

OS B4

OS B4

00 169

MS  
Cat. No. B.4  
(MSS of Books by A-L)

Collation of Magick in Theory and Practice with the original MS as dictated by  
A.C. to Marie d'Este Sturges (Soror Virakam).

The Introduction is not in the MS. None of the footnotes occur in the MS, with  
the exception of two or three which are included in the text of the MS, being  
dropped to footnotes in the printed version.

~~Page 6/8/~~ MS Title reads: "Book 4 Part III. Ceremonial".

Chapter 0. is Chapter I in MS.

Page 3, two lines from the end. The following has dropped from the printed text,  
probably a mistake. ...Samadhi. The Archangelic world is under the number three.  
The world of .... "

Page 4 last line. The sentence beginning 'The Apologia ...' not in MS.

Page 7. The section 'Further concerning the magickal universe' (pp 7 - 10) not in  
MS,

Chapter I. is Chapter II in MS

Chapter II is III in MS and headed 'The Formula of the Wand'.

Chapter III is IV in MS.

Chapter IV is V in MS and omits 'and that of ALIM'. PP 25-27 The Formula of ALIM is  
not in the MS.

Chapter V is VI in MS. P 31 line 4. 'The Master Therion ...' to end of chapter not  
in MS/ i.e pp 31 - 38)

Chapter VII in MS was to have been 'The Formula of Vitriol', but was not written.  
It is however referred to on p 43 of the printed book.

Chapter VI is VIII in MS

Chapter VII is not in the MS at all

Chapter VIII is IX in MS and omits 'Of Equilibrium, and'. Section 1 (pp 60 -62) is  
omitted in MS.. The last three lines of the chapter not in MS,

Chapter IX is XI in MS and omits 'Of Silence and Secrecy: and'

P 69 second paragraph 'He has found...' not in MS.

p 70, middle. After 'In fact', and before 'they should be the utterance' add 'they  
should not be uttered by him'.

p 74 middle. 'A few words may be useful to reconcile...' to end of chapter

(pp 74 - 78) not in MS

Chapter X is X in MS. pp 82 to 87 inclusive are not in MS.

Chapter XI is not in MS

Chapter XII is XII in MS but <sup>adds</sup> ~~omits~~ 'and Matters Cognate'.. PP 92 and 93 less the last paragraph are not in MS, in which the chapter begins with the sentence 'The blood is the life'..

P 95 l 14 'For the highest spiritual working ....and suitable victim' not in MS  
P 96-7. Onelast word on this subject...' to end of section 1 not in MS

p 98-middle ~~second~~-para line 8 Omit 'save once only ...ONE in Him', <sup>not in MS</sup>

l 20 add after 'reader'. 'and with brief intensity in the God Eater of Crowley, which is better suited for those who prefer the Spirit to the letter'.

p 100 Omit last sentence 'You are also likely to get into trouble...'.

Chapter XIII is XIII in MS but ~~omits~~ <sup>adds</sup> 'And of the Purifications'.

p 102 line 14 'conservations' in the printed version is a misprint for 'consecrations' in the MS.

Chapter XIV is XIV in MS but adds 'With an account of the Nature and Nurture of the Magical Link' which is not in MS,

PP 107 to 121, i,e the whole of Section II is not in MS.

Chapter XV is XVI in MS

p 129/130. 'Sometimes in the course of a ceremony...into orgasm' not in MS

p 131 line 11. <sup>In place of</sup> ~~the~~ 'the second is to recite a mantra suitable to God', add, 'Another method is to recite the name of a God as a mantrasuitable to the God'.

p 131 last paragraph 'In the easy...' not in MS.

Chapter XVI (part II) not in MS

Chapter XVII is XVII in MS. P 140(middle) to 142 are not in MS. 'Of course it is the very condition of progress... to end of chapter

Chapter XVIII is XVIII in MS, but the latter is headed simply 'Of Clairvoyance'.

p 145 8 from bottom. Omit 'In fact, his bodily eyes...as he is', <sup>not in MS</sup>

p 147 Omit para beginning 'This testing of spirits...', not being in MS.

pp 147-8 Omit section beginning 'Now, however unsuccessful your getting..... without reference to any other inhabitants of the world to which it belongs' on <sup>148</sup> p 14

p 149 l 13 from bottom. Omit sentence beginning 'The diagnosis'

pp 150 to 176 sections II, III and IV not in MS.

