

Chapter 1 : Introduction to Magic: Rituals and Practical Techniques for the Magus by Julius Evola

Perhaps one of the best places to start off with in the book world of ritual magic would be Dion Fortune. She founded the Society of Inner Light and has a background in psychoanalysis. Her work explains the mechanics of magic and manages to remain down to earth.

Ritual Magic, by Donald Tyson, provides a historical, theoretical, and practical introduction to the astonishing world of magic--not mere myth and delusion nor tricks and illusion, but real magic. In Ritual Magic you will learn what is possible with magic. Can magic bring rains from a clear sky? Can it calm stormy seas? Can real magic change the outcome of great battles? Can you use magic to improve your life? The answers to these and many other questions will be found in Ritual Magic. By using this book as a road map of Western occultism, you will discover the truth about magic and use it to improve your life. John Michael Greer Language: Widely acclaimed as the most comprehensive guide to ceremonial magic in the Golden Dawn tradition ever penned, *Circles of Power* is an invaluable guide for the novice and experienced mage alike. Starting from the basic elements of magical practice, it proceeds step by step to the summits of Golden Dawn magic. This thoroughly revised and expanded third edition is essential reading for any student of the Western Mystery Tradition. Of course, Magic is Magic wherever. But Ceremonial Magic - with or without a k ending - is perceived as largely European in origin and practice. As valid as these esoteric orders were and are, they are at best schools and the knowledge taught is now widely available. Like playing the piano, it takes discipline to continue practicing basic exercises until it all becomes second nature and can function as an art as well. Not to wear fancy robes and chant barbarous words. Not to reach high degrees with grand titles in a secret order. No, it is to transform and transmute your own self and thus to become more than you were, not merely to accelerate normal human evolution but to actually move beyond and be a co-creator. And to finally answer those questions: Where did I come from? Where am I going? This book by a famed contemporary German magician self-instructs the student through a series of basic exercises and real magical practices that train the magician through a consistent program combined with examples and explanations. Each step is thorough without extravagance; the program is effective and entirely self-directed as must be all real learning ; the book is encyclopedic in depth and inclusive even of chaos and cyber magic. Tables and Charts simplify the learning process. High Magic is as central to Western culture as are science, technology, the rule of law, democracy and the entrepreneurial economy. Its practice and application should be part of your daily life starting now. Learning Ritual Magic is a training manual for anyone serious about improving their magic based on the western mystery traditions, including tarot, ritual magic, Qabalah, and astrology. By spending at least a half hour a day practicing the lessons found in Learning Ritual Magic, the solitary apprentice attains the proper groundwork and experience for working ritual magic. Learning Ritual Magic provides lessons on meditation and a set of exercises designed to develop basic skills in imagination, will, memory, and self-knowledge, all of which are absolute fundamentals to magical attainment. While the authors discuss the essentials of magical theory, they focus on daily, basic perspectives rather than launching into details of advanced practice. Designed for the solitary practitioner, Learning Ritual Magic concludes with a ceremony of self-initiation.

Chapter 2 : Ritual Magic in Theory & Practice | Humans Are Free

To ask other readers questions about An Introduction to Ritual Magic, please sign up. Be the first to ask a question about An Introduction to Ritual Magic Perhaps one of the best places to start off with in the book world of ritual magic would be Dion Fortune. She founded the Society of Inner Light.

