

Invocation

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I N V O C A T I O N

(Versified from the Manuscript called Shin of Shin in Z2)

-by A.C.-

O Self Divine ' . O Living Lord of Me !
Self-shining flame, begotten of Beyond!
Godhead immaculate! Swift tongue of fire,
Kindled from that immeasurable light
The boundless, the immutable. Come forth,
My God, my lover, spirit of my heart,
Heart of my soul, white virgin of the Dawn,
My Queen of all perfection, come thou forth
From thine abode beyond the Silences
To me the prisoner, me the mortal man,
Shrined in this clay: come forth I say, to me,
Initiate my quickened soul; draw near,
And let the glory of thy Godhead shine
Through all the luminous aethyrs of the air
Even to earth, thy footstool; unto me
Who by these sacred invocations draw
The holy influence within myself,
To strengthen and to purify my will
And holy aspiration to thy Life.
Purge me and consecrate until my heart
Burn through the very limits of the veil,
And rend it at the hour of sacrifice
That even the secret pillar in the midst
May be made manifest to mortal eyes.

Behold upon my right hand and my left
The mighty pillars of amazing fire,
And terrible cloud. Their tops in Heaven
are veiled,

Whereon the everlasting lamps rejoice.
Their pedestals upon the Universe
Are set in rolling clouds, in thunder-gusts,
In vivid flame, and tempest: but to me,
Balanced between them, burns the holy light
Veilless, one liquid wheel of sacred fire,
Whirling immutably within itself
And formulating in the splendid sun
Of its white moony radiance, in the light
Of its immaculate eternity;

Thy glorious vision! O thou Starlight face,
And crowned diamond of my self and soul,
Thou Queenly Angel of my Higher Will,
Form in my spirit a more subtle fire
Of God, that I may comprehend the more
The sacred purity of thy divine
Essence! O Queen, O Goddess of my life,
Light unbegotten, Scintillating spark
Of the All-Self! O holy, holy Spouse
Of my most godlike thought, come forth! I
say,

And manifest unto thy worshipper
In more candescent fulgours! Let the air
Ring with the passion of my holy cry

(Unto the highest.)

Unto the Highest. For persistent will
And the continual fervour of my soul
Have led me to this hour of victory,
This throne of splendour. O thou Beauty's
Self,

Thou holiest Crown thus manifest to me,
Come forth, I say, come forth! With
mightier cries

Than Jesus uttered on the quivering cross:

"Eli, Eli, lama sabachthani,"

Thee, thee, thee only I invoke ! O Soul
Of my own spirit, let thy fervid eyes
Give me their light: for thou dost stand, as
God

Among the Holy Ones. Before the gods
Thy music moves, coequal, coeterne,
Thou, Lord of Light and Life and Love!
Come forth!

I call thee in the holiest name of Him
Lord of the Universe, and by His Name,
Osiris perfected through suffering,
Glorious in trial: by His Holy Name,
Jesus, the Godhead passing through the gates
Of Hell, that even there the rescuers
Might find the darkness, and proclaim the
light;

(For I invoke thee

For I invoke thee by the sacred rites
And secret words of everlasting power:
By the swift symbol of the Golden Dawn
And all its promise, by the Cross of Fire,
And by the Gleaming Symbol: by the Rose
And Cross of Light and Life: the holy Ankh,
The Rose of Ruby and the Cross of Gold.
By these I say, Come forth ! my holy
Spouse,

And make me one with thine abundant ray
Of the vast ocean of the unmanifest
Limitless Negativity of Light
Flowing, in Jesus manifest, through space,
In equilibrium, upon the world
Illumined by the White Supernal Gleam
Through the red Cross of Calvary: Come
forth,

My actual Self! Come forth, O dazzling one,
Wrapped in the glory of the Holy Place
Whence I have called thee: Come thou forth
to me,

And permeate my being, till my face
Shine with thy light reflected, till my brows
Gleam with thy starry symbol, till my voice
Reach the Ineffable: Come forth, I say,
And make me one with thee: that all my
ways

(May glitter with the holy

May glitter with the holy influence,
That I may be found worthy at the end
To sacrifice before the Holy Ones:
That in thy Glory, Strength, and Majesty,
And in the Beauty and Harmony of Heaven
That fills its fountains at the Well of Life,
I may be mighty in the Universe.