Chapter XIX is XIX in MS, which begins 'We now turn from direct methods of invocation to those even more effectual methods employed....'

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Chapters XX, XXI and XXII of the MS were never written, and there is a blank against them in the MS table of contents..

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There are no appendices in the MS.

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Note. Minor alterations to improve the English not noted in the above collation.

# BOOK 4

## Part III

### Ceremonial

No. 1000 —

Verifying part IV

(This is a description of the land, as defined  
- as detailed in the land of the State of Oregon  
(See Oregon))

# BOOK 4

## Part III

### Ceremonial.

No. 1

Very important

(written as transcript of the ... and ... demands  
as dictated on the land of ... old ...  
(Brock ...))

Ceremonial.

No. 1

Very explicit

(Conventions, Manuscript in H. C. 1850, remainder  
- as detailed - in the hands of Miss & Mrs. Wright  
(Sister Westham).)



Ceremonial.

No carbon

Very light

(Ceremonial. Phosphor in the sand, remainder  
- as detailed - in the hands of Major & Mrs. Wright  
(Soo or Westham).)

# BOOK 4

## Part III

### Ceremonial.

No carbon

Very important

(insertion throughout in A.C.'s land, remainder  
- as dictated - in the boundary lines of the  
(Sover. Kingdom).)

Chap I,	The Magical Theory of the Universe.	10
II.	The Principles of Ritual	13
III.	The Formula of the Wind.	17
IV.	The Formula of Tetragrammaton	5
V.	The Formula of ALHIM.	
VI.	The Formula of IAO	5
VII.	The Formula of VITRLOL.	
VIII.	The Formula of the Neophyte	2
IX.	Of the <sup>and particulars</sup> General Method of Preparation	8
X.	<del>Of the Furniture of the Temple and of the Instruments of the</del> of the Gestures	9
XI.	Of the Barbarous Names of Evocation	18
XII.	Of the Bloody Sacrifice	9
XIII.	Of the Incantations	10
XIV.	Of the Consecrations.	2
XV.	Of the Oath.	3
XVI.	Of the Invocations.	7
XVII.	Of the License to depart.	2
XVIII.	Of Clairvoyance.	
XIX.	Of Dramatic Rituals.	3
XX.		
XXI.		
XXII.		

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# The Magical Theory of The Universe <sup>Chapter I</sup>

There are 3 main theories of the Universe:—  
Dualism, Monism & Nihilism. It is impossible  
to enter into a discussion of their  
relative merits in a paper of this sort. They must be studied  
in <sup>Edmann's</sup> ~~Hartmann's~~ <sup>History</sup> ~~History~~ of Philosophy  
or similar treatises. [All are  
reconciled and unified in the  
theory which we shall now set  
forth the basis of this ~~Hartmann's~~  
given in Cowley's "Beas Hill" — to  
which reference should be made.

[Infinite Space is called the ~~void~~  
Nuit, while the infinitely small and  
atomic yet omnipresent point is called  
Hadit — These are unmanifest. Their  
~~as~~ conjunction is called Ra hier Khunt  
the Unity which both concludes & heads

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2p. & similar Treatises. [All are  
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2) all things, this profoundly mystical  
conception is based upon actual spiritual  
experience, but the trained reason can  
reach a reflection of this idea by the method  
of logical contradiction which ends in its  
transcending itself. The reader should consult  
"The Soldier & the Hunchback" in

Pyrimo, I, and "Nonne Qui Pax".  
Unity transcends consciousness - It  
is above all division. The father of  
thought is called chaos - the dyad.  
The No Three the Mother is called Babylon.  
In connection with this the reader  
should study the Temple of  
Solomon the Key of Solomon &  
of the 418.

