



Ritual and Workbook

Transformational Banishing



Hola Miracles!

Thank you so much for subscribing to my Lunar Letters and for being a vital part of our gorgeous and growing Sacred Arts Community! And without further ado, let me give you the gift of the Transformational Banishing Ritual and Workbook.

Introduction: Orientation

This workbook is comprised of three parts. The Introduction and Part One are intended to be orienting and preparatory for Part Three, which presents a ritual for your own growth and learning.

In my way of teaching and in my own work, rituals should never be done cold, without preparation first. Ritual is a **Sacred Art**, and - like all arts - the ground needs to be prepared before sowing and reaping the fruits of our labor. This involves finding a suitable place or space to do the work - and, if needed, all the materials for the ritual.

More than those things, and most of all, inner preparation is required - clarity of intention and understanding. Magic does not work in a vacuum - **it works when we do**. You have to engage with your magic and your daily practices, and you have to take practical action as well, reflecting deeply on the choices you make.

When it comes to making magic and creating ritual, ultimately your own experience is the best guide. All the same, seeing how others do magic can help inspire us and help us explore new ways and means that feel *just right* to our own sensibility, reflections and practices. This is how we grow and learn.

What is “Banishing?”

The word “banish” comes all the way from the Proto-Indo-European root word “bha-” which means simply to: *speak or to say*. *Banish* is a verb that means to let go of, drive away, repel, or cast out something, often – but not always – through the use of spoken words. Just as there are thousands of ways to pray, there are thousands of ways to banish – and each people, culture, and religious or spiritual tradition have their own approaches to this act.

The oldest stories time out of mind teach: *be careful what you wish for!* This is a truth as old as the oldest trees and rocks on earth. A corollary to this is: *be careful what you banish!* You may be trying to let go of things that need to be held or need time. Wisdom, discernment, and care is needed in the magical act of banishing, as with any significant form of action.

What is banishing supposed to remove?

Now, when we think about banishing, most people think almost exclusively in terms of external forces. So we think, what external force do I need to remove? What thing outside of myself do I need to get rid of?

Rarely do we turn our gaze inward and reflect on what inner forces, energies, stories, beliefs, habits, and attitudes, might most of all need to be called into question. That is to say, we are so focused on what is happening *outside* of ourselves that we do not stop and consider what *inner* adjustments or changes need to be made at the root in order to accomplish our dreams and achieve our ambitions. I’ve *written* about this before, and I created a ritual to honor it: the Transformational Banishing Rite.

What is the “Transformational Banishing Rite” and how does it work?

Several years ago I had a set of very concrete and BIG goals that I wanted to accomplish. The goals were both personal and professional in nature and I was feeling a bit stuck with how to move them forward. Part of my own daily practice is listening closely and so I was listening and feeling out ways to honor the goals I was carrying and the Transformational Banishing Rite came to me through that listening.

In the years since I have performed it regularly and the goals I first had when I came to it were achieved which in turn has led to the achievement of other ambitious dreams- such as writing a book and conceiving a second child. While no one rite is going to create an open road and clear way for everyone, I have found through personal test and experience that this little ritual has the ability to remove obstacles and reveal opportunities in the most potent of ways.

The Transformational Banishing Rite works by creating a space within ourselves by clearing away unwanted habits and impulses. You may find that this space does not need to be filled, for creating space in itself can be deeply valuable work. But in general, it is good rule of thumb to follow that *when one thing is removed a blessing should be set down in its place*.

This rite in particular aims to clear away the so-called Seven Deadly Sins in order to call forth the blessings of the Seven Virtues, as well as the underlying transformation that is needed for these native powers to flourish.

What do the words “Sins” and “Virtues” have to do with Magic? And wouldn't it be better just to dispense with them altogether?

In my life, my practice and my teaching, I find it best to preserve charged words like these. Let me explain. One such word is **witch**. The word evokes all sorts of things in the imagination, and if you've never stopped to think about and challenge those prejudices, you will be duped into believing so many things that are simply wrong. It is as if centuries of polluted water has collected in words like this. Naturally we don't like the pollution, so a first impulse is to rid ourselves of the word altogether. By doing so, we think we can get rid of the pollution. This is understandable, but in truth, it is simply throwing out the baby with the bathwater.