Yea, come thou forth, I mightily conjure
Thy radiant Perfection, to compel
All Spirits to be subject unto Me,
That every spirit of the Firmament
And of the Ether, and upon the Earth
And under Earth, and of the stable land,
Of water, of the whirling of the air,
Of the all-rushing fire; and every Spell
And scourge of God the Vast One may be

made

Obdient unto me, to the All-Good
And ultimate Redemption: Hear me, thou!

Eca, zodacare, Iad, goho,
Torzodu odo kikale qaa !
Zodacare od zodameranu !
Noco Mada, das Iadapiel !
Ilas ! hoatahe Iaida !

O crowned with starlight! Winged with
emerald

Wider than Heaven ! O profounder blue
Of the abyss of water! O thou flame
Flashing through all the caverns of the night,
Tongues leaping from the immeasurable

(Up through the

Up through the glittering Steeps unmanifest
To the ineffable ! O Golden Sun !
Vibrating glory of my higher self !
I heard thy voice resounding in the abyss:
" I am the only being in the deep
Of Darkness: let me rise and gird myself
To tread the path of Darkness: even so
I may attain the light. For from the Abyss
I came before my birth: from those dim halls
And silence of a primal sleep ! And He,
The Voice of Ages, answered me and said:
Behold ! for I am He that formulates
In darkness! Child of Earth ! the Light
doth shine
In darkness, but the darkness understands
No ray of that initiating light ! "
Now, by Intitation's dangerous path
And groping aspiration, came I forth
Where the White Splendour shone upon the
Throne,
Even to the Temple of the Holy Ones:
Now, by that Light, come forth I say, to me,
My Lady of the Starlight and the Moon !
Come and be absolute within my mind,
That I may take no dim remembrance back
To drown this glory with earth's quivering
gloom.

(But, O abide within Me !

But, O abide within Me ! Every hour
I need the lofty and the limpid stream
Of that White Brilliance: Leave me not alone,
O Holy Spirit ! Come to comfort me,
To draw me, and to make me manifest,
Osiris to the weeping world; that I
Be lifted up upon the Cross of Pain
And Sacrifice, to draw all human kind
And every germ of matter that hath life,
Even after me, to the ineffable
Kingdom of Light ! O holy, holy Queen !
Let thy wide pinions overshadow me !

I am, the Resurrection and the Life !
The Reconciler of the Light and Dark.

I am the Rescuer of mortal things.
I am the Force in Matter manifest.
I am the Godhead manifest in flesh.
I stand above, among the Holy Ones.
I am all-purified through suffering,
All perfect in the mystic sacrifice,
And in the knowledge of my Selfhood

made

One with the Everlasting Lords of Life.
The Glorified through Trial is My Name.
The Rescuer of Matter is My Name
I am the Heart of Jesus girt about
With the Swift Serpent ! I, Osirified,

(Stand in this Hall of

Stand in this Hall of Twofold Truth and

say:

Holy art Thou, Lord of the Universe !

Holy art Thou, whom Nature hath not formed !

Holy art Thou, O Vast and Mighty One !

O Lord of Darkness and O Lord of Light !

Holy art Thou, O Light above all Gods !

O Holy, Holy, Holy, Holy King

Ineffable, O Consciousness Divine

In whose white Presence, even I, a god,

A god of gods, prostrate myself and say:

I am the spark of Thine abundant flame.

I am the flower, and Thou the splendid

Sun

Wherefrom my Life is drawn ! All hail to

Thee,

For Holy, Holy, Holy, is Thy Name !

Holy art Thou, O Universal Lord !

Holy art Thou, whom Nature hath not formed !

Holy art Thou, the Vast and Mighty

One !

O Lord of Darkness and O Lord of Light !

(I see the Darkness fall

I see the Darkness fall as lightning falls!
I watch the Ages like a torrent roll
Past Me: and as a garment I shake off
The clinging skirts of Time. My place is fixed
In the abyss beyond all Stars and Suns.
I AM, the Resurrection and the Life !

