

Invocations-Rituals-Spells

Ritual Theory & Technique

by Colin Low, 1990

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1. Introduction

These notes attempt to say something useful about magical ritual. This is difficult, because ritual is invented, and any sequence of actions can be ritualised and used to symbolise anything; but then something similar can be said about words and language, and that doesn't prevent us from trying to communicate, so I will make the attempt to say something useful about ritual, and try to steer a path between the Scylla of anthropology and sweeping generalisations, and the Charybdis of cultish parochialism. My motivation for writing this is my belief that while any behaviour can be ritualised, and it is impossible to state "magical ritual consists of this" or "magical ritual consists of that", some magical rituals are better than others. This raises questions of what I mean by "goodness" or "badness", "effectiveness" or "ineffectiveness" in the context of magical work, and I intend to duck this with a pragmatic reply. A magical ritual is "good" if it achieves its intention without undesired side effects, and it is "bad" if the roof falls on your head. Underlying this definition is another belief: that magical ritual taps a raw and potentially dangerous (and certainly amoral) psychic force which has to be channelled and directed; traditional forms of magical ritual do that and are not so arbitrary as they appear to be.

An outline of ceremonial magical ritual (in the basic form in which it has been handed down in Europe over the centuries) is that the magician works within a circle and uses consecrated tools and the magical names of various entities to evoke or invoke Powers. It seems to work. Or at least it works for some people some of the time. How **well** does it work? That's a fair question, and not an easy one to answer, as there is too much ego at stake in admitting that one's rituals don't always work out. My rituals don't always work - sometimes nothing appears to happen, sometimes I get unexpected side effects. The same is true of those magicians I know personally, and I suspect the same is true of most people. Even at the mundane level, if you've ever tried to recreate a "magical moment" in a relationship, you will know that it is hard to stand in the same river twice - there is an elusive and wandering spark which all too often just wanders.

In summary, I like to know why some rituals work better than others, and why some, even when that elusive spark is present, go sour and call up all the wrong things - these notes contain some of my conclusions. As I have tried to lift the rug and look underneath the surface, the approach is abstract in places; I prefer to be practical rather than theoretical, but if magic is to be anything other than a superstitious handing-down of mumbo- jumbo, we need a model of what is happening, a causality of magic against which it is possible to make value judgements about what is good and bad in ritual. Traditional models of angels, spirits, gods and goddesses, ancestral spirits and so on are useful up to a point, but these are not the end of the story, and in penetrating beyond these "intermediaries" the magician is forced to confront the nature of consciousness itself and become something of a mystic.

The idea that the physical universe is the end product of a "process of consciousness" is virtually a first principle of Eastern esoteric philosophy, it is at the root of the Kabbalistic doctrine of emanation and the sephiroth, and it has been adopted by many twentieth century magicians as a useful complement to whatever traditional model of magic they were weaned on - once one has accepted that it is possible to create "thought-forms" and "artificial elementals" and "telesmic images", it is a small step to admitting that the gods, goddesses, angels, and spirits of traditional magic may have no reality outside of the consciousness which creates and sustains them. This is what I believe personally on alternate days of the week. On the remaining days I am happy to believe in the reality of gods, goddesses, archangels, elementals, ancestral spirits etc. - in common with many magicians I sit on the fence in an interesting way. There is a belief among some magicians that while gods, goddesses etc may be the creations of consciousness, on a par with money and the Bill of Rights, such things take on a life of their own and can be treated as if they were real, so while I take the view that magic is ultimately the manipulation of consciousness, you will find me out there calling on the Powers with as much gusto as anyone else.

2. Magical Consciousness

The principle function of magical ritual is to cause well-defined changes in consciousness. There are other (non-magical) kinds of ritual and ceremony - social, superstitious, celebratory etc - carried out for a variety of reasons, but magical ritual can be distinguished by its emphasis on causing shifts in consciousness to states not normally attainable, with a consequence of causing effects which would be considered impossible or improbable by most people in this day and age.

The realisation that the content of magical ritual is a means to an end, the end being the deliberate manipulation of consciousness, is a watershed in magical technique. Many people, particularly the non-practicing general public, believe there is something inherently magical about ritual, that it can be done, like cooking, from a recipe book; that prayers, names of powers, fancy candles, crystals, five-pointed stars and the like have an intrinsic power which works by itself, and it is only necessary to be initiated into all the details and hey presto! - you can do it. I believe this is (mostly) wrong. Symbols do have magical power, but not in the crude sense implied above; magical power comes from the

conjunction of a symbol and a person who can bring that symbol to life, by directing and limiting their consciousness through the symbol, in the manner of icing through an icing gun. Magical power comes from the person (or people), not from the superficial trappings of ritual. The key to ritual is the manipulation and shifting of consciousness, and without that shift it is empty posturing.

So let us concentrate on magical consciousness, and how it differs from the state of mind in which we normally carry out our business in the world. Firstly, there isn't a sudden quantum jump into an unusual state of mind called magical consciousness. All consciousness is equally magical, and what we call magical depends entirely on what we consider to be normal and take for granted. There is a continuum of consciousness spreading away from the spot where we normally hang our hat, and the potential for magic depends more on the appropriateness of our state for what we are trying to achieve than it does on peculiar trance states. When I want to boil an egg I don't spend three days fasting and praying to God; I just boil an egg. One of the characteristics of my "normal" state of consciousness is that I understand how to boil an egg, but from many alternative states of consciousness it is a magical act of the first order. So what I call magical consciousness differs from normal consciousness only in so far as it is a state less appropriate for boiling eggs, and more appropriate for doing other things.

Secondly, there isn't one simple flavour of magical consciousness; the space of potential consciousness spreads out along several different axes, like moving in a space with several different dimensions, and that means the magician can enter a large number of distinct states, all of which can be considered different aspects of magical consciousness.

Lastly, it is normal to shift our consciousness around in this space during our everyday lives, so there is nothing unusual in shifting consciousness to another place. This makes magical consciousness hard to define, because it isn't something so extraordinary after all. Nevertheless, there is a difference between walking across the road and walking around the world, and there are differences between what I call normal and magical consciousness, even though they are arbitrary markers in a continuum. There is a difference in magnitude, and there is a difference in the "magnitude of intent", that is, will. Magic takes us beyond the normal; it disrupts cosy certainties; it explores new territory. Like new technology, once it becomes part of everyday life it stops being "magical" and becomes "normal". We learn the "magic of normal living" at an early age and forget the magic of it; normal living affects us in ways which the magician recognises as magical, but so "normal" that it is difficult to realise what is going on. From the point of view of magical consciousness, "normal life" is seen to be a complex magical balancing act, like a man who keeps a hundred plates spinning on canes at the same time and is always on the point of losing one. Magical consciousness is not the extraordinary state: normal life is. The man on the stage is so busy spinning his plates he can spend no time doing anything else.