Introduction to Magic Introduction One thing magical practitioners have in common throughout history and around the world today is curiosity – the quest for knowledge. We are the original inquiring minds who want to know. There is a reason that so many of the first books printed were grimoires – books of magic – on the whole, magical practitioners are great readers. There is only one thing better than learning from a book, and that is learning from one another. I have created this space in keeping with the inquiring, questing minds and spirits of magical practitioners. I hope you come away with ideas and information that intrigue and inspire you, and that you find useful. As you tap into your own energy and continue the evolution of your repertoire of magical power, do feel free to join me on my Facebook page and offer your thoughts and experiences. Its practice is also an art. Magic is a science in that performing a spell requires research and awareness of the methods of magic. It is an art in the sense that you must follow your intuition and be creative. In the practice of magic, you will blend art and science to bend the natural forces to your will and bring about your desired outcomes. While there are a host of schools, philosophies, methods and traditions related to the practice of magic – folk magic, natural magic, ceremonial magic and sympathetic magic for example – all share a fundamental metaphysical wisdom. This wisdom, which is common to all magical tradition and knowledge, is that there is an inherent energy radiating from Earth and from all living things. This magical power, this capacity for magic, radiates from people, animals, plants and stones. Although some, throughout time, have learned to manipulate magic powers for malevolent purposes, magic is intrinsically a positive, sacred energy. The goal of magic is to tap into an energy so generous and powerful that all aspects of life improve. The power can be transferred, transmitted, increased and amplified. Power is contained within a book, plant or crystal regardless of whether a human taps in to it. The most potent magical books, crystals and tools retain and radiate their power and energy forever. So, magic is a partnership between human and other Earth energies. Whether magic is used for good or ill depends upon your intent, not the inherent nature of power. Everyone and everything that exist naturally on Earth, and whatever is constructed from naturally occurring parts, possess the capacity for power. This power expresses itself simultaneously on all planes – physical, mental, spiritual, emotional and sexual. So claim and affirm your birthright! Declare your spells in the present tense. Speak your charms as if your intention is already achieved – and so it is. Allow your communication with the Lord and the Lady to occur in the present, in the now. Some Types of Magic There are different types of magic, some common ones are: Includes old superstitions and folk practices and continues to have power today. Examples include tossing salt over your shoulder or burying a statue of St. Joseph upside down in your yard to speed the sale of your house. Entails performing rituals using specific props and speaking elaborate words. This is also known as High Magic. The use of objects that represent your desired outcome. As part of a spell casting, you might, for example, turn on your shower to make it rain. The use of herbs, crystals and candles to direct energy. This type of magic incorporates the Sun, Moon and planets. Fundamental to the philosophy of these types of magic is the concept that anything occurring naturally on Earth – human, plant, animal, stone, metal or element – is alive according to magical definition. Anything that radiates magical power in any degree is perceived to be alive. The manner in which different entities are alive, however, is not identical. A stone, for example, is alive in a different way than an animal. Those things that lack life – plastic bottles and mass-produced goods, for example – contain no power, and so are of little value in the practice of magic. The Ethics of Magic Practicing ethical magic will prevent the violation of other natural laws, and it will protect you from undesirable magical backlash. Many who practice magic – even if they do not follow the path of Wicca – embrace the ethic of the Wiccan Rede, which first appeared in as a poem in Earth Religion News. The Rede usually is summarized by the last two lines: So, this simple ideal of ethics – do what you want, so long as it harms none – contains an unwritten condition, that is: Conduct oneself as if