Holy art Thou, Lord of the Universe !
Holy art Thou, whom Nature hath not formed !
Holy art Thou, the Vast and Mighty One !
O Lord of Darkness and O Lord of Light !

Solo

^{mf} Isis am I
and from my life are fed
all suns, all stars
x. All moons that wax ^{and} that wax & wane
Create and uncreate
Living and dead
The mystery the mystery the mystery of pain
I am the Mother I am the mother the ^{pp} mother
I the silent sea, the Earth, its travail, its fertility
Life. Death hatred Love. light. darkness.
Return Return to me!
To me.

I am I
and from my life are fed
all suns, all stars
X. All moons that wax ^{and} that wax & wane
Create and uncreate
Living and dead
The mystery the mystery the mystery of pain
I am the Mother, I am the mother, the mother
of the silent sea, the Earth, its travail, its fertility
Life. Death. Hatred. Love. Light. Darkness.
Return. Return to me.
To me.

First two pages of a draft 'Act of Isis' with corrections and additions in the margin by 'L. Stan' and 'John' and 'Helen' Crowley. The final form remains, but differs considerably from the first draft.

A R I T E O F I S I S.

" Hail unto Isis! Hail! For She is the Lady of Life! "

Operationis personae.

- Magus. White and gold robe and nemmes.
Assistant Magus. White robe and nemmes.
Magus of Fire. Black robe with red triangle upon the breast and back.
Soror Luna, and a Musician.

In the W. is the Altar having upon it a statue of Isis and two candles and above it a blue lamp burning. In the E. is the Altar of Incense. On the N. and S. are two small altars each having upon them two candles. On the Altar of Incense are three candles.

The station of the M. is E. of the Altar, that of the A.M. is S. of the Altar, and that of the M.F. is W. of the Altar of Incense. All lights are burning.

(When all are assembled a simple melody is played and during this the M.F. enters and extinguishes all the lights with the exception of one upon the Altar of Incense. He then leaves the Temple.)

Younger the conclusion of the ceremony enters past the altar from the E. form into place & casts light to the M.F. & the M.F. goes to the altar.

At the conclusion of the music the officers enter and circumambulate once, returning to the W. of the Temple. The H. then goes E. to the Altar, followed by the A.M., the M.F. remains at his station. The A.M. strikes once upon the bell and the ceremony opens with the cry of the Magus.)

M. GLORIA DEO ALTISSIMO RA-KOOR-KHUIT.

(He faces N.)

M. Fratres: Let us consecrate the Fire and purify the Temple, in order that the Divine Light alone may be manifest, and all the powers of darkness be scattered. In and through the Seven-fold Name ARARITA.

(The M.F. passes to the E. bearing the lighted candle which he hands to the A.M. The H. performs the banishing ritual of the Pentagram of Fire over the candle, and says:-)



M. I exorcise thee, every spirit of evil and power of darkness, in and through the Name of the Most High God, Elohim, and in the name of the great Archangel Michael, Lord of the Fire, that thou abide not in this creature of Fire, but depart hence and seek not to enter again into this Temple of the Magick of Light.



(He makes the invoking Pentagram of Fire)

I consecrate thee, creature of Fire in and by the name of and by the might of the Spirit of the Primal Fire, that, through the power of the great Archangel Michael who standeth at the Right Hand of the Altar of Incense, thou mayest become of service in the Temple of Light, a defence against the assaults of the evil ones, and a source of strength in the Holy Mysteries.

(The M.F. takes the consecrated candle, bears it to the Altar of Incense, and from it lights all the candles in the Temple, the lamp and the charcoal. He returns to his station.)

M. Prater A., purify the Temple by fire.

(The M.F. casts incense thrice upon the charcoal and passes round the Temple, bearing the censer, and saying:-)

M.F. Incensum istud a te benedictum, ascendat ad te Domine, descendat super nos misericordia tua.

First two pages of a draft 'Rite of Isis' with corrections and additions in the hands of (Stam) Jald Jones and Alexander Crowley. The final form survives, but differs considerably from this first draft.

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A R I T E O F I S I S.

" Hail unto Isis! Hail! For She is the Lady of Life! "

Operationis personae.

