing the pentagram to infinity and intone:

IHVH (Yah-veh)

This divine name is the creative word of divinity, combining the masculine and feminine divine energies, a manifestation of the ultimate Unpronounceable Name. It should be visualised in pure soft blue, as should the breath you inhale before vibrating the name.

Return to a standing posture in a flowing movement, seeing the pentagram returning from infinity and remaining at the edge of your space, keeping your preferred hand extended in front of you. Then from the east with your hand extended out in front of you, turn to the south, see a circle of flame starting to be formed around you as you turn to the south. Now facing

south inscribe a pentagram in front of you in the manner described above except that as you push the pentagram, intone:

ADNI (Ah-doh-nye)

This means “Lord”, and this divine name can be seen as referring to the higher self, the divine within you. Both the divine names of Malkuth have the word Adonai within them, and hence this name should be visualised in yellow, as should the breath you inhale before vibrating the name.

Now from the south turn to the west, again with hand outstretched, and see the circle of flame continuing to be formed. In the west inscribe another pentagram as previously described, intoning:

AHIH (Eh-heh-yay)

The first emanation “I am”, divine name of Kether and the affirmation of creative divine power, linking the divine without to that within, embodying the principle of “As above, so below”. It should be visualised in brilliant white, as should the breath you inhale before vibrating the name.

Turning to the north still with your hand outstretched, seeing the circle of flame continuing to be formed. In the north inscribe another pentagram in the same manner and intone:

AGLA (Ah-glah)

An abbreviation of “Ateh Gebor Le-olahm Adonai” – “You are strong for the world O Lord”, referring to the physical manifestation of divinity. It should be visualised in orange, as

should the breath you inhale before vibrating the name.

Now finish inscribing the circle of flame by turning to the east with hand outstretched and finishing at your starting point.

3. Calling the Archangels

Facing east again, stand with arms outstretched to either side, and say:

Before me RAPHAEL,

As you intone the Archangel's name visualise him before you at the edge of the circle - at least 3m tall, his face almost too bright to see, very beautiful and androgynous. He wears a yellow robe, and there are flashes of purple about his form, he holds a sword and the air element enters the circle from the east. You may feel a flow of air like gentle breezes blowing past Raphael into the circle. You should visualise the name Raphael and the air you inhale as being orange in colour.

Still facing east remaining in the same posture say:

Behind me GAVRIEL,

This time as you intone the Archangel's name visualise him behind you at the edge of the circle, again at least 3m tall, his face blindingly bright, again beautiful but slightly feminine. Gabriel wears a blue robe and holds aloft a silver chalice, around his form there are flashes of orange. You may also visualise a waterfall behind Gabriel, and from behind you in the west you feel cool moisture as the element of water enters the circle. You should visualise the name Gabriel (pronounced

Gavriel) and the air you inhale as being violet in colour.

Still facing east and holding the posture say:

On my right hand MIKHAEL,

As you intone the Archangel's name visualise him to the right of you at the edge of the circle with the same towering height, same blinding visage as the others though slightly masculine, his robe is bright red and there are flashes of green around him as he holds a wand. Flames dance around Michael's feet, and from the right of you in the south you feel the heat as the element of fire enters the circle. You should visualise the name Michael (pronounced Mikhael) and the air you inhale as golden yellow.

Continuing to face east and hold the posture say:

On my left hand URIEL,

Intoning the Archangels name visualise him to the left of you at the edge of the circle towering and bright like his brothers, his robe of green, with flashes of red about him. He holds a pentacle and stands in front of a field of corn with woods behind. You sense the impending strength and stability of earth, and from the north to your left you feel the element of earth enters the circle. You should visualise the name Oriel and the air you inhale as being emerald green in colour.

Now say:

For about me flame the pentagrams, and in the column shines the six-rayed star.[\[11\]](#)

As you say this see the four pentagrams that you inscribed around you and yourself in a column of brilliance with a hexagram shining above your head and below your feet.

4. The Qabalistic Cross

Repeat Section 1.

THE LESSER INVOKING RITUAL OF THE PENTAGRAM

By performing this ritual in a slightly different way it can be used as an invoking ritual to bring the elemental energies into your space, rather than as a cleaning of the space.