A characteristic of magical consciousness which distinguishes it from normal consciousness is that in most magical work the magician moves outside the "normally accessible" region of consciousness. Most "normal people" will resist an attempt to shift

their consciousness outside the circle of normality, and if too much pressure is applied they panic, throw-up, become ill, have hysterics, call the police or a priest or a psychiatrist, or end up permanently traumatised. Sometimes they experience a blinding but one-sided illumination and become fanatics for a one-sided point of view. Real, detectable shifts in consciousness outside the "normal circle" are to be entered into warily, and the determined ritualist treads a thin line between success, and physical and psychical illness. A neophyte in Tibet swears that he or she is prepared to risk madness, disease and death, and in my personal experience this is not melodramatic - the risks are real enough. It depends on temperament and constitution - some people wander all over the planes of consciousness with impunity, some find it extremely stressful, and some claim it never did them any harm (when they are clearly as cracked as the Portland Vase). The grosser forms of magic are hard to do because body and mind fight any attempt to move into those regions of consciousness where it is possible to transcend the "normal" and create new kinds of normality.

The switch into magical consciousness is often accompanied by a feeling of "energy" or "power". Reality becomes a fluid, and the will is like a wind blowing it this way and that. Far out.

There are several traditional methods for reaching abnormal states of consciousness: dance, drumming, hallucinogenic and narcotic substances, fasting and other forms of privation, sex, meditation, dreaming, and ritual, used singly and in combination. These notes deal only with ritual. Magical ritual has evolved organically out of the desire to reach normally inaccessible regions of consciousness and still continue living sanely in the world afterwards, and once that is understood, its profundity from a psychological point of view can be appreciated.

3. Limitation

The concept of limitation is so important in the way magical ritual has developed that it is worth taking a look at what it means before going on to look at the basics of ritual.

We are limited beings: our lives are limited to some tens of years, our bodies are limited in their physical abilities, and compared to all the different kinds of life on this planet we are clearly very specialised compared with the potential of what we could be, if we had the choice of being anything we wanted. Even as human beings we are limited, in that we are all quite distinct from one another, and guard that individuality and uniqueness as an inalienable right. We limit ourselves to a few skills because of the effort and talent required to acquire them, and only in exceptional cases do we find people who are expert in a large number of different skills - most people are happy if they are acknowledged as being an expert in one thing, and it is a fact that as the sum total of knowledge increases, so people (particularly those with technical skills) are forced to become more and more specialised.

This idea of limitation and specialisation has found its way into magical ritual because of the magical (or mystical) perception that, although all consciousness in the universe is

One, and that Oneness can be perceived directly, it has become limited. There is a process of limitation in which the One (God, if you like) becomes progressively structured and constrained until it reaches the level of thee and me. The details of this process (sometimes called "The Fall") lies well outside a set of notes on ritual technique, and being theosophical, is the sort of thing people like to have long-winded arguments about, so I am not going to say much about it. What I **will** say is that magicians and mystics the world over are relatively unanimous in insisting that the normal everyday consciousness of most human beings is a severe **limitation** on the potential of consciousness, and it is possible, through various disciplines, to extend consciousness into new regions; this harks back to the "circle of normality" I mentioned in the previous section. From a magical point of view the personality, the ego, the continuing sense of individual "me-ness", is a magical creation with highly specialised abilities, an artificial elemental or thoughtform which consumes all our magical power in exchange for the kind of limitation necessary to survive, and in order to work magic it is necessary to divert energy away from this obsession with personal identity and self-importance.

Now, consider the following problem: you have been imprisoned inside a large inflated plastic bag. You have been given a sledghammer and a scalpel. Which tool will get you out faster? The answer I am looking for is the scalpel: a way of getting out of large, inflated, plastic bags is to apply as much force as possible to as sharp a point as possible. Magicians agree on this principle - the key to successful ritual work is a "single-pointed will". A mystic may try to expand consciousness in all directions simultaneously, to encompass more and more of the One, to embrace the One, perhaps even to transcend the One, but this is hard, and most people aren't up to it in practise. Rather than expand in all directions simultaneously, it is much easier to **limit** an excursion of consciousness in one direction, and the more precise and well-defined that limitation to a specific direction, the easier it is to get out of the bag. Limitation of consciousness is the trick we use to cope with the complexity of life in modern society, and as long as we are forced to live under this yoke we can make a virtue out of a necessity, and use our carefully cultivated ability to focus attention on minutiae to burst out of the bag.

What limitation means in practise is that magical ritual is designed to produce specific and highly **limited** changes in consciousness, and this is done by using a specific map of consciousness, and there are symbolic correspondences within the map which can be used in the construction of a ritual - I discuss this later. The principle of limitation is a key to understanding the structure of magical ritual, and a key to successful practice.

To summarise the last two sections, I would say the characteristics of a "good" ritual are:

Entry into magical consciousness and the release of "magical energy".

A limitation of consciousness to channel that energy in the correct direction, with minimal "splatter".

Without the energy there is nothing to channel. Without the limitation, energy splatters in all directions and takes the path of minimal psychic resistance to earth. A magical ritual is the calculated shifting and limitation of consciousness.

4. Essential Steps

There is never going to be agreement about what is essential in a ritual and what is not, any more than there will ever be agreement about what makes a good novel. That doesn't mean there is nothing worth discussing. The steps I have enumerated below are suggestions which were handed down to me, and a lot of insight (not mine) has gone into them; they conform to a Western magical tradition which has not changed in its essentials for thousands of years, and I hand them on to you in the same spirit as I received them.

These are the steps:

1. Open the Circle
2. Open the Gates
3. Invocation to the Powers
4. Statement of Intention and Sacrifice
5. Main Ritual
6. Dismissal of Powers
7. Close the Gates
8. Close the Circle

4.1 Open the Circle

The Circle is the place where magical work is carried out. It might literally be circle on the ground, or it could be a church, or a stone ring, or a temple, or it might be an imagined circle inscribed in the aethyr, or it could be any spot hallowed by tradition. In some cases the Circle is created specifically for one piece of work and then closed, while in other cases (e.g. a church) the building is consecrated and all the space within the building is treated as if it is an open circle for long periods of time. I don't want to deal too much in generalities, so I will deal with the common case where a circle is created specifically for one piece of work, for a period of time typically less than one day.

The Circle is the first important magical limit: it creates an area within which the magical work takes place. The magician tries to control everything which takes place within the Circle (limitation), and so a circle half-a-mile across is impractical. The Circle marks the boundary between the rest of the world (going on its way as normal), and a magical space where things are most definitely not going on as normal (otherwise there wouldn't be any point in carrying out a ritual in the first place). There is a dislocation: the region inside the circle is separated from the rest of space and is free to go its own way. There are some types of magical work where it may not be sensible to have a circle (e.g. working with

the natural elements in the world at large) but unless you are working with a Power already present in the environment in its normal state, it is useful to work within a circle.