This first triad is essentially  
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reason. The comprehension of

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(3) This Trinity is a matter of 3  
spiritual experience. All true gods  
are attributes to this Trinity,  $\theta$   
An immeasurable abyss divides it from  
all manifestations of reason or the  
lower qualities of man. In the ultimate  
analysis of Reason, we find it identified  
with the abyss. Yet this abyss is the  
crown of the mind. Purely intellectual  
faculties all obtain here. This  
abyss has no number, for in it  
is confusion. Below this abyss  
we find the moral qualities  
of man of which there are 6. The  
highest is symbolized by the ~~number~~ <sup>number</sup> Four.  
Its nature is fatal, Mercy  
And holy. as the attributes of it.  
The number Five, balanced  
attributes of 5 being  
energy & just is,

④ These are again combined & harmonized  
in the ~~No. VII~~ whose nature is beauty  
& mortality. number Six [Immortality is a separate area] (179)

In the ~~number Seven~~ the feminine nature  
is again predominant, but it  
is the **masculine** type of female the  
amazon who is balanced in the ~~number Eight~~.  
by the feminine type of male.

In the ~~No. VIII~~ number Nine we reach the best of  
the purely mental qualities.

It combines change with

2. p. Stability [I intend to  
system of 6 is the number  
this 10 which includes the whole  
of matter as we know it.

It is impossible here to explain  
of how the complete conception  
of it can be so clearly understood.

④ These are again combined & harmonized  
in the ~~No. 7~~ whose nature is beauty  
& mortality. number Six [immortality is as found in No. 7]

In the ~~number Seven~~ the feminine nature  
is again predominant, but it  
is the masculine type of female the  
amazon who is balanced in the ~~number Eight~~.  
by the feminine type of male.

In the ~~No. 9~~ number Nine we reach the best of  
the purely mental qualities.

It combines change with

stability [pendant to  
system of 6 is the ~~number~~  
then 10 which include the whole  
of matter as we know it.

It is impossible here to explain  
thoroughly the complete conception;  
but it can be better clearly understood

5 that this is a Classification  
of the universe, but there is nothing  
which is not comprehended therein.

in the article on the Qabalal  
in No II of the Quintessence  
~~the~~ is the best  
~~and~~ which has been  
written on the subject.

The formula of Detraction <sup>number</sup> or  
is the most important for  
the practical Magician.  
The Two <sup>number</sup> represents food  
Force is only attained by  
the destruction of the food of the  
magician in Sanashi. The  
Archangelic world is in the No  
Three. The world of angels under the

(b) numbers 4 to 9, & that of spirits  
under the No 10. all these numbers  
are of course parts of the Magic  
himself considered as the

Microcosm

The Microcosm is an exact image  
of the Macrocosm; the Great Work  
is the raising of the whole man in perfect balance & the power of Infinity.

The reader will remark that all criticism  
directed against the magical hierarchy is  
futile - one cannot call it incorrect & the  
only line to take might be that it was  
inconvenient. In the same way one cannot  
say that the Roman alphabet is better or  
worse than the Greek, since all possible  
sounds can be more or less satisfactorily  
represented by either, yet both these  
alphabets were found so little satisfactory  
when it came to an attempt at phonetic  
printing of Oriental languages, that  
the alphabet had to be expanded  
by the use of italics & other diacritical  
marks. In the same way our magical alphabet

¶ of the Sephiroth & the paths (thirty two letters as it  
was) has been expanded into the four worlds  
Corresponding to the four letters of the Name; &  
each Sephirah is supposed to contain a  
Tree of Life of its own. Thus we obtain four  
hundred Sephiroth instead of the original ten.  
and the paths being capable of similar  
multiplication or rather of subdivision  
the number is still further extended of course  
this process might be indefinitely continued  
without destroying the original system.

Each letter of this alphabet  
may have its special magical  
signific. The student must not expect to  
be given a cut & dried definition of  
what exactly is meant by any of all  
this. On the contrary he must work back-  
wards, fitting the whole of his mental

⑧ moral outfit into these pigeon holes. You would not expect to be able to buy a filing cabinet with the names of all your past, present & future correspondents ready indexed: your cabinet would have a system of letters & numbers meaningless in themselves, but ready to take on meaning to you, as you filled up the file. As your business increased, each letter & number would receive fresh accretions of meaning for you; and by adopting this orderly arrangement you would be able to have a much more comprehensive grasp of your affairs than would otherwise be the case. By the use of this system the magician is able ultimately ~~to~~ to unify the whole of his knowledge - to transmute the many into the one.