Instead of performing banishing pentagrams you should use invoking ones. In section 2 when banishing the pentagram is inscribed starting from a point in front of you corresponding to the position of the left hip and moving up to the topmost point and then continuing on to complete the pentagram. For invoking the pentagram is begun from a point in front of you at the level of your forehead, then moving down to the point corresponding to the position of your left hip and then continuing on to complete the pentagram.

In section 3 when each form of elemental energy enters the circle, for the banishing it should pass through you take away any 'staleness' of that element in you. For the invoking as each element enters the circle it should fill you with its force.

ANALYSIS OF THE QABALISTIC CROSS

The Qabalistic Cross (QC) is the beginning and end of the LBRP. It represents the balancing of universal forces within the body and psyche of the practicing magician. The Sephiroth of the Tree of Life drawn upon in the QC are Kether and Malkuth, Chesed and Geburah. Tiphereth is also implied as the heart centre in front of which the hands are clasped at the end of the QC. In the context of the ritual, these Sephiroth can be seen to represent the elemental powers in higher aspects.

Malkuth, although the sphere of the elements, here represents the element of Earth in a higher aspect. Kether represents the highest aspect of the element of Air. Geburah and Gedulah (Chesed) represent the higher aspects of the elements of Fire and Water respectively. Tiphereth represents Spirit, as the divine spark within of the Holy Guardian Angel, Thus on one level the QC represents the balancing of the highest aspects of the elemental tides of the universe in the body of the magician.

From another perspective, Kether and Malkuth are the top and bottom of the Middle Pillar, embodying the magickal formula of "As above, so below", indicating the unity of man and the universe, and the ability to work magick. Tiphereth is the central Sephira of the Middle Pillar, the harmonising centre.

As the middle Sephiroth of the Pillars of Mercy and Severity, Geburah and Gedulah embody those Pillars respectively. Thus the formula of the Three Pillars of the Tree of Life within the body of the magician is implied, indicating again the reflection of the Tree of Life as the macrocosm within the microcosmic Tree of Life within the practitioner.

If we consider the Sephiroth specifically drawn on in the QC, another relevant force comes into play. Adding the numbers of the Sephiroth we find the total given is twenty-six (1+10+5+4+6). Twenty-six is also the total for Tetragrammaton, the unpronounceable name of God, which is the first divine name pronounced in the following section of the ritual. So the QC by implying the formula of Tetragrammaton, combines the balancing of the divine light (the QC) with the divine sound (Tetragrammaton). The divine sound is then expressed through the vibration of the divine names, and the divine light is expressed through the Pentagrams and the Circle of Fire.

Gematria of the Qabalistic Cross

Atoh

Atoh is often given as meaning “Thou art”, but more correctly it means “To Thee”, and adds to 406 (A:1 + Th:400 + H:5). The letter Tav also adds to 406 when spelt in full (Th:400 : V:6), indicating the symbiosis of the human and the divine, for it is the letter of completion, indicating the interaction between the magician and the divine.

Malkuth

Malkuth is the final Sephira of the Tree of Life, the sphere of the Elements where we live. It adds to 496 (M:40 + L:30 : K:20 + V:6 + Th:400), the sum of the numbers from 1-31. 496 is also the total for Leviathan (LVIThN), the dragon of the deep, who in this context may be seen macrocosmically as the unbalanced forces of the universe and microcosmically as the uncontrolled forces of the unconscious which the magician is harmonising through practice of the ritual.

Ve-

Ve is the letter Vav, which has the numeration of 6. The word ABG, meaning “to gather/collect” also adds to 6. Thus in this context it can also be seen as gathering in the power of Geburah and Gedulah. Where is the power gathered from though? This is also obvious, as the letter Vav occurs twice, VV. This is how Vav is spelt in full, and indicates the macrocosm as the hexagram. Hence the magician is “gathering in” the forces of power and glory from the universe and equilibrating them with those forces within.