The Circle may be a mark on the ground, or something more intangible still; my own preference is an imagined line of blue fire drawn in the air. It is in the nature of consciousness that anything taken as real and treated as real will eventually be accepted as Real - and if you want to start a good argument, state that money doesn't exist and isn't Real. From a ritual point of view the Circle is a real boundary, and if its usefulness is to be maintained it should be treated with the same respect as an electrified fence. Pets, children and casual onlookers should be kept out of it. Whatever procedures take place within the Circle should only take place within the Circle and in no other place, and conversely, your normal life should not intrude on the Circle unless it is part of your intention that it should. Basically, if you don't want a circle, don't have one, but if you do have one, decide what it means and stick to it. There is a school of thought which believes a circle is a "container for power", and another which believes a circle "keeps out the nasties". I subscribe to both and neither of these points of view. From a symbolic point of view, the Circle marks a new "circle of normality", a circle different from my usual "circle of normality", making it possible to keep the two "regions of consciousness" distinct and separate. The magician leaves everyday life behind when the Circle is opened, and returns to it when the Circle is closed, and for the duration adopts a discipline of thought and deed which is specific to the type of magical work being undertaken; this procedure is not so different from that in many kinds of laboratory where people work with hazardous materials. The circle is both a barrier and a container. This is a kind of psychic sanitation, and in magic "sanity" and "sanitary" have more in common than spelling.

Opening a Circle usually involves drawing a circle in the air or on the ground, accompanied by an invocation to guardian spirits, or the elemental powers of the four quarters, or the four watchtowers, or the archangels, or whatever. The details aren't so important as practicing it until you can do it in your sleep, and you should carry it out with the same attitude as a soldier on formal guard duty outside a public building. You are establishing a perimeter under the watchful "eyes" of whatever guardians you have requested to keep an eye on things, and a martial attitude and sense of discipline creates the right psychological mood.

4.2 Opening the Gates

The Gates in question are the boundary between normal and magical consciousness. Just as opening the Circle limits the ritual in space, so opening the Gates limits the ritual in time. Not everyone opens the Gates as a separate activity; opening a Circle can be considered a de-facto opening of Gates, but there are good reasons for keeping the two activities separate. Firstly, it is convenient to be able to open a Circle without going into magical consciousness; despite what I said about not bringing normal consciousness into the Circle, rules are made to be broken, and there are times when something unpleasant and unwanted intrudes on normal consciousness, and a Circle can be used to keep it out - like pulling blankets over your head at night. Secondly, opening the Gates as a separate

activity means they can be tailored to the specific type of magical consciousness you are trying to enter. Thirdly, just as bank vaults and ICBMs have two keys, so it is prudent to make the entry into magical consciousness something you are not likely to do on a whim, and the more distinct steps there are, the more conscious effort is required. Lastly - and it is an important point - I open the circle with a martial attitude, and it is useful to have a breathing space to switch out of that mood and into the mood needed for the invocation. Opening the Gates provides an opportunity to make that switch.

4.3 Invocation to the Powers The invocation to the Powers is often an occasion for some of the most laboured, leaden, pompous, grandiose and turgid prose ever written or recited. Tutorial books on magic are full of this stuff. "Oh glorious moon, wreathed in aetherial light...". You know the stuff. If you are invoking Saturn during a waxing moon you might be justified in going on like Brezhnev addressing the Praesidium of the Soviet Communist Party, but as in every other aspect of magic, the trick isn't what you do, but how you do it, and interminable invocations aren't the answer. On a practical level, reading a lengthy invocation from a sheet of paper in dim candlelight requires so much conscious effort that it is hard to "let go", so I like keep things simple and to the point, and practice until I can do an invocation without having to think about it too much, and that leaves room for the more important "consciousness changing" aspect of the invocation.

An invocation is like a ticket for a train, and if you can't find the train there isn't much point in having the ticket. Opening the Gates gets you to the doorstep of magical consciousness, but it is the invocation which gets you onto the train and propels you to the right place, and that isn't something which "just happens" unless you have a natural aptitude for the aspect of consciousness you are invoking. However, it does happen; people tend to begin their magical work with those areas of consciousness where they feel most at home, so they may well have some initial success. Violent, evil people do violent and evil conjurations; loving people invoke love - most people begin their magical work with "a free ticket" to some altered state of consciousness, but in general, invoking a specific aspect of consciousness takes practice and I don't expect immediate results when I invoke something new. If interminable tracts of deathless prose work for you, then fine, but I find it hard to keep a straight face when piety and pomposity combine to produce the sort of invocations to be found in print. I name no names.

I can't give a prescription for entering magical consciousness. Well devised rituals, practised often, have a way of shifting consciousness which is surprising and unexpected. I don't know why this happens; it just does. I suspect the peculiar character of ritual, the way it involves the senses and occupies mind and body simultaneously, its numinous and exotic symbolism, the intensity of preparation and execution, involve dormant parts of the mind, or at least engage the normal parts in an unusual way. Using ritual to cause shifts in consciousness is not exceptionally difficult; getting the results you want, and avoiding unexpected and undesired side-effects is harder. Ritual is not a rational procedure. The symbolism of magic is intuitive and bubbles out of a very deep well; the whole process of ritual effectively bypasses the rational mind, so expecting the outcome of a ritual to obey the dictates of reason is completely irrational. The image of a horse is

appropriate: anyone can get on the back of a wild mustang, but reaching the point where horse and rider go in the same direction at the same time takes practice. The process of limitation described in these notes can't influence the natural waywardness of the animal, but at least it is a method for ensuring that the horse gets a clear message.

4.4 Statement of Intention and Sacrifice

If magical ritual is not to be regarded as a form of bizarre entertainment carried out for its own sake, then there has to be a reason for doing it - healing, divination, personal development, initiation, and the like. If it is healing, then it is usually healing for one specific person, and then again, it is probably not just healing in general, but healing for some specific complaint, within some period of time. The statement of intention is the culmination of a process of limitation which begins when the Circle is opened, and to return to the analogy of the plastic bag, the statement of intention is like the blade on the scalpel - the more precise the intention, the more the energy of the ritual is concentrated to a single point.

The observation that rituals work better if their energy is focussed by intention is in accord with experience in everyday life: any change involving other people, no matter how small or insignificant, tends to meet with opposition. If you want to change the brand of coffee in the coffee machine, or if you want to rearrange the furniture in the office, someone will object. If you want to drive a new road through the countryside, local people object. If you want to raise taxes, everyone objects. The more people you involve in a change, the more opposition you encounter, and in magic the same principle holds, because from a magical point of view the whole fabric of the universe is held in place by an act of collective intention involving everything from God downwards. When you perform a ritual you are setting yourself up against a collective will to keep most things the way they are, and your ritual will succeed only if certain things are true:

you are a being of awesome will.

you have allies. The universe is changing, there is always a potential for change, and if your intention coincides with an existing will to bring about that change, your ritual can act as a catalyst.

you limit your intention to minimise opposition; the analogy is the diamond cutter who exploits natural lines of cleavage to split a diamond.