- Magus. White and gold robe and nemmes.
- Assistant Magus. White robe and nemmes.
- Magus of Fire. Black robe with red triangle upon the breast and back.
- Soror Luna, and a Musician.

In the ~~W.~~ is the Altar having upon it a statue of Isis and two candles and above it a blue lamp burning. In the ~~W.~~ is the Altar of Incense. On the N. and S. are two small altars each having upon them ~~two~~ candles. On the Altar of Incense are three candles. The station of the M. is ~~E.~~ of the Altar, that of the A.M. is ~~S.~~ of the Altar, and that of the M.F. is ~~W.~~ of the Altar of Incense. All lights are burning.

(When all are assembled a simple melody is played and during this the ~~M.F.~~ enters and extinguishes all the lights with the exception of one upon the Altar of Incense. He then leaves the Temple.

Towards the conclusion the assistants enter, pass to the E. form into pairs & pass up the center aisle to the S. & the M. carries a bowl of consecrated water which he sprinkles over the temple. They pass from the S. once round the temple. The M.F. takes his station at the high altar.

~~At the conclusion of the music the officers enter and circum-ambulate once, returning to the W. of the Temple. The H. then goes E. to the Altar, followed by the A.M., the M.F. remains at his station. The A.M. strikes once upon the bell and the ceremony opens with the cry of the Magus.)~~

M. GLORIA DEO ALTISSIMO RA-HOOR-KHUIT.

(He faces ^E N.)

M. Fratres: Let us consecrate the Fire and purify the Temple, in order that the Divine Light alone may be manifest, and all the ^{name} powers of darkness be scattered. In and through the Seven-fold ^{word} ~~Name~~ ARARITA. Holy word

(The M.F. passes to the E. bearing the lighted candle which he hands to the A.M. The H. performs the banishing ritual of the Pentagram of Fire over the candle, and says:-)

M. I exorcise ^{ye} ~~thee~~, ^{o ye} ~~every~~ spirits of evil and powers of darkness, in and through the Name of the Most High God, Elohim, and in the name of the great Archangel Michael, ^{of Fire} ~~Lord of the Fire~~, that ~~thou~~ ^{ye} abide not in this creature of Fire, but depart hence and seek not to enter again into this Temple of the Magick of Light.

(He makes the invoking pentagram of spirit which says) Check. Return
(He makes the invoking Pentagram of Fire)



Magus of Fire. Black robe with red triangle upon the breast and back.

Soror Luna, and a Musician.

In the ~~W.~~ is the Altar having upon it a statue of Isis and two candles and above it a blue lamp burning. In the ~~E.~~ is the Altar of Incense. On the N. and S. are two small altars each having upon them ~~two~~ candles. On the Altar of Incense are three candles.

The station of the M. is ~~E.~~ of the Altar, that of the A.M. is S. of the Altar, and that of the M.F. is ~~W.~~ of the Altar of Incense. All lights are burning.

(When all are assembled a simple melody is played and during this the M.F. enters and extinguishes all the lights with the exception of one upon the Altar of Incense. He then leaves the Temple.)

At the conclusion of the music the ~~officers enter and circum-~~ ambulate once, returning to the ~~W.~~ of the Temple. The ~~H.~~ then goes E. to the Altar, followed by the A.M., the M.F. remains at his station. The A.M. strikes once upon the bell and the ceremony opens with the cry of the Magus.)

M. GLORIA DEO ALTISSIMO RA-HOOR-KHUIT.

(He faces ~~E.~~ N.)

M. Fratres: Let us consecrate the Fire and purify the Temple, in order that the Divine Light alone may be manifest, and all the powers of darkness be scattered. In and through the Seven-fold Name ARARITA. Holy Word

(The M.F. passes to the E. bearing the lighted candle which he hands to the A.M. The H. performs the banishing ritual of the Pentagram of Fire over the candle, and says:-)

M. I exorcise thee, every spirit of evil and powers of darkness, in and through the Name of the Most High God, Elohim, and in the name of the great Archangel Michael, Lord of the Fire, that thou abide not in this creature of Fire, but depart hence and seek not to enter again into this Temple of the Magick of Light.