(9) The reader can now understand that the sketch given above of the magical Hierarchy is hardly even an outline of the real theory of the universe. This theory may indeed be studied in the article already referred to in No V of the Equinox, but the true understanding depends entirely upon the work of the magician himself. Without magical experience it will be meaningless. [In this there is nothing peculiar - It is so with all scientific knowledge. A blind man might cram up Astronomy for the purpose of passing examinations, but his knowledge would be entirely unrelated to his experience, and it would certainly not give him sight - A similar phenomenon is observed when a gentleman who has taken an "honours degree" at Cambridge in modern languages arrives in Paris & is unable to order his dinner. To exclaim against Frater Perdurabo is to act like a person who observing this should attack both the professors of French & the inhabitants of Paris, and perhaps go on to deny the existence of France. Let us say once again that the magical language is nothing but a convenient system



(10) of classification to enable the magician to  
dock his experiences as he obtains them, all  
discussions upon philosophy & metaphysics  
are necessarily sterile - since the truth is beyond  
language - they are, however, useful if carried far  
enough - if carried to the point where it becomes  
apparent that all arguments are arguments  
in a circle. But discussions of the details of  
purely imaginary quantities are not only frivolous  
but deadly. For the great danger of this  
magical theory - is that the student may  
mistake the alphabet for the things which  
the words represent. [An excellent man of  
great intelligence, a learned Rabbinist, once  
amazed Frazer's students by stating that  
the Tree of Life was the framework of the  
universe - It was as if someone had strongly  
maintained that a cat was a creature  
constructed by placing the letters C.A.T.  
in that order. It was no wonder that  
magick has excited the ridicule of the  
most intelligent - since even the educated

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11) students can be guilty of so gross a violation  
of the first principles of common sense.



The Principle of Ritual

There is a single main definition of magical Ritual. It is the uniting of the Microcosm with the Macrocosm. The Supreme and Complete Ritual is therefore the Invocation of the Holy Guardian Angel; or, in the language of Mysticism, Union with God. All other magical Rituals are particular cases of this general principle, and the only excuse for doing them is that it sometimes occurs <sup>that</sup> a particular portion of the Microcosm is so weak that its imperfection or impurity would vitiate the Macrocosm of which it is the image, Eidolon, or Reflection. For example, God is above sex; & therefore neither man nor woman as such can be said fully to understand, much less to represent that God. It is therefore incumbent on the male magician to cultivate those female virtues in which he is deficient, and this task

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(12) That which you have accomplished with the subject  
you may now proceed to do with the object. You  
will learn to see with your astral eyes, the astral  
appearance of material things (although this)  
does not properly belong to pure clairvoyance  
one may here mention that you should endeavor  
to the utmost to develop & fortify this body  
of light. The best & simplest way to do this  
is to use it constantly to exercise it in  
every way. In particular it may be employed in  
ceremonies of initiation or of invocation while  
the physical body remains silent and still. In  
doing this it will be necessary in many cases to  
create a temple on the astral plane. It is excellent  
practice to create symbols. This one precaution is  
needed after using them they should be reabsorbed.  
Having learned to create astral forms the next step  
is to influence forms already existing, and this  
will be at first very difficult. Phantasmal &  
fleeing as the astral is in general these forms  
which are definitely attached to the material  
possess enormous powers of resistance, it consequently  
requires very high potentials to influence them.