Geburah

Geburah adds to 216 (G:3 + B:2 + V:6 + R:200 + H:5), a highly significant number. 216 is 63, and also the number of letters in the Shemhamforash (72x3). The Shemhamforash Angels govern the quintiles of the Zodiac, and are also linked to Gedulah as Chesed (which adds to 72), indicating their numeration as seventy-two angels. The union of Gedulah and Geburah (ve-Geburah ve-Gedulah) thus implies the control of the whole circle of stars in the universe surrounding the magician (the 360° of the Zodiac ruled by the Shemhamphorash). The Shemhamphorash angels also govern the seventy-two demons of the Goetia, indicating the control of the demonic forces as well as harmony with the angelic ones.[\[12\]](#)

Ve-Geburah

Ve-Geburah adds to 222.

Gedulah

Gedulah adds to 48 (G:3 + D:4 + V:6 + L:30 + H:5), so

Ve-Gedulah

Ve-Gedulah adds to 54.

Le-Olahm

Olahm adds to 146 (O:70 + V:6 + L:30 + M:40), so Le-Olahm adds to 176

Amen

Amen is Notariqon of the phrase Al Mlk Natz, meaning “The Lord and faithful King”. Amen adds to 91 (A:1 + M:40 + N:50), which is the sum of the numbers from 1-13. 91 is also significantly the total for IAHDVNHI, which is the unification of the divine names AHIH and ADNI (Adonai). The technique of unification of divine names, or yichudim, is an extremely powerful meditational tool within Kabbalistic practice. These names correspond to Kether and Malkuth,[\[13\]](#) and by unifying them the principle of “As above, so below” is once more indicated.

When the letter Nun is taken as a final letter, the total becomes 741 (1+40+700). This is highly significant as it is also the total of the elemental letters combined, emphasising the formula of elemental balance which is stressed so strongly throughout the LBRP. Thus we have aleph (air: 1) + mem (water: 40) + shin (fire: 300) + tav (earth: 400).

The complete numerical total for all the words in the QC is 1445. The Hebrew phrase LShAIRITh NChLThV, meaning “The remnant of his heritage”. This can be seen as indicating the striving of man to be re-united with the ultimate divine. For the remnant of man’s heritage is the divine spark within, which is expressed through the LBRP and performing magick.

The words of the QC are clearly derived from the Lord's Prayer in the New Testament, Matthew 6:9-13.

“For thine is the Kingdom [Malkuth], the Power [Geburah] and the Glory [Gedulah], for ever and ever, Amen”

However this in itself draws from I Chronicles 29:11.

“Thine, O Lord, is the greatness, and the power [Geburah], and the glory [Gedulah], and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom [Malkuth], O Lord, and thou art exalted as head above all.”

ANALYSIS OF THE DIVINE NAMES

The divine names which are vibrated at the four quarters all embody particular energies, which must be considered individually.

Jahveh – IHVH

I have already suggested the QC implies the Tetragrammaton, and the following quote from the Book of Razial further verifies this statement (note underlining is mine).

Of the sublime name of the unity of the Lord, the name of four letters is most glorious. According to the image of Yod Heh, the power and the glory. According to Vav Heh, the secret of the name of every name.[\[14\]](#)

A whole book could be written on this name alone, as Tetragrammaton (IHVH) is the most significant word in Qabalah, containing many mysteries within it. It is known as the unpronounceable or unspeakable name of God. It has been given the vocalization of “Adonai” when pronounced by Kabbalists, though in Qabalah it is usually pronounced in one of four ways. It is either taken letter by letter as “Yod Heh Vav Heh”, or it is pronounced “Jahveh”, “Yahweh” or “Jehovah”. As can be seen my preference is for Yahveh.

The word Adonai (ADNI: Lord) was substituted when texts were spoken out loud, and eventually the correct pronunciation was said to have been lost. This is significant here as it is the next divine name pronounced in the ritual, indicating a continuity of the divine energy.

Originally the Jewish High Priest spoke it once a year in the

holy of holies in the temple, and teachers could pass it on once every seven years to students. To allow the Tetragrammaton to be written down, it would be written as IHVH, with the vowel points from the word ADNI written underneath it, rendering it unpronounceable.[\[15\]](#) Even today “God” is often written as G-d in many Hebrew writings and online as a mark of respect for the divine.

