Greater banishing ritual of the pentagram pdf printable template pdf download

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The Mystery of Sandalphon

(From Merkabah Rabbah)

Rabbi Ishmael said: 'I beheld the King of the Universe sitting upon a high and exalted throne, and a ministering angel (Heb. *gedid*) standing from the Earth up to the Firmament; Sandalphōn was his name'. And in the hour when He, **RZZYHWH** - רזזיהוה, the God of Israel, seeks to swear by prayers (*tefilin*), and to cast a curse by his hand, he takes prayers from his head and he suspends decrees from the earth and whoever is able to hide from before **RZZYHWH**, the God of Israel, whose face is His name, and whose name is His face, the utterances of His lips are His name; His words are the fire, the breath of His lips is fire. With His breath He ordained the whole world. Therefore, happy is the person who uses this mystery, and sanctifies it with the holiness of heaven and earth: his days shall be forever lengthened.

Thus spake Rabbi Ishmael unto Rabbi Aqiba regarding the mystery of Sandalphon:
Sandalfon spake to me, he whose name is: **Tzepap APLA Negōriēl**, who is the terrible God, **Kebōdriēl** (*or* **Zebudriēl** - זבודריאל *in other mss*) **Nagrēyy Angēyy Apppa Apyerayu Anga**, additionally **Derayu Re'af Ze'an YHWH**, the God of Israel. These three beloved names: **Gedudyayy Ṭehuryayy Ḥabibya** (*or* **Ḥabibiel** – חביביאל *in other mss*).

שמו צַפַּפ אפלא נְגוֹרִיאֵל שהיא אֵ איום כְּבוֹדְרִיאֵל נַגְרֵיי אַנְגֵיי
אַפְּפָא אַפְיַרֵיו אַנְגָא מוֹסִיף דְּרַיו רַעַף זְעַן יהוה אלהי ישראל
שלשה שמות של הביבות גְּדוּדְיֵיי טְהוּרְיֵיי חֲבִיבְיָא

When he revealed unto me the names of the angels, I stood, and I memorized them with permission. And there was light in my heart, like the lightning, which goeth forth from one end of the Universe to another.

Rabbi Ishmael said:
The man who uses this mystery and the names of the angels, he should write them according to his authority, and thus shall he obtain light from their hands. Give me five shepherds and I shall give unto them a share of this matter.

Rabbi Ishmael said:
The man who uses this mystery and the names of the angels should mention 2 names, 2 of them seated and 2 standing. And he should mention the name of **RZZ YHWH**, God of Israel before he writes them down. If he writes them down without mentioning, his heart shall succumb to folly.

R. Ishmael said:
I asked Rabbi 'Aqiba concerning the word of 'Atzeret (*i.e. Simḥat Torah*), the word of Rosh Ha-Shanah, the word of every single New Moon, and the word of the first of the month of Adar. He said to me concerning all that I asked.

Greater Ritual of the Pentagram

From Thelemapedia

Categories: Magick | Ritual | Works of Aleister Crowley

*Part of the **Magick in Theory & Practice** series.*

The Greater Ritual of the Pentagram is a fundamental ritual of ceremonial and Thelemic magick. It was originally taught by the Hermetic Order of the Golden Dawn as a banishing ritual.

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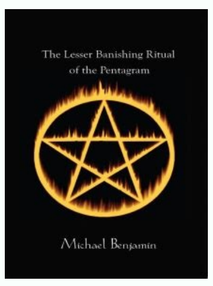
The ritual

The following is a basic interpretation of the ritual from "Liber O" in *Magick, Book 4:*

1. Begin with the "Qabalistic Cross":
   - Touch forehead and say **Ateh** (to thee)
   - Touch heart and say **Malkuth** (the kingdom)
   - Touch right shoulder and say **ve-Geburah** (and the power)
   - Touch left shoulder and say **ve-Gedulah** (and the glory)
   - Clasping the hands upon the breast, say **le-Olahm, Amen** (To the Ages, Amen).
2. Face East. Make the invoking pentagram of Spirit (Active) and vibrate **A H I H** *(Eh-hee-eh)*.
3. Make the Signs of the Portal (the Rending and Closing of the Veil)
4. Make the invoking pentagram of Air and vibrate: **Y H V H** *(Ye-ho-vah)*
5. Give the Sign of Air
6. Move deosil (clockwise) to the South and make the invoking pentagram of Spirit (Active) and vibrate **A H I H** *(Eh-hee-eh)*.
7. Make the Signs of the Portal (the Rending and Closing of the Veil)
8. Make the invoking pentagram of Fire and vibrate: **A L H I M** *(El-oh-heem)*
9. Give the Sign of Fire
10. Move to the West. Make the invoking pentagram of Spirit (Passive) and vibrate **A G L A** *(Ah-glah)*
11. Make the Signs of the Portal (the Rending and Closing of the Veil)
12. Make the invoking pentagram of Water and vibrate: **E L** *(el)*
13. Give the Sign of Water
14. Carry point to the North. Make the invoking pentagram of Spirit (Passive) and vibrate **A G L A** *(Ah-glah)*
15. Make the Signs of the Portal (the Rending and Closing of the Veil)
16. Make the invoking pentagram of Earth and vibrate: **A D N I** *(Ad-oh-nye)*
17. Give the Sign of Earth
18. Return to the East and end with "Qabalistic Cross" as in (1) above