in a circle of light, taking on the tasks of preserving and bettering the world, with love and concern for your highest good, for others and for the Earth. It states that whatever energy “ positive or negative ” you put out into the world will be returned to you three times. The All Before time, before people, before the creation of the Earth, there was the All. The All existed in silence, in stillness, in knowing. The All is both female and male. No part is greater than the other. The two are twin and of equal form. From the union of the twin parts of the All came the seeds of life. The Goddess and God chose physical symbols to remind us of their presence. The Goddess chose the Moon, luminous, radiant and calm, yet changeable. The God chose the Sun, fiery, strong and bright. In witchcraft traditions, we pay homage to both the Lady and the Lord, the Goddess and the God, as manifestations of the All. In most faiths, one worships the God or Gods of that faith; but in working magic, you may choose the deity or deities with whom you will work. You even can choose which aspect of deity to work with, because all deities from all cultures are seen as facets of the All. You may choose to work with powerful Goddess Isis, who always is victorious, although she fights not. Or with Brigid, the Celtic Goddess of healing, who can be called upon to help in enduring hardship. Or with Cernunnos, the horned God, who embodies a raw state of wild and untamed virility. Or with the handsome, athletic Lugh, the God of magic, art, music, strength, beauty, healing, courage and intelligence. Perhaps you will be called to be with the dark Goddess Morrigan, who will take care of wrongdoings. Or to Aradia, the Queen of the Witches in the Italian tradition, who may be called upon to protect any witch. Or with Quan Yin, the Japanese Goddess of mercy, who will protect you from danger. You may be drawn to Aphrodite, Goddess of love and beauty for matters of love. Or to Kali, the Goddess of Earth, Nature, destruction and creation, who will renew you and clear old problems so that healing can begin and new endeavors prosper. You may even choose to work with aspects of Jesus, understanding that he, too, represents a facet of the All. So, the All “ the Goddess and the God, the Lady and the Lord ” is present in all beings and in all things. And though we work with deities, we do not beg from them. Use of the phrase indicates that you wish good things upon the one to whom you are speaking. The phrase is part of a longer ritual, which is included in some initiation ceremonies. Blessed be thy feet, which have brought thee in these ways, Blessed be thy knees, that shall kneel at the sacred altar, Blessed be thy womb, without which we would not be, Blessed be thy breasts,.

Chapter 3 : An Introduction to Ritual Magic by Gareth Knight and Dion Fortune (, Paperback) | eBay

In this practical course on magic, we will delve into the nature of Ritual, Symbols, Visualization and Vocalization. We will take two of the most basic and yet popular rituals created by the Golden Da.

Perhaps curiosity of the mild kind, because you hear it everywhere now.. You just have to go deeper, seek to understand Wiccan ideas, theories and more importantly, practical experiences? Oh yes, practical experience.. So invaluable for your magical development.. These Wiccan are everywhere, but no sooner had you caught wind of their possible presence, and start to approach them, they vanish in to the woodworks! It just makes us want to hide.. But some of usâ€”just a few.. We wear weird and interesting masks, flower crowns, or just plain old jeans and jumpers, and pretend-Dracula-leather-Jackets.. Your search is almost over! You have come to the right place.. So here below, am reproducing! Brief overview of Wicca What is Wicca modern Witchcraft? Wicca is one of the modern pagan paths, based on several of the old nature worshipping religious practices in western countries Druidism, Shamanism, Heathenism are some of the other paths! Wicca is considered to be a religion by thousands of people, and it involves certain ideals, incorporates mythologies, male and female forms of the divine in the shape of a Horned God and Moon Goddess, and works with th energies of the Elements Air, Fire, Water, Earth. It also includes divination work, psychic development, and the practise of Magical rituals and spells.. It is a mystery tradition meaning that it has to be practised or experienced in an immersed and practical way to be fully understood! You simply have to do it, and live it. Wicca is believed to be the modern equivalent of the old Craft of the Wise, or Witchcraft! And as such it also suffers quite a lot of discriminationâ€”not the least from Christian and other religious non-pagan people.. The rest of the article covers the following.. If I put all of it here, google spiders will slap my wrist!

Chapter 4 : Intro to Ritual & Mirror Magic

Download an introduction to ritual magic or read online here in PDF or EPUB. Please click button to get an introduction to ritual magic book now. All books are in clear copy here, and all files are secure so don't worry about it.