Suppose you want to bring peace to the world. This is an admirable intention, but the average person would have no more effect (with or without magic) on the peacefulness of the world than they would if they attempted to smash Mount Everest with a rubber hammer. Rather than worry about the peacefulness of the whole world, why not use your ritual to create a better relationship with your spouse, or your boss, or someone who really annoys you? And why not work on the specific issues which are the main source of friction. And try to improve things within a specified period of time. And do it in a way which respects the other person's right to continue being a pain in the arse if they so

wish? This is the idea behind focussing or limiting an intention. Having said all this, there are a lot of people in the world who would appreciate some peace, and perhaps your grand intention to bring peace might catch a wave and help a few, so don't let me put you off, but as a general principle it is sensible to avoid unnecessary opposition by making the intention as precise as possible. Think about sources of opposition, and about ways of circumventing that opposition - there may be a simple way which avoids making waves, and that is when magic works best. Minimising opposition also reduces the amount of backlash you can expect - quite often the simplest path to earth for any intention is through the magician, and if there is a lot of opposition that is what happens. [The very act of invoking power creates a resonance and a natural channel through the magician.]

I try to analyse the possible outcomes and consequences of my intentions. There is a popular view that "if it harms none, do what you will". I can think of many worse moral principles, and it is better than most, but it is still naive. It pretends that it is theoretically possible to live without treading on another person's toes, it leaves me to make unilateral decisions about what is or is not harmful to others, and it is so wildly unrealistic, even in the context of everyday life, that it only seems to make sense if I intend to live in seclusion in a wilderness living off naturally occurring nuts and berries (having asked the squirrels for permission). If it is used as a moral principle in magic, then it draws an artificial distinction between magical work and the "push me, push you/if it moves, shoot it, if it doesn't, cut it down" style of contemporary life. It completely emasculates free-will. I prefer to believe that just about anything I do is going to have an impact on someone or something, and there are no cute moral guidelines; there are actions and there are outcomes. The aim is not to live according to guidelines, but to understand as fully as possible the consequences of the things we do, and to decide, in the light of our understanding (which has hopefully kept pace with our power), whether we are prepared to live with the outcomes.

And so to sacrifice. There is a problem here. The problem arises from the perception that in magic you don't get something for nothing, and if you want to bring about change through magic you have to pay for it in some way. So far so good. The question is: what can you give in return? There is a widespread belief that you can sacrifice a living creature, and while most magicians (self included) abhor the idea, the perpetuation of this idea is still being used as a stick to beat the magical and pagan community about the head. The issue is further complicated by the fact that if one looks at surviving shamanistic practices worldwide, or looks at the origins of most religions, ritual animal sacrifice is endemic. That doesn't make it right, and I have an unshakeable prejudice that it isn't an acceptable thing to do, but I am only too aware of my hypocrisy when I order a chicken curry, so I'm not going to stand on a soapbox and rant on about it.

What I prefer to do is to examine what the notion of sacrifice means. What can one legitimately sacrifice? You can't legitimately sacrifice anything which is not yours to give, and so the answer to the question "what can I sacrifice" lies in the answer to the question "what am I, and what have I got to give?". You certainly aren't any other living being, and if you don't make the mistake of identifying yourself with your possessions you will see that the only sacrifice you can make is yourself, because that is all you have

to give. Every ritual intention requires that you sacrifice some part of yourself, and if you don't make the sacrifice willingly then either the ritual will fail, or the price will be exacted anyway. I don't have a rational justification for this statement, and it certainly isn't based on "karma" or a paranoid feeling that accountants are everywhere; the belief was handed on to me as part of my magical training, and having observed the way in which "magical energy" is utilised to carry out intentions, it makes sense. Each person has a certain amount of what I will call "life energy" at their disposal - some people call it "personal power", and you can sacrifice some of that energy to power the ritual. Sacrifice does not mean turning the knife on yourself (and there are plenty of people who do that). What it means in ordinary down-to-earth terms is that you promise to do something in return for your intention, and you link the sacrifice to the intention in such a way that the sacrifice focuses energy along the direction of your intention. For example, my cat was ill and hadn't eaten for three weeks, so, as a last resort, fearing she was about to die of starvation, I carried out a ritual to restore her appetite, and as a sacrifice I ate nothing for 24 hours. I used my (real) hunger to drive the intention, and she began eating the following day.

Any personal sacrifice which hurts enough engages a deep impulse to make the hurt go away, and the magician can use that impulse to bring about magical change by linking the removal of the pain to the accomplishment of the intention. And I don't mean magical masochism. We are (subject to all caveats on generalisations) creatures of habit who find comfort and security by living our lives in a particular way, and a change to that habit and routine causes some discomfort and an opposing desire to return to the original state: that desire can be used. Just as a ritual intends to change the world in some way, so a sacrifice forces us to change ourselves in some way, and that liberates magical energy. If you want to heal someone, don't just do a ritual and leave it at that; become involved in caring for them in some way, and that *active* caring can act as a channel for whatever power you have invoked. If you want to use magic to help someone out of a mess, provide them with active, material help as well; conversely, if you can't be bothered to provide material help, your ritual will be infected with that same inertia and apathy - true will, will out, and in many cases our true will is to flatter the ego and do nothing substantive. I speak from experience.

From a magical perspective each one of us is a magical being with a vast potential of power, but that is denied to us by an innate, fanatical, and unbelievably deep-rooted desire to keep the world in a regular orbit serving our own needs. Self-sacrifice disturbs this equilibrium and lets out some of that energy, and that is why egoless devotion and self-sacrifice has a reputation for working miracles.

4.5 The Main Ritual

After invoking the Powers and having stated the intention and sacrifice, there would seem to be nothing more to do, but most people like to prolong the contact with the Powers and carry out some kind of symbolic ritual for a period of time varying from minutes to days. Ritual as I have described it so far may seem like a cut-and-dried exercise, but it isn't; it is more of an art than a science, and once the Circle and Gates are opened, and the Powers

are "in attendance", whatever science there is in ritual gives way to art. Magicians operate in a world where ordinary things have complex symbolic meanings or correspondences, and they use a selection of consecrated implements or "power objects" in their work. The magician can use this palette of symbols within a ritual to paint of picture which signifies an intention in a non-verbal, non-rational way, and it is this ability to communicate an intention through every sense of the body, through every level of the mind, which gives ritual its power. I can't say any more about this because it is personal and unique to every magician, and each one develops a style which works best for them.

4.6 Dismissal of Powers

Once the ritual is complete the Powers are thanked and dismissed. This begins the withdrawal of consciousness back to its pre-ritual state.