Ritual components

The pentagrams



Transform your publications into a flip-book with our e-paper software optimized for Google. Copy the ritual invitation of the Pentagram (SIRP) Embed Setting Magic Ceremonial Ritual part of a series on the hermetic order of the golden dawn lead figures Florence Farr Samuel MacGregor-Mathers Henry B. Pullen Burry A. E. Waite William Wynn Westcott William Robert Woodman Teachings Astrology Corps of light Christianity Esoteric Ceremonial Magic incl. Enochian Magic Clairvoyance Egyptology Egyptology Geomancy Alchemia Hermetic Qabalah Neoplatonism Rosicrucianism Tarot Theurgy Texts Cipher Manuscripts Alpha Et Omega Isis-Urania Temple The Hermetic Order of Golden Darpose, Inc. Open Source Order of Golden Della Gold Holy Guardian Angel Lesser who banks the ritual of the pentagram opening from Watchtower Secret Chiefs Table of Magic Correspondence Tattva Vision Thelema Vte The Lesser Banishing Ritual of the Pentagram (O LBRP) is a ceremonial magic ritual conceived and used by the original order of dawn Golden that has become a main one. This ritual is considered by many to be a basic preliminary for any other magical work, so much so that it was the only ritual, in addition to the initiation rituals, taught to the members of the golden dawn before they advanced to the inner order[1] Description and structure the ritual is highly dynamic, using the gesture, display and pronunciation of certain words of power, combining prayer and evocation, as well as clearing and preparing a space for further magical or meditative workThe ritual is perceived how to ban any "chaotic" and "impure" form of the elements of the circle of the magician who traces the pentagrams in the air and the power of some divine names followed by an invocation of the spiritual forces that govern the elements to fortify and keep the enoizacovni enoizacovni anu ah elautir lI ,htuklaM ,hetA ociarbE arbiv ogam li ,ecorc atseuq id enoizurtsoc al etnaruD .erongiS led areihgerp alled aigoloxoD al odnazzilitu ativ alled orebla'llus htorihpeS a itnednopsirroc itnup noc ,ogam led oproc len elartsa ecorc anu eriurtsoc a atanitsed ¨Ã ehc ,acitsilabaQ ecorC :ottos ¨Ã PRBL led elareneg oliforp li ,onairav ehcitarp el es ehcnA]4[:enidro otseuq ni ,ilapicnirp itrap ert ad otsopmoc ¨Ã PRBL nwaD nedloG lI arudecorP]4[.agelloc il ehc ocigam oihcrec li e immargatnep i erangesid rep e ,acitsilabaQ ecorC alled itnup i eraf rep atasu are)"emra" anu oipmese da(elautir adaps anU]airassecen enoizatic[ogam lad otassodni ¨Ã ottada elautir enoizinraug ortla o)ebor uat nu oipmese da(elainomirec otiba nU]airassecen enoizatic[icissalc itnemele orttauq i onatneserppar ehc itnemurts itacolloc onos iuc us ,elautir oizaps olled ortnec la eratla nU :itneuges i eredulcni ebbertop nwaD nedloG elanigiro elautir la onredom oiccorppa nU .PRBL li etnarud etaicnunorp elorap e iserpartni issap ied otla'llad atsiv anU elautir arutazzertta'L]3[.oiD id azneserp al ,atset aim al arpos e ,em id orteid olleaffaR ,em a itnavad leirU ,artsinis aim alla alla eleirbaG ,artsed aim alla ais leaciM :learsiY id oiD li ,oiD id emoN leN :euges emoc eggel is ehc ,ruddiS hcsriH'l ,le'arÃiY tolifeT rudiS a hcsriH leahpaR nosmaS onibbar lad otatnemucod emoc ,erimrod id amirp elanoizidart aciarbe areihgerp anu avecid emoc]airassecen enoizatic[enigiro otuva ah otset lI .iveL sahpilE esecnarf omsitlucco'lled erepo ellad ittart onos PRBL led e acitsilabaQ ecorC alled ilapicnirp itnenopmoc I]2[.elainomirec acitarp id isem imirp i rep eridnab id enoisrev al olos odnazzilitu erailgisnoc a onodnet elainomirec aigam allus ienaropmetnoc irbil I .etnemanaiditouq odnednab ehc etnacovni enoisrev al ais onougese ilainomirec ihgam itloM .ammargatneP led eroniM elautiR li emoc ituicsonoc onos etlov a ,emeisnI .ammargatneP led erotacovnI eroniM elautiR li Ve-Gedulah, Le-Olahm, Amen, while pointing to the forehead, feet, right shoulder, left and heart, respectively. Formulation of the Pentagrams, in which a banishing Earth pentagram (for the Banishing Ritual) or an invoking pentagram (for the Invoking Ritual) is drawn in the air at each of the four cardinal points and an associated name of God is vibrated (YHVH, Adonai, Eheieh and AGLA for East, South, West and North respectively). This segment of the ritual is meant to banish or invoke the four elements (Air, Fire, Water, and Earth respectively). The four pentagrams are connected by a circle, also drawn in the air. Evocation of the Archangels, during which the magician stands in the form of a cross and declares the Archangels Raphael, Gabriel, Michael and Uriel (or Auriel) to be present, while visualizing them at the four cardinal points. The magician then stands feet shoulder-width apart and says a variation of "...for about me flames the pentagram, and within me shines the six-rayed star." The Qabalistic Cross is repeated.[5] References Citations ^ Kraig (1998), pp.Ã Â165¢ÂÂÂ166. ^ Cicero, Chic; Cicero, Sandra Tabatha (2003). The Essential Golden Dawn: An Introduction to High Magic. Llewellyn Worldwide. p.Ã Â146. ISBNÃ Â978-0-7387-0310-7. The Golden Dawn manuscripts advocated performing the invoking form of this ritual in the morning and the banishing form at night. However, we feel that the beginning student needs to concentrate solely on the banishing form for a period of a few months, since beginners have a tendency to light up on the astral and unknowingly attract all manner of elementals and low levels of astral energies. Also, it is far more important to know how to banish than to invoke. Anyone can attract low spiritual energies. Getting rid of the same can be more difficult. ^ Hirsch (1978), p.Ã Â[pageÃ Âneeded]. ^ a b Scarborough (2003). ^ Cicero, Chic; Cicero, Sandra Tabatha (1995). Self-Initiation into the Golden Dawn Tradition: A Complete Curriculum of Study for Both the Solitary Magician and ad otarepuceR .6-041-81765-1 NBSI .ediwdlroW nyllewelL .aigam e etnem art oirbiliuqe'L :ortsaliP oideM lI .)8991(elearsI ,eidrageR .7791030580-879 NBSI .sserP nairauqA .evitatideM e ehcigaM ,etsilabaQ ehcincеT ella eniozudortnI :acitarP aigaM id itnemadnoF .)9791(elearsI ,eidrageR .6933700170-879 NBSI .luaP nageK e egdeltuoR .ocigam enidro nu id elatnemucod airots anu :oro'd abla'lled ihgam I .)2791(cillE ,ewoH .X-742-57658-1 NBSI .skooB supottO .otiripS olled e oproC led ,etneM alled etnaltA'L .)6002(luaP ,mahguoH .3-56172-333-0 NBSI .nallimcaM .tlucco aizicima'nu id enoizartsiger aL :notroH .T.W e staeY .B.W .)0891(slliM egroeG ,repraH .6-682-81765-1-879 NBSI .nyllewelL .cigaM sisI .)1002(arodisI ,tserroF C-TI-2992368751-879 NBSI .skooB resieW .amelehT id slautiR ied elaunaM nU :yelworC retsielA id ogaM lI .)3002(oliM noL ,etteuQuD .6-153-36875-1 NBSI .skooB resieW :EM ,hcaeB kroY .)01-1:I(oizoniuqE'L .)6002(retsielA ,yelworC .0-919-82778-0 NBSI .resieW .S :EM ,hcaeB kroY .VI-I straP ,ruoF kooB ,ABA rebiL :kcigaM .)7991(retsielA ,yelworC .9-0130-7837-0 NBSI .ediwdlroW nyllewelL .aigam atla'lla enoizudortni'nu :elaiznesse oro'd abla'L .)3002(oreciC ,cihC .elautir lus otnemmoc li o/e enoizucese'llus inoizurtsi el ,airots aus al ,ammargatneP led resseL gnihsinaB id elautiR led inoizairav enucla onognetnoc itneuges irbil i ittuT inoizamrofni iroiretlU .5 ,1 .noitidarT yretsyM nretseW eht fo lanruoJ ."onaiditouq oroval len osu ous li e airotarbiv alumrof aL" .)3002 nmutuA(leumaS ,hguorobracS .8-423-24578-0 NBSI .ediwdlroW nyllewelL .).de dn2(strA lakcigaM hgiH ellen inoizeL icidnU :kcigaM nredoM .)8991(leahciM dlanoD ,giarK .1241603780879 NBSI .irotidE miehdleF :elearsI .onna'l ottut rep ereihgerP elled enidrO'L :ruddiS hcsriH'l ,le'arÃiY tolifeT rudiS .]9691[ )8791(.de ,leahpaR nosmaS ,hcsriH itatic iroval I .4-631-81765-1-879 NBSI .48â28 .pp .ediwdlroW nyllewelL .puorG lacigaM erarovaL 1 is in the center of your room, in front of the east and imagines being an imposing figure and the earth is a tiny sphere under you. You feel you are at the center of the universe. 