There are many forms of the Wiccan religion. Within most Wiccan and other Pagan traditions, there are a variety of types of groups as well as individual practitioners. Groups differ widely in size, structure, purpose, orientation, symbology, ritual practices, and other ways. Some Wiccan and Pagan traditions are initiatory; others are not. Although there are many differences, there are also some spiritual practices and philosophies that Wiccans and other Pagans tend to have in common. They love and respect Nature and seek to live in harmony with the rest of the ecosphere. Many have personal communication and friendships with various animals, plants and other lifeforms. They honor the cycles of Nature. Many do rituals at New and Full Moon times and also at the eight seasonal Festivals, called Sabbats, spaced six to seven weeks apart throughout the year and coinciding with the Solstices, Equinoxes and midpoints between, usually called the "Cross Quarters. The Wiccan religion and other forms of Paganism are pantheistic in that the Divine is seen as everywhere and in everything. They also are animistic in that every human, tree, animal, stream, rock, and other forms of Nature is seen to have a Divine Spirit within. Many traditions have a monotheistic dimension in that there is an honoring of Divine Unity. They also are polytheistic in that the Divine is honored in a variety of Divine forms, including Goddesses, Gods, and other spiritual forces. Rituals usually include a combination of meditation, invocations, movement, music, and the use of magical tools. As part of their spiritual practice, many Wiccans and other Pagans develop their intuitive abilities and practice magic, directing psychic energy for particular healing and helping purposes. In working magic, Wiccans adhere to the Wiccan Rede, a form of the Golden Rule, which is the central ethical law of the religion: Wiccans do not perform evil magic and do not worship the devil or Satan, which is the anti-God of the Christians. The Wiccan religion is pre-Christian and post-Christian, not anti-Christian. Although the Wiccan religion and other forms of Contemporary Paganism draw on ancient roots, especially from pre-Christian Europe, they also embody the new. Many practitioners are creating new chants, meditations and rituals, and are sharing them with others through publications, correspondence and face-to-face contact at gatherings, festivals, conferences, and conventions that bring those of many paths together. To become more involved with Wiccan, Pagan, and Nature Spiritualities, we suggest: Read, watch, and listen to Wiccan and other Pagan publications, blogs, websites, podcasts, videos and social media from a variety of sources in order to learn about different viewpoints, practices and philosophies. Contact others in your area through social media and email, and if and when it seems right, make face-to-face contact. If you are not yet legally an adult and want to get involved with adult practitioners face-to-face, you should discuss this with your parents first and get their permission, or wait until you reach the age of consent and focus on doing reading and personal practice until then. Most groups, teachers and festivals are not open to involvement with those under 18 years of age unless parental permission has been obtained. Workshops and other training are offered by Circle Sanctuary in person and online through podcasts, as well as through other centers, groups, and traditions. Membership is open to Pagans and those on related paths of Nature Spirituality who practice forms of spirituality that incorporate a reverence and respect for Nature and have a code of ethics that promotes well-being for self, others, and the planet, and is consistent with the Wiccan Rede An it harm none, do what you will. Your name and contact information will be kept confidential, unless you elect to have them published through one or more of our networking periodicals. Spend time spiritually communing with Nature. Keep a journal and record your experiences. Copyright , Selena Fox, Circle Sanctuary, www.

Chapter 5 : Introduction to Ritual

The Ritual Magic Manual *The Ritual Magic Manual* *The Ritual Magic Manual* *Introduction the Magic Sword, and the primary magical task of the Adeptus Major is.*