4.7 Close Gates/Close Circle

The final steps are closing the Gates (thus sealing off the altered state of consciousness) and closing the Circle (thus returning to the everyday world). The Circle should not be closed if there is any suspicion that the withdrawal from the altered state has not been completed fully. I like to carry out a sanity check between closing the Gates and closing the Circle. It sometimes happens that although the magician goes through the steps of closing down, the attention is not engaged, and the magician remains in the altered state. This is not a good idea. The energy of that state will continue to manifest in every intention in everyday life, and all sorts of unplanned things will start to happen. A related problem is that every magician will find sooner or later an altered state which compensates for some of their perceived inadequacies (in the way that many people like to get drunk at parties), and they will not want to let go of it because it makes them feel good, so they come out of the ritual in an altered state without realising they have failed to close down correctly. This is called obsession, and it is one of the interesting difficulties of magical work.

Closing down correctly is important if you don't want to end up like a badly cracked pot. If you don't feel happy that the Powers have been completely dismissed and the Gates closed correctly, go back and repeat the steps again.

5. Maps & Correspondences

If consciousness is imagined as a space we can move around in, then it is a space of several dimensions. An indispensable tool for any magician is a method for describing this space and its dimensions, a method to specify the "the coordinates of consciousness", like giving a map reference. The magician uses such a descriptive method to say "this is where I want to get to", and you can imagine a ritual as a vehicle which transports him or her to the destination and back again.

A descriptive method of this type is one of the most obvious and characteristic features of a particular magical technique, because states of consciousness are usually described

using a dense mesh of symbolism and metaphor, and if a magical tradition has been around for any length of time it becomes identified by the details of this symbolism. Given the tendency for maps to be confused with territory, there is a tendency for symbolism to take on a life of its own and become completely detached from authentic magical technique. People confuse magical symbolism with magic; its use as a coordinate system is lost, vast tomes of drivel are written, and every manner of absurdity follows.

I am a Kabbalist by training and use a map of consciousness called "The Tree of Life". This map has been coloured in using a thousand years of symbolism, and the result is called "the Correspondences", and it is a system which allows me to navigate around the dimensions of consciousness with some precision. There are many other maps, some well worn by history, some not, and my choice is a matter of personal preference. It works for me because of the kind of person I am, but it is only a map and I wouldn't pretend that there was anything intrinsically special about it.

Many magicians operate within a religious framework. The Christian Mass is a magical ritual par excellence, and there are several other magical rituals associated with Christianity. Some magicians work within a pantheon - Graeco-Roman, Egyptian, Scandinavian, Aztec or whatever. Some (e.g. Crowley) invent their own religion. A characteristic of all these systems is that they provide a complex mesh of symbol and metaphor, a map for the magician to work within. For any pantheon it is usually straightforward (with some bending, stretching and hitting with a hammer) to identify a personification for the following aspects of consciousness:

heaviness, old-age, stagnation, limitation, inertia

creativity, inspiration, vision, leadership

violence, force, destructiveness

harmony, integrity, balance, wholeness

love, hate, passion, sensual beauty, aesthetics, emotional power, nurture

reason, abstraction, communication, conceptualisation, logic

imagination, instinct, the unconscious

practicality, pragmatism, stolidity, materialism

And once we have gods and goddesses (or saints) to personify these qualities, a weave of metaphors and associations elaborates the picture; the Moon is instinct, fire is both destructive and energetic, death is a sythe, air and mercury are "the same", and so on. The meaning of a symbol is personal - white means "death" to some and "purity" to others. What matters is that the magician should have a clear map, and with it the ability to invoke different aspects of consciousness by using the symbolism of gods, goddesses,

archangels, demons or whatever. It does not matter whether the magician believes in the literal reality of the territory or not, as long as he or she treats the map with respect and does not muddy the water by dabbling with too many different maps. There are two principal ways in which maps become muddled, and as the main theme of these notes is the precise use of limitation in conjunction with magical consciousness, I think it is worth mentioning what I see as potential pitfalls. The first pitfall is mixing systems; the second is working with other people.

There is a tendency nowadays to muddle different systems of correspondences together, to add Egyptian gods to a Kabbalistic ritual, to say that Tanith is really the same as Artemis, or that Cybele and Astarte and Demeter are "just" different names for the Mother Goddess, to find parallels between Thor and Mars, between Kali and Hecate, between the Virgin Mary and Isis, until, like different colours of paint mixed together, everything ends up in shades of muddy brown. This unifying force is everywhere as people find universal themes and try to make links between groups and systems.

It is (in my opinion) a bad idea to mix systems together in a spirit of ecumenical fervour. Correspondences are like intentions: the sharper and more clearly defined they are, the better they work. Despite a few similarities, the Virgin Mary is nothing like Isis, and Demeter has very little in common with Astarte. Syncretism usually takes place slowly over the centuries, so that for most people there is no distinction between the classical Greek and Roman pantheons and Mercury is a synonym for Hermes, but to do it in real-time in your own head is a recipe for muddle-headedness.

Symbols can be diffused when people work together in a group. It is a mistake to believe that "power" is raised in direct proportion to the number of people taking part in a ritual. Unless people have been trained together and have similar "maps", then the ritual will have a different effect on each person, and although more power may be raised, it will be unfocussed and will probably earth itself through unexpected channels. When people begin working together there will be a period of time when their work together will probably be less effective than any one of them working alone, but after a time their "maps" begin to converge and things start to improve dramatically. There is nothing magical about this - it is a phenomenon of teams of people in general. I don't like "spectator rituals" for this reason; you are either in it or you are out, and if you are out, you are out the door.

Does it matter what map, what system of correspondences a person uses? Is there a "best" set? This is an impossible question to answer. What can be said is that working within any magical framework incurs a cost. The more effective a magical system is at limiting, engaging and mobilising the creative power of consciousness, the more effective it is at ensnaring consciousness within its own assumptions and limitations. If a person works within a belief system where the ultimate nature of God is pure, unbounded love, joy and bliss, then that closes off other possibilities.

Without sitting in judgement of any set of beliefs, I would say that the best belief system and the best system of correspondences is one which allows consciousness to roam over

the greatest range of possibilities, and permits it the free-will to choose its own limitations. And that is a belief in itself.

6. Conclusion

The gist of these notes is that ritual is a technique for focussing magical power through the deliberate use of limitation. Limitation comes from the belief system of the magician, and the set of correspondences used to create symbolism within the ritual. Further limitation comes from the structure of the ritual itself, and ultimately from the statement of intention. With practise these elements add up to a single-mindedness which can shift consciousness out of its normal orbit.



Ritual Construction by Rev. Xul

I must first advise you in why this is such a short essay. It is meant to be basic in its construction to allow one as much space needed to utilize the template for personalization. Normally, I would not feel the need to state this beforehand, but there is an amusing but often unproductive trend on occult and satanic related websites these days that demands this statement's inclusion: the need for preconstructed rituals. Though some of these "to-the-detail" ritual templates can be helpful, they leave little or no room for personalization, one of the very most important things in a ritual. It must come from you to be the utmost fruitful. With that all said, here is the guide.