It would be better for us to keep the baby and clean the water; to retain the words and get clarity on the meanings and especially the reality and the possibilities underlying them.

But there is more: these are words not only sodden with ignorance, but charged with a history that we should never want to forget, a history of persecution and injustice. While these things need to be corrected, they are forgotten to our own peril. The work of clearing away prejudices, making a space for new life, meaning and possibility, is not *erasing or eradicating* the prejudices, but simply meeting them head on, finding out their roots. These prejudices, in my view, are hardy perennials and so we face them again and again, no matter what words we do or do not use.

So I retain these charged words in order challenge my own thinking and feeling that surround them.

Now another reason why to retain words like “sin” and “virtue” in particular, is because - when you divest yourself of the bad ideas and stifling moralism - they are in fact among the simplest way to refer to real problems of life, and conversely, real powers, that grow for us. What we do with them, and how we understand the problems, and the solutions we find, is another question entirely.

In modern times, we’ve traded psychological substitutes for virtue and the problem of virtue, thinking that we’re getting a better deal. We’re so right in wanting a better deal, but now we should have enough experience with therapy and psychologism, to begin to see that a therapeutic approach alone - when taken as the *core* of our spiritual and magical work - has left us stranded in a different way, has again emptied out the deeper, richer sap and native powers of life.

So we work here with the original sense of the words “sin” and “virtue”, free from their moralistic trappings, but as sharp as a thorn and as healing as honey. Every tree, rock, animal, plant, and place had its own specific virtue - its own character and set of qualities. From the cosmos al the way down to the tiniest subatomic particle a virtue exists.

The concept of sin, by contrast, can also be freed from a false moralism, when it is seen its root sense of hamartia, *missing the mark*. What I really like about this is that the concept of *hamartia* can, if seen clearly, promote the sense that there is a mark and target - that there is such a thing a *nailling* it when it comes to life and action. Freeing these concepts from their fatalistic moralism and authoritarianism, letting them point instead to realities, is one of the greatest things you can do to prepare for magic.

The “Seven Deadly Sins” are Lust, Avarice, Gluttony, Sloth, Wrath, Envy and Pride. The Seven Virtues by contrast are: Love, Justice, Moderation, Hope, Courage, Wisdom and Faith. Remember: think outside of the box. These words have existed time out of mind across the world in different moral frameworks.

For every sin there is a corresponding virtue: For Lust there is Love; for Avarice Justice, for Gluttony Moderation. To Sloth, Wrath, Envy and Pride correspond Hope, Courage, Wisdom and Faith, respectively. In order to reclaim these words and their realities for yourself, freed from condemnation and judgment, you will have to reflect on what appears to you in your own direct experience and memory.

I am often asked by my students and community members what kind of ritual should be performed in order to achieve X. I can give rote rituals and enchantments all day long, but my advice always comes down to this: in order for the magic to be effective you have to make it your own. The following prompts are intended to facilitate personal reflection on actual experience, which is *precisely* what allows you to make this ritual – and any ritual – truly your own.

Part One: Preparation for the Rite

Prompt 1: Lust and Love

Many of the members of my community of Sacred Artists have done a lot of work around coming into right relationship with their sexuality, sexual experiences, and sense of what brings them pleasure. It should not be surprising if the idea that lust is a vice or “sin” is one that rubs my sex positive people the wrong way. I see, honor, and appreciate the work that is being done and has been done to promote a healthier relationship towards love-making and intimacy on all levels.



At the same time, many in our community also suffer from deep sexual wounds. These wounds run the spectrum from being raped or forced into sexual encounters to being objectified and harassed in a sexual manner, to not feeling that it is safe or allowed to convey to one's lover what one wants (or doesn't want) when it comes to sex. This is the terrain where we rediscover the old understanding of lust in a new light. Sexual violence, wounds, and harm that emerges from sexually damaging encounters are what our ancestors referred to when they spoke of lust.