The four letters correspond not only to the Four Worlds, but also to the Sephiroth (apart from Kether), and our place in the universe. Some texts also give Kether as the point of the Yod, thus including the whole of the Tree of Life within the word.

IHVH	Sephiroth	World	Time/Space
Point of Yod	Kether	Adam Kadmon	Timelessness
Yod	Chokmah	Atziluth	Past
Heh	Binah	Briah	Future
Vav	Chesed - Yesod	Yetzirah	Space
Heh	Malkuth	Assiah	Now

The letters are also attributed to the four elements and to the Tarot suits, thus:

(Point of Yod Trumps)	Spirit	
Yod	Fire	Wands
Heh	Water	Cups
Vav	Air	Swords
Heh	Earth	Disks

It has also been observed that the three tenses of the verb “to be” can be made from the letters of Tetragrammaton, further reinforcing the associations of time with this word. Thus “He was” (HIH), “He Is” (HVH) and “He shall be” (IHIH)[\[16\]](#).

The letters comprising IHVH add up to 26 (10+5+6+5), which brings to mind 2x13. As both love (AHBH) and unity (AChD) add to 13, it can be seen as saying by Gematria that Tetragrammaton is the unity of divine love.

This is particularly emphasised by the famous medieval Jewish Kabbalist Rabbi Abulafia, who said, “The name of God is composed of two parts since there are two parts of love (2x13) [divided between] two lovers, and [parts of] love turn one [entity] when love became actuated. The divine intellectual love and the human intellectual love are conjoined being one. This is the great power of man: he can link the lower part with the higher [one] and the lower [part] will ascend and cleave to the higher and the higher [part] will descend and kiss the entity ascending towards it, like a bridegroom actually kisses his bride out of his great and real desire, characteristic to the delight of both, from the power of the name [of God].”[\[17\]](#)

This number is also significant as it is the sum of the numbers of the Sephiroth on the Middle Pillar (1+6+9+10). We can thus describe the Middle Pillar of Balance as a manifestation of the unpronounceable name, demonstrating its inherent harmony.

Tetragrammaton is the most prevalent divine name through the medieval grimoires, as the ultimate power of God. This concept had already found its way into other streams of religious thought long before this, such as the Gnostics. Tetragrammaton is the divine name attributed to Chokmah, and is also the magickal formula of Chesed.

Adonai – ADNI

Adonai means “Lord”. The only divine names on the Tree of Life which contain Adonai are those attributed to Malkuth (Adonai Melekh and Adonai ha-Aretz). This name can thus be seen as a manifestation of the divine power within Yahveh.

Adonai adds to 65 (A:1 + D:4 + N:50 + I:10)

Eheieh – AHIH

This divine name means “I am”, and is the one attributed to Kether. It can be seen as the affirmation of existence by the divine. The phrase “I am” is one of the most widely used in language, as it qualifies the actions of the individual. It is also used to begin affirmations.

AHIH adds to 21 (A:1 + H:5 + I:10 + H:5), which is the mystic number of Tiphereth, demonstrating the potential of the unknowable divine to express itself through the manifest beauty of Tiphereth (Father and Son, Greater and Lesser Countenance). 21 is also the total for “purity” (ZChV), expressing the essential quality of the first manifestation, and “deep meditation” (HGIG), implying looking deep within to find the connection to the divine.

With the Kether symbolisms attributable to IHVH, it can be seen that there is an East-West axis attributable to Kether.

AGLA

AGLA is Notarikon for the phrase “Ateh Gibor Le-olahm Adonai”, meaning “You are strong forever O Lord”, and its use as the magickal formula of Geburah emphasises the strength associations of Mars.

AGLA adds to 35 (A:1 + G:3 + L:30 + A:1). Other significant words that add up to 35 are boundary (GBL)

It is significant that the phrase contains the words “le-olahm” which are found in the QC. Again the cyclic nature of the ritual and interwoven symbolism is emphasised. Likewise that it contains the divine name Adonai also completes the equal-armed cross of polarity formed by the divine names, giving Adonai on both poles of the North-South axis, making this a Malkuth axis.