2 looks in space and imagines a sphere of white brilliance. Look at this light, go down to the top of the head. Advertising 3 increase with the right hand (or ritual dagger (athame) and break down this white light on the forehead. When you make this vibrates the word Atah (ah-tah). 4 Move your hand along the body, feeling the light to be drawn through You in a beam. Touch your breast, move your hand on the inguinal area, indicating downwards, vibrates Malkuth (Mahl-Koot [H] and imagines that there is now a well of light that flows through you, connecting The light source above the head, on earth under you. 5 touches the right shoulder and imagines that a ray of light from the tree steps through that point and the right side, in space. -Rah). 6 You make the same with the left shoulder and Vibra Ve -Geulah (v'ge-doo-lah). (Lay -Oh-Lahm, Ah-Men). Now you are at the center of a cross of light that reaches the extremes of the universe. Announcement 1 move to the ES ST of your area (or alme No in front of the east) and trace with the finger/wand/Atheme a large pentagram banned in the air in front of you. View bright in flaming blue light. Perform the sign of Enter and Vibra Yod Eh Vav Heh (Yode-Heh-Vahv-Heh). Perform the sign of silence. 2 Keeping the finger or tip of the dagger in the center of the pentagram, moved to the South neighborhood and trace a bright white line in the center of the south of your circle. These lines connect the pentagrams. 3 traces another pentagram in the same way, now perform the sign of Enter and Vibra Adonai (Ah-Doe-Nye). Perform the sign of silence, remembering to maintain Right arm in front of you. 4 Bring the white light line to the west, repeat the trace steps and recharge the pentagram, but this time Vibra Eheieh (eh-hey-yay). 5 Carry the light in the north, make the last time the same and vibrate agla (ah-gah-la) 6 brings the white light line to the east and connects all the pentagles. Now you should be surrounded by four blue flaming pentagrams in the 4 equal corners of your circle you have just made. 7 Back to the center of your circle and turn clockwise to face east. Announcement 1 once again, displays the kabbalistic cross you previously made, extend your arms to make this shape. Look in front of you (East) and give, in front of me, Raphael (Rah-Fay-El). Try to feel the presence of him and feel the airy breeze hit your face. 2 Imagine another presence behind you and you say, behind me, Gabriel (Gah-break). Try to hear the humidity of the water on the back. 3 Look to the right and give, on my right hand, Michael (Mi-Kai-El). Feel the â € â € â € ‹heat of the fire. 4 Look at your left and give, on my left hand, Uriel (OR-EE-EL), try to feel the sense of solidity emitted by this quarter. 5 do the east again and contemplate the flaming pentagrams around you, saying, because the pentagram shines around me ... then view a brilliant hexagram in your chest and give, and inside me the six rays shines with meAdvertising Add new question what are the cardinal directions when performing a lower bank ritual of the pentagram? Is North true, magnetic north or perpendicular to the path of the sun? In theory it should be north perpendicular to the path of the sun, but in practice it does not really import. I usually take east to be "everywhere the light comes to the room" or "wherever it is the window" and I go to it. If I make