Love on the other hand is not limited to our sexual encounters, and the notion here is not that you necessarily have to be in love with any lover; but love is a reminder of what is good, healing, powerful, and potent about physical intimacy and sex. It is the medicinal remedy to the wounds that so many have suffered from violent sexual experiences.

As you work through these prompts and the ritual it is useful to remember above all that the terms we are using are relative with respect to the circumstances of life. What has created pain and disturbance with respect to sex for *one* person may completely not phase someone else. This is an opportunity for you to delve into what the concepts of lust and love mean for you, to search for the *true mark* in your own life.

What are some of my deep seated attitudes, beliefs, and experiences around sex, physical intimacy, and erotic pleasure that are ready to be banished from my life?

Is there healing that needs to be done around any of these attitudes or beliefs before I can fully release them? If so, what might that healing look like?

What attitudes, beliefs, and experiences around sex, physical intimacy, and erotic pleasure would I like to make space for and call into my life?

Prompt 2: Avarice and Justice

The word “avarice” is a slightly fancier way of saying “greed”. It may be hard to think of ourselves as greedy, and if we limit the definition of greed to only monetary and financial matters, then indeed we are working with a very narrow category. In truth, we all have moments of greed - where we want and desire more than what is enough, plenty, and appropriate just for the sake of excess. As such, avarice is one of those ways of missing the mark that has led to so much suffering not only in our own lives but around the world. And it is fitting that the needed remedy comes in the form of justice. Here the goal is not to cut out avarice, but to really find out what you are stretching out for in your desiring.

Where do I experience avarice/greed in my life? What do I want more of just for the sake of wanting more? Where am I never satisfied?

Now, get beneath and beyond those desires. What am I really after? What is it that I really want?

What would it mean to be in right relationship with these desires? What would it look and feel like to exercise Justice - appropriate reciprocity - in these areas?

Prompt 3: Gluttony and Moderation

We are working outside the framework of moralism, which means that we approach this work without moral condemnation. “Gluttony” is yet another of the “deadly sins” that we all have some familiarity with. Gluttony is traditionally understood as being tied to appetite and specifically to food and drink. I would encourage an expansion of the definition. Gluttony can really be anything that focuses on immediate gratification and excludes the consideration of harm done to self and/or others. The virtue that speaks to gluttony is moderation, also known as Temperance. Moderation has a bit of a goody-two-shoes vibe to it, but classically it was understood as hitting the most excellent point possible in a given situation. In short, moderation is the refusal to let the desires of the moment sideline you from your deeper desires. It is a way to *nail it*.

Where am I willing to do harm to myself and/or others in order to feed my appetites?

What am I really hungry for? What am I really craving?

What would happen if I held off on gratifying myself in this instant and instead opted to play the long game and support my deeper hunger and desires?

Prompt 4: Sloth and Hope

Sloth is really a form of hopelessness which is why hope is the exact needed remedy for this particular sin. Sloth is the mistaken belief that none of your personal efforts matter so why bother to do anything at all. It also comes up when we do not have the resources needed to complete our huge vision so instead of doing what we can with what we have, we opt to do nothing at all.

Where do I give up too easily and/or refuse to make an effort?

What is actually needed to begin making some attempt, however small?

What would happen if I allowed yourself to do what can be done in the moment? How would that change my outlook and understanding?

Prompt 5: Wrath and Courage

Righteous anger is a real thing and anger has an energy and power unique among all others in the world. I have found in my own life that there are objective instances that absolutely deserve to be met with fierce anger - and that this anger can lead to positive transformation. We also have large numbers of people who have been told and are told today not to get angry, to go "beyond" anger. I have found that our anger is most healthy when it is acknowledged and owned. *Wrath*, or rage, is something different. Wrath is the desire to completely destroy and obliterate someone or something else because they have enraged you. It is essentially destructive and harmful, and energetically it is like holding a live wire. We can only experience wrath for so long - then it will burn us up and empty us out.

Courage is the virtue that is able to meet wrath. Wrath often comes from a similar place to sloth - there is a feeling that nothing can be done, no action will matter, so why bother? Courage reminds us to do it any way, try it, make the effort. Courage does not mean to go into a scary situation without feeling fear. Courage means feeling ALL of our feelings - rage, fear, sadness, hopelessness, and making the effort anyway. It is the power to *move forward*.

