

**The Latin Stellar Ritual of the Pentagram
(LSRP)
by Frater Theodbald**

A few years ago, a French language version of this ritual, written by Polaris and Alphart, was published in *Le Soleil de Minuit*, an occult webzine based in Montréal, Québec(1). They originally wrote their ritual as a comprehensive modification and expansion of the LBRP, stripped of its judeo-christian symbolism and readjusted to an egyptian theme(2). At the end of the article in *Le Soleil de Minuit*, it was encouraged that the said ritual should either be practiced as is or used as a source of inspiration. I had practiced it in its original form, but with time expanded and modified it; hence I present here my own interpretation and alteration of the SBRP, brought to English readers for the very first time.

Below is the Latin text along with an English translation, I omitted the French original, because it is still available on *Le Soleil de Minuit*'s website. However, the ritual is not performed in the same way as the LBRP, so first, a few notes on the unfolding of the ritual.

The kabbalistic cross is based on the doxologic last phrase of “the Lord’s Prayer” in the Bible : “For thine is the kingdom, and the power, and the glory, for ever. Amen.” (Matt 6:13 KJV) The occultist and defrocked priest Éliphas Lévi duly noted in his book, *Dogme et Rituel de la Haute Magie*, that this phrase (which he considered of mystical importance), was only recited by the priest during the Roman Catholic mass after the assembly had recited the rest of the Lord’s Prayer together in one voice; hence the doxological phrase was reserved for initiates. There are speculations that this was the inspiration for future british occultists to eventually develop the kabbalistic cross for use within the GD (Golden Dawn). Others say that the kabbalistic cross was strictly a French invention in the days of Stanislas de Guaita and Papus, for use in the OKRC (*Ordre Kabbalistique de la Rose-Croix*) that made its way to MacGregor Mathers and the GD afterwards.

It was interpreted by some occultists (among which, but not limited to, Neo-Thelemites) that, in magical terms, this doxological phrase symbolically addresses one’s higher self, or the infinite / divine self which is the counterpart of the

subjective self(3). Hence, the kabbalistic cross was modernized in the original SBRP to unapologetically address the universal self as actualized self and not as a monotheistic god or any divine Other. You can see in the English version below how the phrase has been rendered for the SBRP and the LSRP.

Just as unapologetically, the Divine names of the Judeo-Christian tradition have been scrapped. Not in the least have they been replaced as God-Forms such as in the Star Ruby of the Thelemic tradition, or by Elements such as in various Neo-Pagan traditions. The self being identified with the Pole Star via the kabbalistic cross; the Microcosm and the Macrocosm are understood as united and the Universe becomes the Magician's total extended body. The use of stars instead of god-names therefore makes sense, since in ancient times the Gods were deduced from the observations of the starry sky and correlated with the greater scheme of events(4). Also, stars offer a purity and neutrality that transcends all traditions inspired by them. Via stars, you get the unbiased essence with which you're charging the pentagrams, which in turn serve as banishing symbols.

Alphart and Polaris had turned to Oswald Wirth's *Le tarot des imagiers du moyen-âge* to find their inspiration(5). The Arabic names are used, due to their having four syllables each. To the East, the star of spring, **Aldebaran**, the eye of Taurus, which keeps the same arabic-based name; element of Earth. To the South, star of summer, **Regulus**, the heart of Leo; element of Fire. To the West, star of autumn, **Antares**, the heart of Scorpio; element of Air. Finally, to the North, star of winter, **Fomalhaut**, head of Piscis Austrinus, keeping with its original name, based on the arabic; element of Water. English readers will find these elemental attributions radically different from the GD elemental system. Indeed, they are based on the continental tradition of occultism rather than the more recent anglo-saxon tradition.

As for the guardians of the corners, I still use the Egyptian deities chosen by Polaris and Alphart, having not yet figured out which Latin Gods to invoke, leaving this latinization incomplete.

Below is the Latin text with its English translation(6). The new gestures and signs to be performed during this ritual are explained further down.