Once again the beauty of the ritual is made clear, with the magician standing in the centre of the equal-armed cross of divine expression (the divine names). He is balanced between the forces of Kether (East-West) and Malkuth (North-South), expressing the formula of “As above, so below.”

Analysis of the Archangels

The Archangels can be seen as lenses through which the pure and unknowable energy of the divine is comprehended. The Archangels are the distributors of that divine energy, and partake of it in their essence. The Archangels are specialized functionaries, each fulfilling their function within the scheme of the universe.

The four archangels invoked in the LBRP are the four which have two sets of attributions, both elemental and planetary. They correspond to the four elements of Air, Fire, Water and Earth, and also the planets of Sun, Mercury, Venus and the Moon. Both these sets of attributions are highly significant.

When you invoke the archangels, you have already drawn a circle of blue fire around you, and stand at the centre of this. Symbolically you thus make the astrological glyph of the sun, being the point in the centre of the circle. You represent the centre of your universe, as the sun represents the centre of our universe – As above, so below.

By calling the archangels at the cardinal points you balance the elemental forces which make up the tides of force in the universe at their most basic level. You also create an equal-armed cross of elemental balance within the circle, making the astrological glyph of the Earth, again with you at the centre.

You have thus symbolically brought the solar (i.e. stellar) energy to the earth, in affirmation of the Orphic Oath – “I am a child of earth and starry heaven.” The remainder of the oath is implicit in the nature of the ritual – “And there is no part of me that is not of the gods.” You are affirming the divinity within

yourself through your actions.

Significantly the planetary attributions of the archangels also indicate the inner energies of the universe, from the Sun at the centre, to Mercury, Venus and Moon, the next three planetary bodies before the Earth. These correspond in man to the will, the intellect, the emotions and the imagination, which are the internal qualities that need to be balanced in the magician. It is also noteworthy that all four of the archangels belong to the group of seven archangels said to stand in the presence of God, indicating a personal identification with the divine.

As you are acting as a microcosm of the greater vastness of the universe, by balancing these energies, you also harmonise these qualities within yourself. The more time that is spent with this internal harmony, the easier it subsequently becomes to maintain that balance, enabling realisation and pursuit of the true will.

On the Tree of Life, the point in the centre of these four planetary energies is the point where the 25th and 27th paths cross, which sits on Paroketh, the rainbow veil below Tiphereth. This point is in the middle of the World of Yetzirah. Yetzirah is the World of Formation, known qabalistically as the Lesser Countenance, and corresponding to the Ruach, or breath, the middle part of the soul.

As has already been discussed, when performing the Qabalistic Cross you move to the boundaries of Atziluth and Briah. Briah is the World of the Archangels, even though they exist in the different realms of the universe.

THE ARCHANGELS

Raphael (RPhAL)

Raphael means Healer of God, and he is the archangel charged with healing mankind and the earth. He is the Archangel of Mercury and the Air. Raphael rules the Order of Angels called the Bene Elohim (known in the grimoires as the Order of Archangels).

Some books attribute Michael to Hod and Raphael to Tiphereth, due to Tiphereth also being associated with healing. However this alternative attribution ignores the essential airy natures of Raphael and fiery nature of Michael, which clearly indicates the correctness of attributing them as they are found here.

The crossover of attributions first seems to occur in Liber Juratus (the Sworn Book of Honorius) in the 13th century. By the early 17th century both sets of attributions were being used by different magicians, as is illustrated by differing versions of the manuscript known as The Nine Keys.

Raphael is also the patron of travellers, often being depicted with a pilgrim's staff, and he protects those on journeys, especially air travel. As well as protecting travellers, Raphael's special charges are the young and innocent. Raphael is the archangel of knowledge and communication, and may be called to help with any related areas, such as improving your memory, learning languages, exams, dealing with bureaucracy and business matters.

Raphael was the angel who gave King Solomon the ring inscribed with the pentagram that enabled him to bind demons,

and force them to build his temple. He was said to have healed the earth after the Flood, and also visited Noah after the Flood to give him a book of medicine, which had belonged to the angel Raziel.