Where do I feel wrath in my life?

How do I feel physically, mentally, emotionally, and spiritually when I hold onto that wrath?

What would happen if I replaced wrath with courage?

Prompt 6: Envy and Wisdom

Envy is a big one that probably doesn't need a ton of explanation. There you are, minding your own business, mindlessly surfing the web, and you come across someone's glossy site, pictures, life, and blog and think - WTF? - I want THAT. Envy is also the driving vice behind much of the world's belief and understanding of the **Evil** Eye. It is a distraction that keeps your attention and energy focused on someone/something else to the detriment of your own sacred self. The remedy? A little dose of wisdom, of course.

Where do I experience envy most regularly? What/who do I easily feel jealous of?

What does envy keep me from doing for myself and in my own life?

What does my inner wisdom tell me about envy?

Prompt 7: Pride and Faith

Like many of these other sins and vices, pride - according to one understanding - is perfectly normal and and reasonable. We can, do, and should take pride in our big accomplishments and small victories. However, the pride we are speaking of here is an over-inflated pride that is 100% ego driven. It keeps us from seeing things clearly, taking ownership of faults and mistakes, and understanding where our true gifts may be hiding in plain sight. More than that, this is the kind of pride that falsely tells us we have to do and be everything ourselves - without any help or assistance from the outside. The solution? Have faith. In yourself, in others, your community, and in the truth that you are not alone.

Where do I have too much pride?

What does an overabundance of pride keep me from doing/seeing/experiencing?

What does my faith have to say to my exaggerated pride?

Part Two: The Transformational Banishing Rite

This is a ritual that does not call for oils, candles, incense, sigils, or anything more or less than a basic awareness of your physical breath.

The lack of fancy ingredients might make this practice seem, at first glance, less potent, but look closer. Our breath and the various ways that we can moderate it, change it, deepen it, and appreciate it, is one of the most ancient magical tools. In many traditions breath is one of the primary doors or portals into the Otherworld - it opens us up to the possibilities and potentialities that dwell in the liminal.

Some of my students have challenges like asthma or bad allergies that make breath work difficult. As a lifetime sufferer with asthma I myself fall into this category. The nice thing about this ritual and the way that we work with breath within it is that it is not about how deeply or quickly or shallowly or slowly that you breathe - what we are really focused on is just the awareness of your breath. Some days my lungs are pretty clear and I can take deep, luscious, full body breaths. Some days not so much. Doesn't matter - if you can breathe then you can do this.

Aside from our breath, this ritual calls on a series of simple physical movements. Primarily we are crossing our arms, forming an X or cross-roads over our heart centers and then breaking that X on each exhale to "push" out and away what we are banishing. We follow that with bringing our arms and hands in towards our bodies allowing them to rest in prayer position at the heart center or simply placing one hand over the other at our hearts.

These physical movements are not necessary. Not long before creating this teaching, I was hospitalized for a short amount of time and had to be supine in bed, I couldn't stand up and I had limited range of motion in my arms due to IV's and other monitors. I took this as a great opportunity to practice the Transformational Banishing on my back and without the arm movements - it worked out beautifully. I know we have quite a few soulful seekers in our community who also have limited range of motion and I want you all to understand that this is a rite you can perform without any motion at all other than your breath.

The movements *are* deliberate though. For each of the attributes we banish, we form an X over ourselves with our arms. This gives physical form and shape to the understanding that while this quality resides within us, we may well feel blocked, stymied, or thwarted in various ways; fundamentally it is a shape that reminds us where we are lacking freedom. It also calls

to mind the crossroads - the literal and metaphorical spirit center where change, transformation, and growth are quite likely to take place.

When we break the X and fling our arms and hands out, we are pushing away whatever needs to be released, casting it away from our physical and energetic bodies. Then when we breathe in and draw our hands inward over our hearts we are pulling in, drawing, and attracting the qualities that can take the place of what we have just released.