(He makes the invoking Pentagram of Fire)

I consecrate thee, creature of Fire in and by the name of ~~the~~ and by the might of the Spirit of the Primal Fire, that, through the power of the great Archangel Michael who standeth at the Right Hand of the Altar of Incense, thou mayest become of service in the Temple of Light, a defence against the assaults of the evil ones, and a source of strength in the Holy Mysteries.

(The M.F. takes the consecrated candle, bears it to the Altar of Incense, and from it lights all the candles in the Temple, the lamp and the charcoal. He returns to his station.)

M. Frater A., purify the Temple by fire.

(The M.F. casts incense thrice upon the charcoal and passes round the Temple, bearing the censer, and saying:-)



Towards the conclusion of the assistants enter, pass to the E. form into pairs + part up the temple circle to the W. moving H. S. 4 going to their stations. After a pause the M. A.M. M.F. enter the M.F. goes first bearing the censer, the M. carries a bowl of consecrated water which he sprinkles round the Temple. They pass from the E. once round the Temple. The M.F. takes his station at the high altar.

At the conclusion of the music the officers enter and circum-ambulate once, returning to the W. of the Temple. The H. then goes E. to the Altar, followed by the A.M., the M.F. remains at his station. The A.M. strikes once upon the bell and the ceremony opens with the cry of the Magus.)

(He makes the invoking pentagram of spirit ash + say) Chant. Return

through

First two pages of a draft - Rite of Isis with
and additions in the form of a stamp
Revised Crowley. The final form survives.
from this first
draft

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A R I T E O F I S I S

" Hail unto Isis! Hail!
She is the Lady of Li

Operationis personae.

Magus. White and gold robe and ne
Assistant Magus. White robe and ne
Magus of Fire. Black robe with re
upon the breast and bac
Soror Luna, and a Musician.

In the ~~W.~~ is the Altar having upon it
candles and above it a blue lamp burning.
of Incense. On the N. and S. are two small
them ~~two~~ candles. On the Altar of Incense
The station of the M. is ~~E.~~ of the Alt
S. of the Altar, and that of the M.F. is ~~E.~~
All lights are burning.

(When all are assembled a simple melod
the M.F. enters and extinguishes all the
of one upon the Altar of Incense. He then
At the conclusion of the music the
ambulate once, returning the the W. of the
E. to the Altar, followed by the A.M., the
station. The A.M. strikes once upon the b
with the cry of the Magus.)

Towards the
conclusion
the assistants
enter, pass to
the E. form
into pairs
part of the circle
to the W.
turning N. S.
going to their
stations. After a pause
the M. A. M. M. F. enter the
circle. The M. carries a bowl of consecrated water which
They pass from the E. once round the Temple. The M.F. strikes

M. GLORIA DEO ALTISSIMO RA-HOOR-KHUIT

(He faces ~~N.~~)

draft - 'Book of Isis' with corrections
of C. Stanfield Jones and
final form survives, but differs considerably

R I T E O F I S I S.

Hail unto Isis! Hail! For
She is the Lady of Life! "

- Magus. White robe and nemmes.
- Magus. Black robe with red triangle
upon the breast and back.
- Magus and a Musician.

Altar having upon it a statue of Isis and two ⁴
 a blue lamp burning. In the ~~W.~~ is the Altar
 N. and S. are two small altars each having upon
 the Altar of Incense are three candles.
 the M. is ~~W.~~ of the Altar, that of the A.M. is
 and that of the M.F. is ~~W.~~ of the Altar of Incense.
 burning.

sembled a simple melody is played and during this
 extinguishes all the lights with the exception
 of Incense. He then leaves the Temple.
 on of the music the ~~officers enter and circum-~~
 scribing the ~~the W.~~ of the Temple. The H. then goes
 followed by the A.M., the M.F. remains at his
 strikes once upon the bell and the ceremony opens
 Magus.)

The M.A.M.F. enters the M.F. goes just before the
 entrance and water when he sprinkles round the Temple
 Temple. The M.F. takes his station at the M.A.M.F. part
 to the high altar.

ATISSIMO RA-HOOR-KHUIT.

M. GLÓRIA DEO ALTISSIMO RA-HOOR-KHUIT.

(He faces ^E N.)