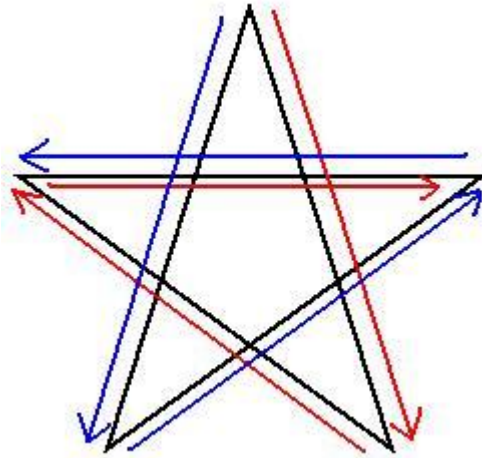
LSRP	English SRP
<p style="text-align: center;">EGO SUM LUX COELIS TERRAE ANCESTRALIS POTENS MAGIS GLORIA SAGIS AD AETERNAM IPSEIS FIAT</p>	<p>I am The light of the sky The ancestral earth The power of the mage The glory of the wiseman As I am for eternity So be it</p>
<p style="text-align: center;">ALDEBARAN QALB AL ASAD QALB AL AKRAB FUM AL HAWT</p>	<p>Aldebaran Regulus Antares Fomalhaut</p>
<p style="text-align: center;">LUX STELLAE FIAT !</p>	<p>Let there be stellar light!</p>
<p style="text-align: center;">ANTE, AD ORIENTIS, THOT EST POST, AD OCCIDENTIS, ANUBIS EST DEXTRA, AD MERIDIS, ISIS EST SINISTRA, AD SEPTENTRIONIS, OSIRIS EST</p>	<p>In front, towards East, is Thoth In back, towards West, is Anubis On the right, towards South, is Isis On the left, towards North, is Osiris</p>
<p style="text-align: center;">NAM CIRCA PENTAGRAMMON FLAGRAT ET ATQUE INTRA HEXAGRAMMA LUCET</p>	<p>For around me flames the pentagrams And within shines the hexagram</p>
<p style="text-align: center;">EGO SUM LUX COELIS TERRAE ANCESTRALIS POTENS MAGIS GLORIA SAGIS AD AETERNAM IPSEIS FIAT</p>	<p>I am The light of the sky The ancestral earth The power of the mage The glory of the wiseman As I am for eternity So be it.</p>

Indeed the gestures have also been modernized, expanding upon those in the LBRP. My gestures differ a bit from the original SBRP. All are done standing upright.

- EGO SUM (fists closed, arms crossed on chest over heart, left above right)
- LUX COELIS (both hands shoot upwards, reaching towards the sky)
- TERRAE Ancestralis (both hands brought downwards, reaching towards the abyss)
- POTENS MAGIS (right arm brought up to the heart and then extended horizontally, open palm face forward)

- GLORIA SAGIS (left arm brought up to the heart and then extended horizontally, open palm face forward)
- AD AETERNAM IPSEIS (fists closed, arms crossed on chest, left above right)
- FIAT (both hands open, arms suddenly extended outwards, head drawn back, looking at the sky)

When I approach each of the corners to draw the star, I do not merely use one hand, but both hands. I stand with both feet apart. I draw the pentagram in three moves. My two index fingers start at the top point of the pentagram. As a first move I bring my right finger down to the bottom right point while simultaneously bringing my left finger to the bottom left point. On a second move I bring both fingers up to the opposite right and left points, crossing my arms. And on the third move I uncross my arms while making the final horizontal line. Once the pentagram is traced, I stand in the position of a pentagram, hands outstretched and feet apart.



The pentagram having been traced, I say the star's name not with 'vibration' but with 'declaration', being loudly and firmly asserted. This gesture starts with both hands clasped at the heart chakra. The name is declared when both hands are flung forward and extended to either side as if separating the left and right curtains of a theatre, rending the veil and opening up towards the horizon; simultaneously, the left foot is taking a step forward. Once the name has been declared, the left foot moves back behind the right foot, in a right-angle position, with the right finger on the lips. This final position is known as the sign of silence or the sign of Harpocrates in Thelema.

I do not trace a circle from the center of one pentagram to another. This is not a ritual to enclose oneself within a circle, but rather one to eliminate all circumference by opening out all horizons and asserting the mage as the center of the universe. "The center who is everywhere and the circumference nowhere."

This is neither a ritual of banishing nor a ritual of invocation, it is a ritual of both at once, a universalisation.

During the central affirmation, “let there be stellar light”, both hands are flung upwards, palms open and fingers outstretched, and the eyes look upwards to the starry night. The traces pentagrams are visualised as shining brightly from their cardinal points in the universe, while the whole of the stellar dome appears brightly. One is not only aligned with the Pole Star, one *IS* the center.

The next vocations to the guardians of the corners are made “in the sign of the cross,” with feet together and arms stretched outwards side to side, palms facing upwards towards the sky. Once more it is to be made in a declaratory and affirmative tone of voice. The Godforms can be invoked according to one’s perception of them, or in a passive stance, where they present themselves to the magician as they are.

The final “cross” part of the ritual is identical to the first part in word and gesture.

In the end, it is a ritual that leaves me refreshed and centered, ready to go on.

Notes:

- 1) The original ritual, titled the Stellar Ritual Banishing of the Pentagram (SBRP) can be viewed here: <http://www.angelfire.com/ego/delado/LSDM/LSDM-V3N1b.pdf>
- 2) If you’re unfamiliar with the LBRP, an excellent version can be found here: <http://www.kheper.net/topics/Hermeticism/LBR.htm>
- 3) My source is lost. The thing with occultism is that much of the knowledge can be shared orally, through the many occult discussions that we have, thus rendering it difficult to cite sources at times.
- 4) A. Volguine, *Ésotérisme de l’Astrologie*, Éditions Dangles, 1953.
- 5) This book has been published in English under the title, “Tarot of the Magicians: The Occult Symbols of the Major Arcana that Inspired Modern Tarot” by Oswald Wirth, introduction by Mary K. Greer
- 6) If you can’t figure out how to google yourself a website to teach you how to pronounce Latin more properly, you don’t deserve to perform this ritual.