That Spiritualism was popular on both sides of the Atlantic from the s contributed to his success. His magical teachings were free from obvious fanaticisms, even if they remained rather murky; he had nothing to sell, and did not pretend to be the initiate of some ancient or fictitious secret society. He incorporated the Tarot cards into his magical system, and as a result the Tarot has been an important part of the paraphernalia of Western magicians. Hermetic Order of the Golden Dawn[edit] Main article: Hermetic Order of the Golden Dawn The Hermetic Order of the Golden Dawn or, more commonly, the Golden Dawn was a magical order of the late 19th and early 20th centuries, practicing a form of theurgy and spiritual development. It was probably the single greatest influence on twentieth century Western occultism. Some aspects of magic and ritual that became core elements of many other traditions, including Wicca , [3] [4] Thelema and other forms of magical spirituality popular today, are partly drawn from the Golden Dawn tradition. Aleister Crowley English author and occultist Aleister Crowley often introduced new terminology for spiritual and magical practices and theory. For example, he termed theurgy "high magick" and thaumaturgy "low magick". He also famously spelled magic in the archaic manner, as magick , to differentiate "the true science of the Magi from all its counterfeits. They may be a symbolic representation of psychological elements of the magician or of metaphysical concepts. In Magick Book 4 , Part II Magick , Aleister Crowley lists the tools required as a circle drawn on the ground and inscribed with the names of god, an altar, a wand, cup, sword, and pentacle, to represent his true will , his understanding , his reason, and the lower parts of his being respectively. On the altar, too, is a phial of oil to represent his aspiration, and for consecrating items to his intent. The magician is surrounded by a scourge, dagger, and chain intended to keep his intent pure. An oil lamp, book of conjurations and bell are required, as is the wearing of a crown, robe, and lamen. The crown affirms his divinity, the robe symbolizes silence, and the lamen declare his work. The book of conjurations is his magical record , his karma. In the East is the magick fire in which all burns up at last. Books of this genre, are records of magical experiments and philosophical musings, giving instructions for invoking angels or demons, performing divination and gaining magical powers, and have circulated throughout Europe since the Middle Ages. It is common belief that magicians were frequently prosecuted by the Christian church, so their journals were kept hidden to prevent the owner from being burned. Some claim that the new age occultism is a sham and borrowed heavily from these old record books by the religious. Such books contain astrological correspondences, lists of angels and demons, directions on casting charms, spells, and exorcism, on mixing medicines, summoning elemental entities, and making talismans. Magical books in almost any context, especially books of magical spells, are also called grimoires. Enochian magic[edit] Enochian magic is a system of ceremonial magic centered on the evocation and commanding of various spirits that was the magical exploration made by an English occultist Dr. It is based on the 16th-century writings of Dr John Dee and Edward Kelley , who claimed that their information was delivered to them directly by various angels. It claims to embrace secrets contained within the apocryphal Book of Enoch.

Chapter 6 : Ritual: A Very Short Introduction - Very Short Introductions

Magic is a science in that performing a spell requires research and awareness of the methods of magic. It is an art in the sense that you must follow your intuition and be creative. In the practice of magic, you will blend art and science to bend the natural forces to your will and bring about your desired outcomes.

Frequently Asked Questions When does the course start and finish? The course starts now and never ends! How long do I have access to the course? How does lifetime access sound? After enrolling, you have unlimited access to this course for as long as you like—across any and all devices you own. We would never want you to be unhappy! The coupon code you entered is expired or invalid, but the course is still available! What People Are Saying "Exceptional stuff. What a wonderful and insightful class. Clear and easy to follow, each theme is broken down into useful modules which can be digested as a whole or in sections. Great for those with limited time. Jason is eloquent and able to convey complex concepts in simple ways. Five hours of clear instruction was well worth the price. Jason is not only obviously versed in the subject matter, but he cares about passing his experience on to other people and that comes through in the lecture. I look forward to more of these. His clear and lucid instruction ensures that all of his students grasp the material; his patience and kindness makes every student—regardless of experience—feel welcome and at ease; and his knowledge and command of the material will leave you in awe. After spending just a few hours with him on a Saturday afternoon I can honestly say that my magick practice has intensely deepened and been far more effective. Occulture is privileged to have someone like Jason who has the vision of making the material accessible and the passion to bring it into manifest reality. For a small amount of money you can make real change in your life! This course will save you loads of time and money. Get pointed in the right direction and learn real, attainable magick. Jason comes across as a buddy who has been there and wants to help you not waste time or get hurt on your journey.

An Introduction to Sacred Space and Ritual Magic. It's been 5 years since I set up an altar in my bedroom and decided I was going to use it to figure out what spirituality meant to me.