Gabriel (GBRIAL)

Gabriel means “The Strength of God”. Gabriel is the angel who usually delivers messages to humanity, embodying the link between man and the universe and the divine as expressed by Yesod. Gabriel first appears in the Old Testament in the book of Daniel. It is Gabriel who first indicates the coming of a messiah to Daniel in this book. Gabriel visited Zachary to tell him his son would be called John (the Baptist) and most famously he told Mary that she was pregnant with Jesus. In Islam Gabriel is also seen as the divine messenger, it was he who delivered the Qur’an to Mohammed. Gabriel rules the Order of Angels called Kerubim (known in the grimoires as the Order of Angels).

As the Archangel of the Moon and Water, Gabriel is the guide to the inner tides of our unconscious. Gabriel can help with developing the imagination and psychic abilities. He is also associated with domestic matters, especially the development of the home, or finding a new home. Gabriel is the archangel to call to if you are having problems with your menstrual cycle, as he rules the forces that influence it.

Gabriel can appear as male or female, and may be called to as either. Gabriel often appears carrying a staff topped with lilies, showing his fruitful nature and ability to help you bring plans to fruition.

Michael (MIKAL)

Michael was the first angel created, and is often seen as the leader of the angels or “first among equals”. His name means

“He who is like God”. He is usually shown wielding a sword or lance, and sometimes the scales of justice. He rules the order of angels called Malachim (known in the grimoires as the Order of Virtues).

Michael is the archangel of Fire and the Sun, and helps those who call him to achieve goals and destinies. Amongst the achievements especially sacred to Michael are marriage and music. If you are seeking to achieve a legitimate goal, or in need of protection, Michael is the angel you should call to, as he is the defender of the just and is also known as the Merciful Angel.

Michael appears a number of times in the Bible. Michael was the archangel who appeared to Moses as the fire in the burning bush. He also rescued Daniel from the lion’s den and informed Mary of her approaching death. Michael appears in Revelations as the leader of the celestial host that defeats the antichrist. He is the prayer-leader in the Heavens in Islam.

There has been much debate about the attribution of Michael (and Raphael) to Tiphereth or Hod. Since the 12th century different Grimoires, and even copies of the same Grimoires have attributed both these archangels to both these Sephiroth. The biblical symbolism of fire, lion, leader of the celestial host are all clear indications that Michael should be attributed to Tiphereth rather than Hod.

The Kabbalistic scholar Gershom Scholem gives evidence to suggest that Metatron was originally the secret name of Michael, and that this tradition survived until the 4th century CE. This connection emphasises the bond between Kether and Tiphereth as Father and Son, Great and Lesser Countenance.

Metatron is described as being one of the oldest of the archangels, which fits as Michael was said to be one of the very first of the archangels created by god. He is also called Jahoel

and the Lesser Jao, and another name of Metatron was Akhtariel, which was always written followed by Yah YHVH.

Uriel (AVRIAL)

Uriel, also known as Auriel or Oriel, is the Archangel of Venus and of Earth, and of peace and salvation. His name means “Light of God”, and he is often depicted with a flame or lamp in his hands. Uriel embodies the power of light as illumination and spiritual passion. Uriel is associated with magical power, and the application of force. As such he is the angel to help cause a positive breaking of bonds when needed and overcoming inertia, being able to go with the flow of the “winds of change”. He is also the patron of astrology and has been linked strongly with electricity.

Uriel is credited with being the angel who gave alchemy to man. Uriel was the angel who helped inspire Abraham to lead the Jews out of Ur. As one of the most powerful archangels, Uriel is said to be the bearer of the keys to hell, standing as guardian to that infernal realm. Uriel rules the Order of Angels called Elohim (or Order of Principalities in the grimoires).

Some texts give Hanael or Anael as the archangel of Netzach, as he is depicted as a Venusian figure through many of the medieval texts. The attribution of Hanael to Netzach seems to start around the 15th century CE.

THE SHEKINAH

A traditional Jewish prayer (Kriat al-Shema) said at night before retiring contains the words:

“In the name of IHVH The God of Israel: At my right hand Michael At my left Gabriel Ahead of me Oriel Behind me Raphael Above my head the Shekinah of God!”