In the instructions given below, I encourage you to place hands over your heart, but you don't have to do it that way. I advise you to think about what place(s) in your body need extra support, healing, and/or attention at this time. Wherever those places are, that is where you should place your hands.

Now, that we have examined the role that breath and body movement play, let's consider what we are actually doing. Careful readers will notice that the beginning and ending of this ritual are mirror images of each other - we start and end the rite with a blessing on the physical body.

In my teaching I often refer to the physical body as the first altar, the seat of devotion, and one of our Holy Helpers. It does not matter whether you like your physical body or not and it doesn't matter what shape your physical body is in, we begin and end with our physical body to acknowledge and honor the fact that any time we make magic we make it with and through this most precious form.

After honoring our physical bodies we honor the ground beneath us and all of the creatures, seen and unseen who form our local community. The more frequently one performs this rite the more this part will unfold. It is typical to begin by thinking about friends, allies, and companions but soon you will find yourself blessing and appreciating the earthworms

You are now ready to give The Transformational Banishing Rite a go. May this ritual bring a new level of depth and magic to your practice, making full and good use of it in whatever ways work best for you. With more freedom, less oppression, and starting from the most powerful ground of all - our own sacred selves: be blessed, and be a blessing to others in turn!

The Ritual Process

Breathe in a blessing on your physical body.

Release your breath on an exhale of gratitude - you may say aloud or silently the words: *thank you*.

Breathe in a blessing on the ground beneath your feet and all of the creatures seen and unseen who form your local community.

Release your breath on an exhale of gratitude.

Breathe in a blessing on the skies above your head and your visions of creativity, goals, desires, and your future.

Release your breath on an exhale of gratitude.

Now, if you are able, cross your arms over your chest so that your right hand rests on your left shoulder and your left hand on your right shoulder. (It does not matter which arm is on top).

Take in a deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Lust be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so: *And in your place is Love*.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Avarice be gone!



Breathe in a breath and bring your hands to prayer position at your heart or simply resting on

top of your heart center, saying as you do so:

And in your place is Justice.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Gluttony be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so:

And in your place is Moderation.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Sloth be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so:

And in your place is Hope.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Wrath be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so:

And in your place is Courage.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Envy be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so:

And in your place is Wisdom.

Cross your arms over your chest once again.

Take in another deep breath, feeling it move from the soles of your feet to the crown of your head.

On an exhale push your hands out and apart exclaiming as you do so:

Pride be gone!

Breathe in a breath and bring your hands to prayer position at your heart or simply resting on top of your heart center, saying as you do so:

And in your place is Faith.

Breathe in a blessing on the skies above your head and your visions of creativity, goals, desires, and your future.

Release your breath on an exhale of gratitude.

Breathe in a blessing on the ground beneath your feet and all of the creatures seen and unseen who form your local community.

Release your breath on an exhale of gratitude.

Breathe in a blessing on your physical body.

Release your breath on an exhale of gratitude - you may say aloud or silently the words: *thank you*.



About the Author ~

Hi, I'm Briana, often called Bri. I am a **writer** and **teacher** working within the **Sacred Arts** and on behalf of **Soulful Seekers** all over the world.

Whether I am reading **Tarot cards**, casting **Astrology charts**, teaching my community how to **spin gold** or **making magic**, the point of all of my work is to cultivate a deeper sense of healing, wholeness, and holiness on an individual and global level. Currently I am hard at work on my first book: **Making Magic: Weaving Together the Everyday and the Extraordinary** which will be published by Sounds True in Spring 2019.

It's amazing what kind of changes can take place when we stop seeing, believing, and responding to what we think is happening and instead see and respond to what is actually going on in our precious lives, right here and right now. **Read the rest of my tale here.**

As a sun-sign Libra, I love connecting with my community! You can follow + like my **Facebook page**, join us over at the **Sacred Artists Facebook group** (do note you will need to wait until I approve your request to join), follow me on **Insta**, and/or drop me a line on **Twitter**.

love, magic & miracles,

Briana Saussy

[CANTO](#) [TEACHING](#) [WORK WITH ME](#) [CONTACT](#)