Power was raised, channelled in a certain direction, and then the ritual was closed. The only negative result was a comment I got back on a feedback sheet from a participant, who said she was shocked that I did not begin the ritual by invoking the holy archangels of the four directions usually given as Michael, Gabriel, Raphael, and Uriel. The person who complained was both right and wrong. In ritual magic, it is essential to create a sacred space to work in. But it is not essential to do this by invoking the four archangels specifically. In fact there are many ways to do it. Invoking the archangels is part of the Western tradition of high magic, particularly as handed down by the extremely influential Victorian occult society known as the Hermetic Order of the Golden Dawn. We started a fire in the fire pit and formed a circle around it, warming ourselves in the chilly weather. RT pulled out a pouch of Five Brothers Tobacco, pure tobacco with no artificial ingredients. He passed the pouch around, each of us taking a little bit of tobacco in our hands. The version I used in the ritual in New York was simpler still; at the outset I simply asked the participants to visualise a pillar of light in each corner of the room. This anecdote illustrates two basic concepts of ritual magic: In my brief description of the New York ritual, I mentioned another important part about ritual magic – raising power. No one knows what power is used in this sense, and at the same time everyone knows what it is. We cannot say whether it is a form of electromagnetic energy, the life force known as chi, or something quite different from either of these. But all of us have experienced its effects, and, moreover, all of us have raised it ourselves, usually without knowing what we are doing. Remember the last time you entered a room in which an argument was about to break out. Although probably nothing was different about the air or the lighting or any of the physical aspects of the room, you undoubtedly noticed a feeling of tension and perhaps danger in the atmosphere. This tension becomes even more palpable if the room is silent, and the pressure that you feel to dispel it becomes extremely intense. One way of dispelling it is to express it somehow, and if the tension is not too strong, it can be broken when someone simply speaks. At other times, it erupts in an argument or even a physical fight. Another example is the classic situation of the teenage dance. At the outset the boys are ranged at one end of the hall, the girls at the other. Everybody is too shy to begin dancing, and again an extreme amount of tension accumulates in the room. Finally one courageous couple breaks the tension and begins to dance. The energy starts to flow. It is expressed through dancing and perhaps later on, sexually. Most of the time this raising of power is completely unintentional and undesired. The magician, by contrast, wants to raise this power. But he or she chooses to do it only in certain circumstances and for specific results. The raising of power partially explains another feature we have seen in ritual magic – the creation of a sacred space of some kind. It can be done, as we have seen, by marking out the four directions; traditional magicians have also done it by drawing a geometric figure, such as a circle or a pentagram, with the point of a wand or a sword in the space around them. The actual shape does not matter as much as building an invisible sanctuary where certain forces are kept in and stray influences are kept out. It can be used for good or evil or for that matter mixed ends. Using it for good purposes – such as healing or blessing or cleansing – is known as white magic. Using it for harmful purposes, such as cursing or coercion, is black magic. These terms are well-known; a less familiar one is grey magic, which is done for mixed motives. In all likelihood few magicians probably practice grey magic intentionally, although most have probably done so without entirely realising it. I personally would characterise doing a magical ritual to find a lover as grey magic; doing a ritual to make a specific person fall in love with you would be closer to black magic, since it intentionally interferes with the free will of another person. All these reflections lead to some questions: Does ritual magic work? And since practicing magic for selfish ends is at best morally ambiguous, why do it at all? Illuminati Satanists Rule the World, Not Politicians, Bankers or Military Heads Black magic is the force that rules the world, so it is the Satanic black magicians which constitute the true controllers of the world. Esotericism regards this image as a specific and accurate picture of reality. This light pervades the universe; there is nowhere and nothing it is not,