M. Fratres: Let us consecrate the Fire in order that the Divine Light alone may be powers of darkness be scattered. In and through
-ARARITA.

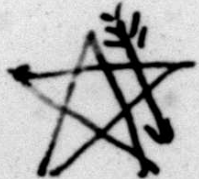


(The M.F. passes to the E. bearing the hands to the A.M. The M. performs the Pentagram of Fire over the candle, and says

M. I exorcise ^{ye} ~~thee~~, ^{o. ye} ~~every~~ spirits of evil in and through the Name of the Most High God name of the great Archangel ^{of Fire} Michael, Lord abide not in this creature of Fire, but dep to enter again into this Temple of the Magi

(He makes the invoking pentagram of spirit)

(He makes the invoking Pentagram of



IHVH I consecrate ~~thee~~ ^{the} creature of Fire ~~and~~ ^{and} by the ~~name~~ ^{name} of the Spirit of the through the power of the great Archangel Michael the Right Hand of the Altar of Incense, the service in the Temple of Light, a defence against the evil ones. and a source of strength in

(The M.F. takes the consecrated candle from the Altar of Incense, and from it lights all the lamps, the lamp and the charcoal. He returns to his

M. Frater A., purify the Temple by fire

(The M.F. casts incense thrice upon the floor round the Temple, bearing the censer, and says

M.F. Incensum istud a te benedictum, ascendat super nos misericordia tua.

he consecrate the Fire and purify the Temple,
and the Divine Light alone may be manifest, and all the ^{name}
be scattered. In and through the Seven-fold ~~Name~~
ARARITA. ^{Holy} ^{word}

He goes to the E. bearing the lighted candle which
The M. performs the banishing ~~ritual of the~~
over the candle, and says:-)

^{o. ye}
I, every spirits of evil and powers of darkness,
in the name of the Most High God, Elohim, and in the
name of the Archangel Michael, ^{of Fire} ~~Lord of the Fire~~, that ~~thou~~ ^{ye}
creature of Fire, but depart hence and seek not
to enter this Temple of the Magick of Light.

(^{pentagram of spirit activity + rays}) ^{Check Bottom}
invoking Pentagram of Fire)

^{through}
I, creature of Fire in and by the name of
the Spirit of the Primal Fire, that,
the great Archangel Michael who standeth at
the Altar of Incense, thou mayest become of
the Temple of Light, a defence against the assaults of
the source of strength in the Holy Mysteries.

He then takes the consecrated candle, bears it to the
Altar and from it lights all the candles in the Temple,
on the charcoal. He returns to his station.)

He purifies the Temple by fire.

He then passes the incense thrice upon the charcoal and passes
over the censer, and saying:-)

Ad te benedictum, ascendat ad te Domine,
in misericordia tua.

First two pages of a draft 'Rite of Isis' with corrections and additions in the hands of (Stanford) Jones and Aleister Crowley. The final form survives, but differs considerably from this first draft.

A RITE OF ISIS.

" Hail unto Isis! Hail! For She is the Lady of Life! "

Operationis personae.

- Magus. White and gold robe and nemmes.
- Assistant Magus. White robe and nemmes.
- Magus of Fire. Black robe with red triangle upon the breast and back.
- Soror Luna, and a Musician.

In the ~~W.~~ is the Altar having upon it a statue of Isis and two candles and above it a blue lamp burning. In the ~~W.~~ is the Altar of Incense. On the N. and S. are two small altars each having upon them two candles. On the Altar of Incense are three candles.

The station of the M. is ~~W.~~ of the Altar, that of the A.M. is ~~S.~~ of the Altar, and that of the M.F. is ~~N.~~ of the Altar of Incense. All lights are burning.

(When all are assembled a simple melody is played and during this the M.F. enters and extinguishes all the lights with the exception of one upon the Altar of Incense. He then leaves the Temple.)

Towards the conclusion of the music the M.F. enters and extinguishes all the lights with the exception of one upon the Altar of Incense. He then leaves the Temple.