(13) Their material analogues seem to serve as a fortress even when a temporary effect is produced, the inertia of matter draws it back to the normal yet the power of the trained and consecrated will in a well developed astral is such that it can even produce a permanent change in the material upon whose body of life you are working, e.g. - one can heal the sick by restoring a healthy appearance to their astral forms while on the other hand it is possible so to disintegrate the body of light even of a strong man that he will fall dead. Such operations demand not only power, but judgment. Nothing can upset the sum total of destiny - everything must be paid for - to the uttermost farthing - for this reason a great many operations theoretically possible cannot be performed. Suppose for example you see two men of similar astral appearance, in one case the cause may be slight and temporary - you help suffice to restore him in a few minutes - the other who looks no worse is really oppressed by a force incalculably greater than you could control. & you would not damage yourself by

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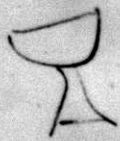
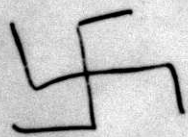


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14) attempts to help him. a body of magicians  
under Anna Ringford once attempted  
to kill a wizard who was not  
particularly well known & they succeeded  
in making him seriously ill, but in  
attempting the same thing with  
Pastor the produced no effect  
whatever. because millions of people  
were daily blessing him - it  
cannot be too clearly understood that  
magical force is subject to the  
same laws as any other kind of force  
it is useless to try to bankrupt a man  
who has the bank of England behind  
him. To sum up the first task is to separate the  
astral from the physical body, the second to  
develop the powers of the astral body, in  
particular those of sight, travel, and  
interpretation, third to unify the two bodies  
without muddling them, this being accomplished  
the magician is fitted to deal with the invisible.

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Handwritten symbols and characters arranged vertically, including a triangle, a figure-eight, a bell-shaped symbol, a complex geometric figure, and a swastika.



① Off the Banishings.

Cleanliness is next to Godliness, & had better come first. Purity means singleness. God is one. The wand is not a wand, if it has something sticking to it which is not an essential part of itself. If you wish to invoke Venus, you do not succeed if there are traces of Saturn mixed up with it. That is a mere logical commonplace, but in magick one must go much farther than this. One finds one's analogy in electricity. If insulation is imperfect, the whole current goes back to earth. It is useless to say that in all those miles of wire there is only a hundredth of an inch unprotected. It is no good building a ship if the water can ~~get through~~ through however small a hole. Enter. - (A.C.'s hand)

① Of the Banishings.

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A. C. 2 head

↓

Cambrian

{

1. f. 3.

\_\_\_\_\_



105

② The first task of the Magician in every Ceremony is therefore to render his circle absolutely impregnable. If one little thought intrude upon the mind of the Mystic his concentration is absolutely destroyed, & his consciousness remains on exactly the same level as the stockbroker's. [Even the smallest baby is incompatible with the virginity of its mother. If you leave even a single spot within the circle the effect of the Conjunction will be entirely absorbed by it. The magician must therefore take the utmost care in the matter of purification, firstly of himself, secondly of his instruments, thirdly of the place & work.] Ancient Magicians recommended a preliminary purification of from three days to many months. During this

105

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③ period of training they took the utmost  
pains with diet. - They avoided animal  
food, lest the elemental spirit of the  
animal should get into their atmosphere.  
They practised chastity, lest they should be  
influenced in any way by the spirit of the  
wife. Even kindred to the excrement of  
the body they were equally careful; in  
trimming the hair & nails they ceremonially  
destroyed the cut off portion. They further  
fasted, so that the body itself might  
destroy anything extraneous to the bare  
necessity of its existence. They further  
purified the mind by special prayers &  
consecrations. They avoided the  
continuance of social intercourse,  
& their servants were de-apt. Special  
Choir & chorales for the work. In  
modern times our superior understanding  
of the essentials of this process enables us

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③ period of training they took the utmost pains with diet. - They avoided animal food, lest the elemental spirit of the animal should get into their atmosphere. They practised chastity, lest they should be influenced in any way by the spirit of the wife. Even kindred to the excrement of the body they were equally careful; in trimming the hair & nails they ceremonially destroyed the cut off portion - they further fasted, so that the body itself might destroy anything extraneous to the bare necessity of its existence. They further purified the mind by special prayers & consecrations. They avoided the continuation of social intercourse, & their servants were disciples. Special chains & consecrations for the work. In modern times our superior understanding of the essentials of this process enables us