The first thing you need is a purpose. There is no point in doing a ritual just for the sake of doing it. It is not something to practice, it's something to utilize when needed. A tool, not a show. Common purposes are: Love, Protection, Lust, and Destruction. The majority of these listed are with a positive polarity; while destruction falls into a negative category. Many will tell you that these come back on you and karma will come for you. This is generally false and only true if you believe it to be so. When you project energy believing that it will come back on you, you are assigning yourself to the goal as well as the intended target, thus pulling it back on yourself. The main reason I'd assume this comes from would be the inclusion in many cultures of god-fearing and the stripping of nature's laws of survival. Ignore this, for the only true laws are that of nature.

The second thing to consider is method. The most basic consists of a depiction of your target and you doing whatever is necessary to project the feelings and energy upon that depiction. Other more common practices include Evocation and Invocation. Evocation is channelling your energies to force a spirit into a specified area and thus commanding it to carry out your goal. It can be commonly found in Goetic and Enochian texts. Invocation is channelling energy to call a spirit to where you are and asking it to carry out the request. The ways of going about this vary from person to person and should be entirely up to you. I suggest reading be done on all methods before deciding what you would like to utilize and how you would go about it.

Here are some things to consider for a ritual.

Location - Where would you like to carry out your ritual? it is said often that a quiet place where you will absolutely not be disturbed is best, as concentration and focus are vital to a successful working.

Setting/Mood - This should be defined by the goal. Whatever assists in attaining the maximum output of emotion pertaining to your goal is best. Incense, Candles, Music, and Oils are all commonly used.

Well, I hope this could be of some use to the newcomer and even give maybe a bit of insight or grounding to the adept. Always remember, you have to want your goal to happen or it won't.

Creation of Rituals

Ritual, is created by the symbolism of traditional associations, and it is also designed within a certain structure. The three main elements of ritual are the opening ceremonies, the offering, or the act, and then the closing of the ritual. The opening ceremony is often designed to clear away unnecessary energies, thoughts and emotions, to cast the circle

and to call upon the elements. Then the magician may call upon a god or goddess to assist in the ritual act. The mid-point of the ceremony, the offering as I have called it, is the point at which the act of destructive magic is cast, or put into working. The closing of the ceremony is often brief and it is designed to end the ceremony with symbolic closure, to let the spell take effect. The elemental energies are banished and the ritual circle is closed.

When writing a ritual, it should have one specific purpose to it, and this purpose should be all-inclusive. Stay with a structure, but be creative in its creation and implication- the magician should do whatever it takes (within the reason of law) to elevate the self to the proper mind state. Care for the preparation of the ritual is an important element as well. You must have all things gathered and ready when the chosen time has come. A well structured ritual is not haphazardly done, it is with purposeful intent and meaning, with specific meaning behind every moment.

The most important thing about ritual creation is to stay true to the intent. Make logical choices when it comes to calling upon a deity. Intent is the most important motivation behind creating a ritual; so examine this intent, to gain deeper understanding. Traditional ritual magic requires that the method presented should be adhered to, as closely as possible. If you are using a ritual that is new and unfamiliar, some of its elements may not be understood without careful research and study.

The creation of a proper ritual starts with pencil and paper, and an idea or inspiration. You will write out the materials used and the steps that will be taken, so that you can use it during the ritual and for future reference. You may even choose to take notes for your experience, just for reference. With time, you will have a collection of unique rituals that you can look through and use. A spiral notebook is sufficient for such writings and it will allow you to have access to your notes whenever you need reference.

Basic Principles Of Ritual Magick

“The public profession of magic has been one of the roads by which men have passed to supreme power, it has contributed to emancipate mankind from the thrall of tradition and to elevate them into a larger, freer life, with a broader outlook on the world. This is no small service rendered to humanity.” J.G. Frazer

All of us are born with an innate ability to create ritual. The human body is in effect a biological battery, capable of channeling cosmic energy [or: divine current] through the diligent practice of ritual- be it ceremonial magick, yoga, trance, meditation, religious devotion, or ecstatic dance. The practice of magical ritual is ideal because it does not require special talents, religious affiliations, or even a belief in magick to work

A tablet of ancient Hermetic wisdom known as the tabula smargdina, or emerald tablet, states: that which is above is like that which is below- revealing the most important axiom of magic. When we create ritual, we are attempting to communicate with the divine by mimicking its precepts on earth. This creates an open channel between the earthly and the spiritual realms. By becoming a mirror of the universe, we become the universe.

Some form of ceremonial magick is common to all cultures, and while the methods vary, the underlying principal is always the same- that by aligning oneself with the laws of the universe, one can become a conduit for divine energy. Ritual is the basis of all religious practice, and the purpose is always the same. In its basest form, it is used to accomplish earthly goals- the achievement of wealth, power, or love- but all of these, in one sense or another, can debase the practitioner and separate him from his true will. This book will not be concerned with charms and folk magic, or with the basics of ritual magick, but with creating the harmony between the practitioner and the universal current- the ultimate aim of magick.

In practicing magick, it is appropriate and even preferable that the aspirant (student) learns and practices historical ritual. This gives one the building blocks necessary for successful practice, and helps to open channels of communication with one's spiritual self. However, it cannot be stressed enough how important it is to tailor one's practice individually- and this means that one must learn to create one's own ritual. The purpose of all ritual magick is to perfect the microcosm- the self- in order to commune with the macrocosm- the divine. The purpose of ritual magick is to create within one's self a perfect mirror of the divine- what the mystics have termed Union with God, and in magick, the Summum Bonum, or Great Work.

The creation of this mirror is achieved by bringing the disparate elements of one's self into balance. This requires a mapping of one's interior, in order to determine one's strengths and weaknesses. In magick, this mapping is accomplished through analysis of one's astrological chart, and by reconciling one's attributes with the Kabalistic Tree of Life, with which you are no doubt familiar. Our astrological chart is the pattern for our personality, and our innate strengths and weaknesses. The Tree of life is the Macrocosm, the map of the universe and the perfected magician. When one brings one's self into harmony with the Tree of Life, one will achieve divine union.

Ritual is our tool for creating balance within ourselves, which is why it is of vital importance to tailor one's practice to one's individual requirements. In the following chapters, we will discuss the creation of one's personal Tree of life, the principals of ritual, and the building blocks of ritual creation. You will have the tools necessary to create and travel upon the path to the divine, to create sacred space, and to protect yourself from negativity and outside interference.

If you have been practicing a ritual magick tradition for any length of time, you will have no doubt noticed changes in your life already- your perception of reality will be greatly

expanded, your focus will be sharp, and you have the necessary tools to begin the next stage of your journey.