This is clearly the origin of the “Calling of the Archangels” part of the LBRP, though the directional attributions have been changed to make them fit the Golden Dawn attributions. Likewise the use of the Shekinah (presence) of God is something that modern seekers may wish to revive.

So the line “And in the column shines the six-rayed star” could be replaced with “And in the column shines the Shekinah of God”. This obviously has the benefit of introducing an obvious female component to the energy of the ritual, which is not insignificant or to be ignored. Experience has shown that this modification transforms the whole ritual and makes it very good as a balancing in addition to its other qualities.

When the Shekinah is considered, it can be seen that she is already implicit in the ritual through the symbolism of the visualisations performed. To qualify this statement further consideration of the Shekinah is required.

The Shekinah has been described in a number of different ways through the different branches of Jewish Kabbalah, and this has greatly affected the modern perception. The word Shekinah comes from the root Shakhan meaning “to dwell”.

The German branch of Kabbalah described the Shekinah as the flame encircling God, causing the throne, angels and human

souls to come into being.[\[18\]](#) This fits with the idea of the Shekinah being the divine bride, who unites with God in Atziluth, causing the other three Worlds to come into being. The Worlds of Briah, Yetzirah and Assiah are thus implied by the throne, angels and human souls respectively.[\[19\]](#) This image fits in very well with the circle of fire around the magician in the LBRP, and also with the descent of divine energy into the magician.

When the Shekinah descends into Briah, the highest of the Archangels gather around her, that they may help her light become formed into her body, indicating the nature of Binah both as the residence of the Greater (or unmanifest) Shekinah and as the place where force is at the moment of transition to form. Again this is highly appropriate for the LBRP, as the Shekinah is being invoked within the context of the calling of the Archangels.

Having descended through Yetzirah and taken on form, the Shekinah is then manifest in two main ways in Assiah. As the Lesser or Exiled Shekinah she is perceived as being the world soul, somewhat akin to the concept of Gaia as postulated by James Lovelock. However as the source of souls, Shekinah is also present in every person, as the spark that seeks to reunite with the Greater Shekinah and thus to God. The Shekinah is thus fully present in the column, as the light from above, the divine within the magician, and the Earth beneath his/her feet. This is verified by the fact that the Shekinah can also represent the Middle Pillar, uniting the Exiled Shekinah with the Creator, Malkuth and Kether.

The following quote from The Zohar exemplifies this, as the magician has already called on the most high in Kether through the visualisation of the brilliant light from above in the Qabalistic Cross, and also in the use of the divine name of Kether in the drawing of the pentagrams (AHIH).

“And that Spirit (Shekinah) issued forth from the concealed brain (Kether). She is called the Spirit of Life and through Her do all men understand Chokmah, Wisdom.”

Some modern practitioners see the Shekinah as being the Holy Spirit (Holy Ghost), and others as a feminine aspect of the Holy Spirit. However this view is somewhat denigrating and does not really place sufficient emphasis on the importance of the Shekinah. The Shekinah is literally the “indwelling” presence of God, the divine spark within every human being. This is the spark that is fanned by the LBRP into a blazing flame of intent for the following magickal actions.

1. THE VIBRATORY FORMULA

Certain of the Divine Names are considered incredibly powerful, and even speaking them is said to begin processes of change. The best known of these is the unpronounceable name of God, Tetragrammaton (IHVH). Many of the divisions on the Tree of Life revolve around this formula, and of all words it could be said to be the one that represents the power of the universe as expressed through the Tree of Life.

The words of power in Qabalah should be vibrated rather than spoken. This means that when you use Divine Names, Archangels, Angels or Heavens, the name should be vibrated. When you vibrate a name you must breathe appropriately.

To vibrate a word you need to breathe from your diaphragm, and prolong the duration of the syllables. You will know when you have found the right pitch for your vibrations, as you will literally feel your rib-cage, and possibly the rest of your body, vibrate with the power of the word you are uttering.

Before you inhale to pronounce the words, visualise the name in the air in front of you in its appropriate colour in the correct Colour Scale. It is preferable to visualise the name in Hebrew (and remember Hebrew is written right to left), but if you find this too difficult visualise the name in the Roman letters normally used for the English alphabet.