(u) To dispense to some extent with its 107  
external rigours; but the internal  
purification must be even more carefully  
performed. We may eat meat, provided  
that in doing so we affirm that  
we eat it in order to strengthen  
us for the special purposes of our  
proposed vocation. By thus  
avoiding those actions which might  
excite the comment of our neighbours  
we avoid the grosser dangers of  
falling into spiritual pride.  
We have misunderstood the saying:  
"To the pure all things are pure,"  
we have learnt how to act up to it.  
We can analyse the mind far  
more acutely than the ancients, and  
we can therefore distinguish the real

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We have imitated the saying:  
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5) right feeling from its imitations.  
 A man may eat meat from self indulgence  
 or in order to avoid the danger of  
 Asceticism. He must constantly examine  
 himself & assure ourselves that every  
 action is really subservient to  
 the one purpose. <sup>It is ceremonially</sup>  
 desirable to seal and affirm this  
 mental purity by ritual, and  
 accordingly the first operation  
 in any actual ceremony is  
 bathing and robing with appropriate  
 words. The bath signifies ~~the~~ the  
 removal of all things extraneous  
 to or antagonistic to the one thought.  
 The putting on of the robe is the  
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 desirable to seal our <sup>mind</sup> from this  
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 accordingly the <sup>best</sup> operation  
 in any actual ceremony is  
 bathing and rubbing with appropriate  
 words. The bath signifies ~~the~~ the  
 removal of all things extraneous  
 to or antagonistic to the one thought.  
 The putting on of the robe is the  
 positive side of the same operation.

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(b) It is the assumption of the frame of  
mind suitable to that one thought.  
A similar operation takes place in  
the preparation of every instrument  
as ~~will be~~ <sup>has been</sup> seen in the chapter  
devoted to that subject. In the  
preparation of the place of  
work the same considerations  
apply. We first remove from it  
place all unnecessary objects  
and we then put into it those  
objects and of those objects  
which are necessary. During many  
days we occupy ourselves in the  
process of cleansing & consecration  
& this again is conferred in the  
actual ceremony.

(6) It is the assumption of the frame <sup>109</sup> of  
mind suitable to that act thought.

A similar operation takes place in  
the preparation of every instrument  
as ~~will~~ <sup>has been</sup> seen in the chapter  
devoted to that subject. In the  
preparation of the place of  
worship the same considerations  
apply. We first remove from that  
place all unnecessary objects  
and we then put into it those  
objects and only those objects  
which are necessary. During many  
days we occupy ourselves in the  
process of cleansing, consecration  
- this again is conferred in the  
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& this again is conformed in the  
actual ceremony.

7 The cleaned & Consecrated  
 magical table be cleaned &  
 Consecrated to turn it into that  
 cleaned & Consecrated place,  
 & there proceeds to repeat that  
 double ceremony in the  
 ceremony itself which has these  
 same two main parts. The first  
 part of every ceremony is the  
 banishing & the second the rooting.  
 The same formula is repeated even  
 in the ceremony of banishing itself, for  
 in the banishing ritual of the  
 pentagram we not only command  
 the demons to depart but invoke  
 the archangels to assist to  
 act as Guardians of the circle.

The cleaned & Consecrated  
 magical tools be cleaned &  
 Consecrated to be used in that  
 cleaned & Consecrated place,  
 & then proceeds to repeat the  
 double ceremony in the  
 ceremony itself, which has these  
 same two main parts. The first  
 part of every ceremony is the  
 banishing of the Second the working.  
 The same formula is repeated even  
 in the ceremony of banishing itself, for  
 in the banishing ritual of the  
 pentagram we not only command  
 the demons to depart but invoke  
 the archangels to assist us. They  
 act as Guardians of the circle

7 The Cleaned & Consecrated  
 Magician Vials be cleaned &  
 Consecrated to function in that  
 cleaned & consecrated place,  
 & then proceeds to repeat the  
 double ceremony in the  
 ceremony itself which has these  
 same two main parts. The first  
 part of every ceremony is  
 banishing & the second the working.  
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 in the banishing ritual of the  
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 the archangels to look to  
 act as Guardians of the circle

8 during our preoccupation with

The Ceremony proper. <sup>in</sup> In more elaborate ceremonies it is usual to banish everything by name. Each element, each planet, and each sign; perhaps even the Sephiroth themselves are removed even including the very one which we wished to invoke, for that force as existing in nature is always impure. But this process being long & wearisome is not altogether advisable in actual working. It is sufficient to perform a general banishing & to rely upon the aid of the guardian invoked.