The Invocation of Lilith -- A Rite of Dark Sexuality

***WARNINGS*:** Lilith is a primal egregore of the dark animal. She is unfettered sexual dominance and power. This invocation should not be attempted by those with little background in ceremonial magic, nor by those who harbour unresolved psychological problems related to sexuality. If blood is to be drawn, or sexual activities ensue, all precautions pertaining to the prevention of diseases borne by blood or sexual fluids should properly be observed. It may be wise to appoint a "guardian" who shall "observe"

the rite as it proceeds from a detached viewpoint and intervene if the participants, in their excess, are about to commit dangerous acts. The guardian should cast his own circle of protection about himself. The guardian should only intervene if there is a threat of serious bodily harm; otherwise, events must be allowed to transpire as they will. Anyone fearful of the possible psychological effects of this rite would do well not to participate in it in the first place. It is not for the timid.

With these caveats, all discretion pertaining to these matters is left to the participants. The authors assume no responsibility for the irresponsibility of the participants in performance of this rite. You have been warned!

Materials:

- Black, and/or purple candles
- Musk incense
- A silver chalice
- A scourging whip ("cat-o-nine-tails" type)
- Black cape, preferable satin (for Main Operator)
- Red wine
- A (sterile) scalpel or x-acto knife (to draw blood)
 - A fairly decent music playback system, and an ominous, sexual musical selection. (Diamanda Galas, "Deliver Me From My Enemies" or This Mortal Coil, "Filigree and Shadow" are excellent choices, but this is left up to the participants.

Preparation:

Lilith is the primal feminine aspect of dark sexuality. For that reason, it is the opinion of the authors that invocation is more likely to succeed if the Main Operator is female. This is not to discount the possibility of success with a male M.O., but he must be able to contact his primal feminine nature strongly enough to succeed at invoking she who is the most fundamental of all feminine demons. The participants may be either male or female or a mixture of both in any proportion. The applications of this rite vary considerably. Since it is a combined Lunar/Saturnine working, it may be approached as a ritual rehearsal of sex and death (very Thanateros-ian, eh?) - much like Carroll's Thanateros Invocation from Liber Kaos. As presented here, it is a ritual of liberation and is also used to bring forth a Word Of Power from the egregore for subsequent use by the participants; therefore the Statement of Intent reflects this intention. The Statement should be tailored to properly express the intentions of a particular working.

The Rite:

0. Large black candles are arranged in a circle around the temple space and lit, as is copious quantities of incense. The room should be thick with smoke.

1. Banish by LBRP, GPR, Vortex or other procedure as desired.

2. The Main Operator, naked beneath the black robe, takes position in the middle of the circle. She holds the scourge in her right hand. Other participants sit in a circle around the M.O. The music begins.

3. The Statement of Intent is declared by the M.O. and echoed by all participants: "It is our Will to invoke the egregore of Lilith, so that by her spirit we experience the power of Sex and Death and obtain her Word Of Power!"

4. The following passage (see notes) is recited by the M.O. to invoke the persona of Lilith into his body and mind: "I am the daughter of Fortitude and ravished every hour from my youth. For behold, I am Understanding, and science dwelleth in me; and the heavens oppress me. They covet and desire me with infinite appetite; for none that are earthly have embraced me, for I am shadowed with the Circle of the Stars, and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, yet a virgin; I sanctify and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many symbols, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes and then I will bring forth children unto you and they shall be the Sons of Comfort in the Age that is to come."

5. The participants then begin chanting the mantra of Lilith. As they chant, the Main Operator must sink into a deep gnostic trance and invoke the spirit of Lilith into his body. "Flesh she will eat, blood she will drink!" (repeat)

6. As the chant continues, one participant (the Secondary Operator) recites the following: "Dark is she, but brilliant! Black are her wings, black on black! Her lips are red as rose, kissing all of the Universe! She is Lilith, who leadeth forth the hordes of the abyss, and leadeth man to ruin! She is the irresistible fulfiller of all lust, seer of desire. First of all women was she - Lilith, not Eve was the first! Her hand brings forth the revolution of the Will and true freedom of the mind! She is KI-SI-KIL-LIL-LA-KE, Queen of the Magic Circle! Look on her in lust and despair!"

7. The participants begin to chant "Lilith! Lilith! Lilith!" repeatedly as the M.O. invokes the Lilithian egregore. One by one they pass around the scalpel and cut their left thumb and anoint their foreheads with blood. They then pass around the chalice (which is filled with red wine) and touch it to their foreheads one by one. After all have done so, it is taken to the M.O. who drains it in a single draught. This is the climax of the invocation.

8. If the invocation is successful, all participants should feel the emotions of simultaneous fear, lust and the urge to submit. Forced over-breathing or another variation of Death Posture should be used to deepen each participant's level of gnosis until they come close to fainting. As they are overcome by these emotions, they should fall to the ground and prostrate themselves before Lilith.

9. What proceeds next is not specified, but left up to the will of the egregore. She may choose to scourge the participants, or mock them or entice them or seduce them. She may force them to commit various unspeakable acts of lust upon her or each other. All participants must submit to her will, whatever it may be - it would be dangerous in the extreme to do otherwise; do not risk the wrath of Lilith!

10. Eventually the energy of the group will begin to wane. At this point, the S.O. (prompted by the guardian, if necessary) will rise and face the M.O. and recite the following in a commanding voice:

**"Black Moon, Lilith, sister darkest,
Whose hands form the hellish mire,
At my weakest, at my strongest,
Molding me as clay from fire.
Black Moon, Lilith, Mare of Night,
You cast your litter to the ground
Speak the Name and take to flight
Utter now the secret sound!"**

11. The M.O. from within the depths of the Lilith-trance, will call out a name, as the legendary Lilith did call out the unutterable name of God to rise up from Eden into the heavens. It is not known in advance what this word will be, but it will most certainly be a Word of Power to be used subsequently by the participants in further magickal work.

12. If all has been done properly, the spirit of Lilith will flee the M.O. at the calling of the Name, and s/he will likely fall to the ground, spent. The guardian or S.O. should then draw an upright pentagram over the M.O., a full facial lustration of cold water is administered to hir, and s/he is called forth by her ordinary name until s/he responds.

13. The temple is banished and closed.

Notes:

The invocation is the text of a message delivered by an unidentified spirit entity to Sir Edward Kelly in 1592 during a scrying ritual. Kelly, along with Dr. John Dee (Queen Elizabeth's Royal Astrologer), originated the Enochian system of magic. The vision of this entity so frightened Kelly that he abandoned the working of magic from that day forward. Though Kelly never identified the entity, in our opinion it represented the Lilith egregore. The calling forth of Lilith is adapted from "The Hymn to Hecate" by Frater U.:D.: Copyright © 2008 Property of Into The Darkness.

Lilith Rituals for Modern Pagans

Lilith is the Divine Lady Owl and the original bad-ass chick, the archetypal seductress and the personification of the dangerous feminine glamour of the Moon. Lilith is the wanton winged goddess of erotic dreams. She is a symbol of the forbidden pleasures and beguiling sorcery. Is it any wonder she is so popular nowadays?