the affirmation that is east, it is usually quite good. id id xim otseuq rageips iouP ? olocitra otseuq id attart is asoc id inam el ebmartne itteM .artsinis allaps al idniuq ,artsed allaps al osrevartta odnassap e odnednecs ecul id oiggar nu eranigammi e tse osrev eratnorffa iarvod ,acitsilabak ecorc al eraf reP .ilegnacra ilged atamaihc al e immargatnep 4 i ,acitsilabak ecorc al ,itrap 3 ni otiugese eneiv elautir lI .aigam aut allus iroval ertnem itreggetorp rep etnatropmi ¨Ã eronim gnisinab id elautir lI xyrammoS areihgerp id olocitrA :eirogetaC 501.022 Ã :inoizazzilausiV 2202 oilgul 8 :OTNEMANROIGGA 61 :irotua-oC .etlov 501.022 otsiv otats ¨Ã olocitra otseuQ .opmet len olraroilgim e oracifidom rep otaroval onnah ,eminona enucla ,enosrep 61 ,olocitra otseuq eraerc reP .irotua ¹Âip ad ittircs-oc onos ilocitra irtson ied itlom ehc acifingis ehc li ,aidepikiW a elimis ,"ikiW" nu ¨Ã wohikiW .oirassecen ¨Ã non ovoun id am ,orcas oizaps out led ortnec ad egnuf e aznats alled ozzem len otsop etnemlareneg ¨Ã otseuQ .eratla out lI .onu enravort a icseir es ozzep leb nu ¨Ã enomolaS id ollena'l ,)itneserp es(icigam illeioig iout i arefsomta nu o)ollatsirc etnemlibireferp(attehccab anu etsev anU ¨Ãticilbbu P !eizarG !eizarG !eizarg airaticilbbup adnamod anu iaF !ovisneffo ¹Âip ¨Ã ottaf lam oiggautat nU .allets anu noc oihcrec nu olos o elautirips asoc anu ¨Ã ,oudividni'lled adnoces a otnauq ni ,ovisneffo eralocitrap ni ovort ol noN .irottaf irtla itlom ni e itinU itatS ilgen atacidar ¨Ã is ¨Ãteicos al ehc ²Âic id asuac a ovisneffo ¨Ã ehc ²Âic ecsinifed ehc enoizecrep aut al olos Â ?ovisneffo ¨Ã ammargatnep oiggautat nu es erepas a oiccaf emoC adnamoD .otla'l osrev ¨Ã allets alled otnup li ehc otnemom lad ,"olocatnep" nu eresse rep otasnep ¨Ã etnemaivvo ertnem "ammargatnep" alorap al erasu occoics otlom ais ehc osneP .elautir li etnarud aiccart is)olocatnep(allets a amrof al e)onnaf ol snacciw i emoc a elimis ¨Ã ©Ãhciop(elautir li otiugese eneiv iuc ni odom li ¨Ã aznailgimos acinu'L .acciW al noc eraf ehc a allun ah non otseuq ,os ehc olleuq aD ?em rep acciW E aira aira ni otidnab ammargatnep nu eraiccartnir e ecul atseuq eratrop iarvod ,immargatnep 4 i reP ".nemA ,mhalO-eL" ¬Ãd e ottep finger or wand. Do this in all 4 directions, east, south, west, then north. To call the archangels, imagine a presence behind you and say, ¢ÃÂÂBehind Me, GABRIEL.¢ÃÂÂ Then, look to your right and say ¢ÃÂÂOn my right hand Michael.¢ÃÂÂ Look to your left and say ¢ÃÂÂOn my left hand Uriel¢ÃÂÂ Finally, face east again and say ¢ÃÂÂFor around me shines the pentagram.¢ÃÂÂ For more advice on creating the Kabalistic Cross, read on! Print Send fan mail to authors Thanks to all authors for creating a page that has been read 220,105 times. times.

Ceremonial magic (ritual magic, high magic or learned magic) encompasses a wide variety of rituals of magic.The works included are characterized by ceremony and numerous requisite accessories to aid the practitioner. It can be seen as an extension of ritual magic, and in most cases synonymous with it. Ceremonial magic (ritual magic, high magic or learned magic) encompasses a wide variety of rituals of magic.The works included are characterized by ceremony and numerous requisite accessories to aid the practitioner. It can be seen as an extension of ritual magic, and in most cases synonymous with it. Francis Israel Regardie (/ r ɪ ˈ ɡ ɑːr d i /; né Regudy; November 17, 1907 – March 10, 1985) was an English occultist, ceremonial magician, and writer who spent much of his life in the United States.He wrote fifteen books on the subject of occultism. Born to a working-class Orthodox Jewish family in the East End of London, Regardie and his family soon moved to Washington, ...

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