but it is modified, its purity and intensity are filtered and diluted, as it proceeds through various levels of manifestation. Esoteric theory holds that this light reaches us on earth only after passing through the zones of the stars and planets, whose influences it absorbs; hence its name. Astral light must not be confused with physical starlight. It is a subtle matter, imperceptible to the five senses and to the implements of science. Neurochemical responses, a scientist may say. In this latter form, they can be said to be made up of astral light. A more topical analogy comes from the world of computers. Hardware, software, and networks together form cyberspace, a dimension that, while in no way separate from the workings of computers, seems to obey its own laws and possess its own reality. This resemblance between the apparently outmoded world of the occult and the sophisticated ideas of cutting-edge science has not gone unnoticed: Silicon Valley is a hotbed of interest in the esoteric, and computer aficionados sometimes speak of cyberspace as a kind of *bardo* – a term used in *The Tibetan Book of the Dead* to designate the astral plane. But then so are dreams and mental images. This is not to say that the astral light is itself a frail substance; occultists consider it indestructible. But this subtle matter does not hold shapes well. Dream figures constantly shift form, and even before our waking eyes mental images rise and fall like waves. Hence, the central aspects of occult magic has to do with forming, holding, and energising a shape composed of astral light. If enough power and skill are used in its creation, the image will sooner or later manifest in the physical world. Manifestation In theory the process sounds simple enough, and in a way it is, but it is not so easy to accomplish. This may be partly due to a lack of mental discipline, but it also reflects the nature of the astral light itself. Much of magical practice consists of moulding this elusive substance. Hence magical training emphasises, above all else, mental concentration and will. Look at some object near you. Now close your eyes and try to visualise it. Then open your eyes again, and compare your mental picture of the object with the object itself. You may find that you were able to imagine some parts of it better than others, or that you could imagine it as seen from one angle but not from another. One part of magical training is intended to hone the skill of visualisation. The magician may begin by taking extremely simple objects or forms – geometric shapes, for example, like triangles and circles – and attempting to visualise them. Later on, the aspirant may be able to proceed to more complicated things like three-dimensional objects. A piece of fruit, an orange, for example, is a good thing to use, since one can imagine not only its appearance, but also its taste, smell, and texture. Visualisation and imagination form only one aspect of the discipline. The second and equally important part is the conditioning of the will. The mind is not likely to enjoy concentrated imagination at first; it will probably rebel and drift on to its ordinary worries and fantasies. The only way to train it is to constantly bring it back to the object. Such work is often tedious, and the beginner may be able to practice for only a few minutes a day before concentration gives out. Gradually, however, these practices will achieve their end. The act of constantly bringing the mind back to the object, despite boredom or frustration, begins to form a small core around which the will can constellate. Nothing more may be needed: But often the enterprise requires some sacrifice: This brings us back to the need to raise power. For a process of ritual magic to be complete, it must have a clear and specific form in the mind of the practitioner – and enough power must be directed toward it to ensure it manifests. This does not always happen. To cite another personal experience, about fifteen years ago I was on a retreat with a group holed up in a country house in Derbyshire, England, learning to practice magical techniques. One of the chief things taught was raising power, which was done by having the group of about a dozen people channel mental energy in a certain direction. Throughout most of the retreat this power was directed to an actual sink – a drain in the floor of one of the utility rooms. The reason for doing this was quite clear. We were learning to raise power, but this power could not be allowed to float around in the atmosphere. It would create enormous tension and there was tension enough anyway ; given enough momentum, it would start to cause mayhem. We all took turns: When it came to be my turn, I decided to channel this power toward realising a particular project I had in mind at the time. But it was no good. I could not focus the power in the direction I wanted; it felt as if it kept slipping and sliding away from me. I tried to recoup my efforts more than once, but soon the time was up. The whole experience had the depressing quality of a premature ejaculation. Where did the failure lie? I certainly felt power being sent in my direction; that was not the problem. And the project I was developing was clear enough in purpose and intent.

Chapter 8 : An Introduction to Ritual Magic by Dion Fortune

Introduction to Ritual: How to design and perform your rituals and utilize the power of nature. The set-up of your own personal altar and how to prepare it for rituals.