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(9) For the banishing therefore be short<sup>112</sup>  
but in no ~~wise~~ <sup>wise</sup> shuned - for it  
is useful to produce the proper  
attitude of mind for the invocations.

The banishing ritual of the pentagram  
as now rewritten fiber 333 <sup>Cap. XXV</sup>  
is the best to use. Only the four  
elements are specifically mentioned,  
but these four elements contain the  
planet, & the sign - the four elements  
are Tetraplanetor & Tetraplanetor  
is the Universe. This special  
precaution is however necessary:  
make exceeding sure that the  
ceremony of banishing is effective!  
Be alert by on your stand!

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Be alert on your stand!

20

Watch before you pray!

The feeling of success in banding once acquired is unimitatable

At the conclusion, it is usually well to pause for a few moments to make sure once more that everything necessary to the Ceremony is in its right place. The Magician may then proceed to the final consecration of the furniture of the Temple.

# Of the Consecrations

Consecration is the active dedication of a thing to a single purpose. Banishing prevents its use for any other purpose, but it remains inert until consecrated. Purification is performed by water and banishing by air whose weapon is the sword. Consecration is performed by fire, usually symbolised by the holy oil. In most extant magical rituals the two operations are performed at once, or at least the banishing takes the more important place; a greater pains seems to be taken with it, but as the student advances to adeptship the banishing will diminish in importance, for it will no longer be so necessary. The circle of the magician will have been perfected by his habit of magical work. In the truest sense of that word he will never step outside the circle during his whole life, but the consecration being a positive force can always be raised to a class approximation.

Chap XIV 114

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② To perfection. Complete success in banishing <sup>115</sup> is soon attained, but there can be no completeness in the advance to holiness. <sup>u.p.</sup> [The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated, the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervor and love, as if to balance the icy detachment which is the proper mental attitude for banishing.]

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~~Chapter 21~~  
Dramatic Rituals

131

We now turn from direct methods of invocation to those  
<sup>even</sup> more effectual methods employed in the ancient  
mysteries, and by certain secret bodies of initiates today.  
The object of them is invariably the invocation of a  
god, and that god is conceived in a less material and  
personal fashion. These Rituals are therefore more  
suited for such persons as are capable of  
understanding the spirit of Magick as  
opposed to the latter. One of the great  
advantages of them is that a large  
number of persons may take part, &  
there is consequently more force available;  
but it is important that they should  
all be in harmony. It is well therefore  
that they should all be initiates of  
the same mysteries, bound by the same  
oaths, & filled with the same aspirations.  
But they should not be friends - unless  
by accident. They should be associated  
only for this purpose. [Such a Company

~~Chapter VIII~~ ~~218~~  
Dramatic Rituals

131

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② being prepared the story of the god should<sup>132</sup> be dramatised by a well skilled poet accustomed to this form of composition - lengthy speeches and invocations should be avoided, but action should be very full. - Such ceremonies should be carefully rehearsed, but in rehearsal case should be taken to omit the climax, which should be rehearsed by the principal character in private. The play should be so arranged that it depends on him alone. By this means one prevents the ceremony from becoming mechanical or hacknosed, - the element of surprise assists the lesser characters to get out of themselves at the supreme moment. - Following the climax there should always be an unhatched ceremony - an impromptu - the most satisfactory form of this is the dance. In such ceremonies appropriate libations may be freely used.

The Rite of Luna (Lunar VI) is a good example of this use. Here the climax

③ is the music of the goddess, the assistant's remaining in silent ecstasy.

In the Rite of Jupiter the impromptu is the dance, in that of Saturn long periods of silence.

It will be noticed that in these Rites Poetry & music was largely employed - mostly already published pieces by well known authors & composers. It would be better to write and compose specially for the Ceremony.

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