At the conclusion of the music the ~~Officers enter and circum-ambulate once, returning to the W. of the Temple. The M. then goes E. to the Altar, followed by the A.M., the M.F. remains at his station. The A.M. strikes once upon the bell and the ceremony opens with the cry of the Magus.)~~

After a pause the M.F. enters the M.F. goes first leaving the M.A.M.F. a band of consecrated water which he sprinkles round the Temple. The M.F. takes the station of the M.A.M.F. part of the high altar.

M. GLORIA DEO ALTISSIMO RA-HOOR-KHUIT.

(He faces N.)

M. Fratres: Let us consecrate the Fire and purify the Temple, in order that the Divine Light alone may be manifest, and all the powers of darkness be scattered. In and through the Seven-fold ~~Name~~ ^{Word} ARARITA. ^{Holy}

(The M.F. passes to the E. bearing the lighted candle which he hands to the A.M. The M. performs the banishing ritual of the Pentagram of Fire over the candle, and says:-)



M. I exorcise ~~thee~~, ^{ye} every spirit of evil and power of darkness, in and through the Name of the Most High God, Elohim, and in the name of the great Archangel Michael, Lord of the Fire, that thou ^{ye} abide not in this creature of Fire, but depart hence and seek not to enter again into this Temple of the Magick of Light.

(He makes the invoking pentagram of spirit ash and salt) ^{Black. Return}
(He makes the invoking Pentagram of Fire)



^{through}
I consecrate thee, creature of Fire in and by the name of ~~the~~ and by the light of the Spirit of the Primal Fire, that, through the power of the great Archangel Michael who standeth at the Right Hand of the Altar of Incense, thou mayest become of service in the Temple of Light, a defence against the assaults of the evil ones, and a source of strength in the Holy Mysteries.

(The M.F. takes the consecrated candle, bears it to the Altar of Incense, and from it lights all the candles in the Temple, the lamp and the charcoal. He returns to his station.)

M. Frater A., purify the Temple by fire.

(The M.F. casts incense thrice upon the charcoal and passes round the Temple, bearing the censer, and saying:-)

M.F. Incensum istud a te benedictum, ascendat ad te Domine, descendat super nos misericordia tua.

(He passes to the centre of the Temple and censens the four quarters, saying, while censens to the E. :-)

M.F. In the Name of Raphael.

(To the E.)

In the Name of Michael.

(To the W.)

In the Name of Gabriel.

(To the N.)

In the Name of Auriel.

(He returns to his station.)

M. Fratres: Let us further purify the Temple. Fra. Ad Alta perform the Banishing Ritual of the Pentagram.)

(This is done.)

M. Let the purification be completed by the Banishing Ritual of the Hexagram.)

(The M. performs this Ritual.)

(All stand at their stations.)

M. KHABG AM PAKIT.

A.M. KONK OM PAX.

M.F. LIGHT IN EXTENSION.

(All kneel and repeat in a low tone.)

HOLY ART THOU, LORD OF THE UNIVERSE.	1
HOLY ART THOU, WHOM NATURE HATH NOT FORMED.	2
HOLY ART THOU, THE VAST AND THE MIGHTY ONE.	3
HOLY ART THOU, HADIT, THOU SECRET FLAME.	5
HOLY ART THOU, NUIT, THOU STARRY ONE.	4
HOLY ART THOU, LORD OF THE AEON.	7
HOLY ART THOU, RA-ADOR-KHUIT. HOLY, ALL HOLY.	6

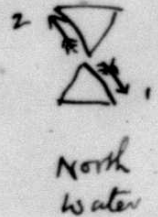
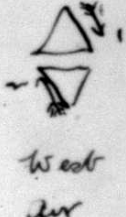
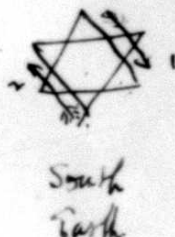
(They rise. The A.M. strikes upon the bell, and the M. goes E. of the Altar, facing W., and says:-)

333-333-333

M. Unity uttermost showed,
 I adore the might of thy breath,
 Supreme and terrible God
 Who makest the Gods and death
 To tremble before thee:
 I, I adore thee!

(He returns to his station.)

A.M. Let us meditate upon the Supreme Unity; as it is written below the statue of our Lady Isis: -



Reverse for Banishing