A Banishing Ritual is one of the first practical exercises that you should learn in magic in my view, anyway, and by doing so, you can save yourself a lot of trouble later on. Banishing is also known as Centering, which in many respects, is a more accurate term for the exercise. So what is a Banishing Ritual? Essentially, Banishing has three aims. Most Banishing rituals have three basic components: A section to focus awareness on the BodyMind. A section which demarcates the main zones, gates, quarters or dimensions of the chosen magical universe - at which you are the centre. An identification with a chosen source of inspiration - merging the macrocosm total psychocosm with the microcosm self. Example Banishing There follows an example Banishing ritual that I will explain in terms of the above. Begin facing East¹ and stand, arms by your sides, head tilted slightly upwards, breathing slowly and regularly. Clear your mind of thoughts. Reach upwards with your right hand breathing in, and bring it down the centreline of your body whilst breathing out, visualising a beam of white light passing down through your body, from above your head to below your feet. Next, turn your head to the left and point with your left hand, then turn to your right and stretch your right arm out, forming a Tau Cross. Then, whilst breathing in, bring your arms across your body and fold them across your chest. Breathe out, and visualise a cross of white light expanding outwards from your chest, along the two axes you have made. Feel yourself to be supercharged with energy, yet at the same time, calm and ready. With your right hand, draw a Pentagram in the air before you. Begin at the apex and draw down to the left-hand point, then across to the right, across to the left, down to the lower right, and back up to the apex. Visualise the Pentagram glowing with energy. Then point your right hand into its centre and slowly intone the letters I-A-O³ - drawing out each letter and visualising the pentagram glowing brightly with more energy as you do so. Turn and repeat this for South, West, and North. Facing East, raise your arms and say: After the third section, you are ready to begin your exercise, other ritual work, etc. If you were doing the Banishing as an exercise in itself, repeat the first section, and then after a pause - clap your hands together as a sign of ending the exercise. To close using this Banishing, do the rest of your work and then run through Sections 1 - 3 again. Do it with Style! A little dash of theatricality does help a lot. For example, when using a Banishing to open a working, I let a tone of awe and anticipation creep into my voice. I try and create, using voice, gesture, and posture, an atmosphere of expectation and tension. Similarly, when using a Banishing to close a working, I try to project an air of finality, satisfaction, and success. My spoken words are less strident and commanding, and much gentler in intonation. This is certainly useful in group workings, but also useful in solo work - since the feedback that you give yourself also contributes to the atmosphere that you create. A Banishing can be a magical equivalent to tidying up which you should do before working anyway. Since most of us are not fortunate enough to have a room which can be used solely for magical work, we have to use areas which are used for day-to-day living as well. Practice Your chosen Banishing can be done as a daily practice - on awakening, and before retiring. It should be used to open and close any magical activity. It should be taken as an encouraging sign if you start having dreams about Banishing. Different Strokes The basic Banishing ritual that I have given above combines gesture, breath control, visualisation, energising, colours, symbols, and invocation. These are all essential elements to ritual magic that practice in, will stand you in good stead later on. Different Paths have different approaches to Banishing. As a beginner I found this useful because it helped me build up my ability to visualise slowly not everybody is good at visualisation automatically and it had a strong emotional power to it, which is also important. But whether a Banishing is elaborate or minimalist, is up to you. It is important that the symbols, images etc. The underlying structure of the exercise remains similar whether you are working Wicca, Qabalah, Tantra, Thelema, or even Chaos. The Magical Personality Why do people take on magical names? Possibly to impress their friends, but more often because they wish to create a distinct magical persona which they can slip into when doing their magical stuff. This is why the magical scene is littered with Merlins, Morganas, Taniths, Circes, Taleisins, etc - all names of wizardly folk.

And when you finish off your working, the second banishing stops you going down the pub and still acting as though you rule the Universe. Okay, well you might, but not everyone will appreciate this. I think that this is in part due to the different sense of space that I have when working in some wild spot. I find that this is particularly true if the place I am working at is a Power Spot. Power Spots may be natural areas, or places where other magicians have worked at in the past. Perhaps someone else would like to take this point up. The Tau Cross has a lot of magical information attached to it - go look it up! His web-pages at [http:](http://) If you like this site please make some clicks below to support this site.

Chapter 9 : Introduction to Ritual Magic - Class 2

"Introduction to Magic is a collection of intelligent and erudite essays (many of them admirably concise)." (Hagal, May) "
should be standard reading for any serious academic or practical student of occultism.