In addition to focusing your breath, you also need to focus your mind. When you inhale the breath before vibrating the words of power, you should visualise the breath being the colour associated with the Sephira to which the name belongs, and in the appropriate Colour Scale. Feel the energy of the Sephira entering your body and suffusing your being.

E.g. if you were vibrating the Divine Name of Yesod, Shaddai El Chai, you would visualise the name and the inhaled air being

indigo in colour, as the Sephirotic colour of Yesod in the King Scale. However if you were vibrating the name of the Archangel of Yesod, Gabriel, then the name and the inhaled air would be visualised as Violet, the Sephirotic colour of Yesod in the Queen Scale.

By breathing properly and vibrating words, and focusing your mind through the use of the correct colours, you will notice it is easier to achieve altered states of consciousness. You will be more aware of both the energy you generate, and also the energies around you. Try with the Tetragrammaton as Yah-veh (IHVH), seeing the name and the air you inhale as a pure soft blue. Practice until you can feel your body vibrating as you intone the syllables, drawing them out so that each syllable takes 5-10 seconds to vibrate.

This practice should be performed for each of the Sephira on the Tree in turn, to help attune you to their energy. It can also be used with appropriate divine names before performing meditations and pathworkings to help focus and empower you for the work to come.

Sephira	Divine Name	Colour of Name and Air	Archangel	Colour of Name and Air
Kether	Ahiah	Brilliance	Metatron	Pure White Brilliance
Chokmah	Yah or Yahveh	Pure soft Blue	Raziel	Grey
Binah	Yahveh Elohim	Crimson	Tzaphkiel	Black
Daath	Ruach	Lavender	Mesukiel	Grey-

	ha- Qadosh			White
Chesed	Al	Deep Violet	Tzadkiel	Blue
Geburah	Elohim Gibor	Orange	Khamael	Scarlet Red
Tiphereth	Yahveh Eloah va- Daath	Clear Pink Rose	Mikhael	Golden Yellow
Netzach	Yahveh Tzavaot	Amber	Uriel	Emerald

Hod	Elohim Tzavaot	Violet Purple	Raphael	Orange
Yesod	Shaddai El Chai	Indigo	Gavriel	Violet
Malkuth	Adonai ha- Aretz or Adonai Melekh	Yellow	Sandalphon	Citrine, Olive, Russet & Black

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[1] For which see e.g. *Magick, The Book of Lies*.

[2] See *Mysteria Magica*.

[3] See Appendix 1.

[4] These include Egyptian, Greek, Christian, Gaelic and Shamanic. See *The Middle Pillar*, p195-205, 2000 edition.

[5] U is the first letter, as the “h” on the beginning is not pronounced but added in translation.

[6] I is the first letter, for the same reason as mentioned in the previous note.

[7] *Testament of Solomon*, 5.

[8] *Transcendental Magic*, Eliphas Levi, p63.

[9] *Transcendental Magic*, Eliphas Levi, p67.

[10] *The Magical Ritual of the Sanctum Regnum*, Eliphas Levi, p20.

[11] *The Golden Dawn* gives slightly different wording to this, “Before me flames the pentagram, behind me shines the six-rayed star.”, though it is not generally used anymore, having been superseded by the formula given, which is much more appropriate to the ritual.

[12] For more on this see *The Goetia of Dr Rudd: Angels and Demons*, Stephen Skinner & David Rankine.

[13] Adonai is only used in two divine names, both of which are attributed to Malkuth – Adonai Melekh and Adonai ha-Aretz.

[14] *The Holy Names*, Book 3, part 4, *The Book of Razial*.

[15] Hence the line in *The Book of Concealed Mystery (Zohar)* 5:29, “Four kings slay

four kings”, referring to the two Divine Names and the use of the vowel points.

[16] Though this does require repetition of the yod. There is a distinct similarity to the ancient Egyptian description of the God of Writing and Magick Thoth as yesterday, today and the brother of tomorrow; and the Goddess Isis as “She who is, was and ever shall be”.

[17] ‘Or HaSekhel, MS Vatican 233, fol 115a Abulaifa

[18] Kabbalah – Charles Ponce, 1974. p62.

[19] For which consider the Book of Ezekiel.