Our most familiar image of Lilith comes from a terra-cotta relief from Sumer, dated to around 2000 B.C. Here, she is depicted as an attractive, winged woman with clawed feet, surrounded by owls and standing on two lions that face in opposite directions.

Generally speaking, Lilith has ties to the mythologies of the Sumerians, Babylonians, and Hebrew cultures. To the Babylonians she was known as Lilitu; to the Sumerians, Bellit-illi or Belili. A Sumerian fragment recorded her name and described Lilith as a maiden, "the hand of Innana." She was sent by Innana to bring men into the temple. In Hebrew mythology, she was known as a screech owl or night hag.

Lilith was the first wife of Adam, and she demanded equality in all things. When she refused to lie submissive beneath him, Adam complained to his creator about Lilith's "shrewish" behavior. Having had enough, Lilith spoke the hidden name of God and flew away to her home in the Red Sea. The more docile Eve was created to take her place.

Lilith was also associated with the Queen of Sheba, and in medieval France she was known as La Reine Perdue, which translates, "the queen with the bird's foot." Lilith was thought to fly at night along with her twelve daughters, the Lilim. Together, they enticed young men who slept.

To modern Witches and Pagans, Lilith is a patroness of Witches and goddess of the waning Moon. Lilith was described by the author Doreen Valiente in her book *ABC of Witchcraft*, as an enticing sorceress, a beautiful vampire, and the ultimate femme fatale. Lilith stands for desire, pleasure, and sexual love - not for the purpose of procreation but simply for the enjoyment. Besides her obvious associations with sexuality, Lilith represents wisdom, renewal, equality, feminine power, and independence. Lilith

encourages us to live on our own terms. She is a powerful role model for women, and as long as we remember that sex, like magic, should never be used to coerce, harm, or control another person in any way, we can use Lilith energy to improve our lives and relationships.

Lilith's sacred animals are the owl and the lion. Owl magick or medicine has an interesting connection to Lility. Because it has a noiseless flight, the owl traditionally symbolizes secrets, wisdom, and silence. LThe owl swoops silently down on prey, just as Lilith was believe to, and so people who cary the owl as a totem animal often are a little spookier than average. Their natural clairvoyance leads them to perceive and detect what other folks want to keep hidden.

Lilith Clairvoyance

People who ar close to Lilith therefore often experience an owl-like insight, seeing pirtures or receiving images of people and places, Learning to control this "talent," for those of us who have always had it, takes effort and discipline. Being a clairvoyant, though it can be useful, is not always a barrel of laughs - many images can be overwhelming and or disturbing. When I was younger I couldn't even shake a person's hand without recieving a fast shuffle of images and feelings. I had no type of shield or buffer to mitigate the swirl of emotions. When I began to avoid touching anybody, people misinterpreted that as being rude or snobbish. It wasn't until I grew older that I learned a few shielding techniques to protect myself.

For instance, learning to work with owlmedicine was a great help to me. The owl is all-seeing, certainly, but she is also wise enough to be still, and to watch and wait. Futhermore, working with dark goddess energy taught me the value of acceptance. If you need help learning to deal with yourself just as you are, then Lilith can be a powerful ally.

If you are to try magic with Lilith, her magical correspondences are:

Planetary association: Saturn

Moon Phase: Waning Moon

Oil: Patchouli (also a sexual stimulent for men)

Plants: Lily, willow tree and red roses.

Animals: Owls and lions

Crystals: Carnelian for desire, and ruby for power

Colors: Red and black (use in candles and perhaps in lingerie)



The Art of Vampirism by Daimon Egan

We will now provide the reader with instructions to release the Vampiric essence. Perform the ritual which follows only one or two times a week. You may begin to experience immortality and, yes, power beyond your wildest dreams.

Choosing a suitable subject is a private matter--we leave that to our reader's intuition. Once you have made your choice, stick to that one project for several weeks (beginners improve with practice).

IMPORTANT! DO NOT ANTICIPATE RESULTS! YOU MUST HAVE COMPLETE AND ABSOLUTE FAITH IN THE POWER OF YOUR PSYCHE! REMAIN COOL AND CONFIDENT AT ALL TIMES!

Perform the ritual **PASSIONATELY** and with total singularity of purpose! Upon completion, blow out the candles and relinquish all thoughts pertaining to the ritual--that is, of course, until the next time.

Above all, do not tell anything to anyone. Your victim must be kept totally ignorant about your nocturnal proceedings.

Preparations

The altar, positioned against the west wall, should be draped with a black cloth. Above and behind the altar, at eye level, hangs a black inverted cross. If you are using a photo, affix it to the wall, just beneath the crucifix.

Upon the altar you must have the following items: two black candles with holders (additional lighting may be provided by black candles throughout the chamber), a ceremonial dagger, a human skull (or reasonable facsimile), a bell (the loud, clanging variety), and a chalice.

Music

Egan's favorite is Night On Bald Mountain by Mussorgski. A fabulous sorceress we know loves Blade Runner and the theme from Miami Vice. Whatever you choose, remember that setting--the correct "tone" is extremely important. Do experiment.

Elixir

In this working the chalice must be filled with some red liquid which the celebrant enjoys. It matters not what it is. What is important is that it represents the blood of the sacrifice.

The Black Flame

As mentioned in Dante's Inferno, it must be placed in the center of the altar. A sterno can provides the bluish-black flame.

Dress

Black, of course!

An amulet bearing the inverted pentagram must be worn.

Rite

Ring bell in following sequence--six times in the direction of the south, six times toward the east, and six times toward the north. Lift dagger and point it at crucifix--recite the invocation.

Invocation

"In nomine dei nostri Satanus Luciferi Excelsi! In the name of the Master Satan, His Excellency Lucifer, I command the forces of Darkness and the Infernal Power within!"

(Trace the cross with the dagger--top to bottom, then right to left.)

(Light the Black Flame--continue with invocation.)

"The Black Flame is kindled, and the Gates of Hell swing wide open, revealing the dreaded daimon _____ who comes forth to work His/Her will upon creation! Beware foolish mortals, for it is my double which now comes and appears before ye!

Behold! I am the god of yesterday, today, and tomorrow - the Guardian of Time and Eternity! Beside the Prince of Darkness - an equal (in strength)! Sovereign! Unique! Undeified in Wisdom! Unmatched in Strength! My astrological mission? Accomplished! My Satanic destiny? Realized and fulfilled!

I call upon the elements to serve me and the forces of creation to manifest my desires!!! Arise!!! Enter into this working by the words of which follow:"

(Again, point the dagger at the crucifix--recite the Invocation of the Elements:)

Invocation of the Elements

"Vampyre!! Dracula!! I seize upon and manifest the power of the Vampyre. Come forth Dracula, that I may use your form to execute my most Exalted and Daimonic Will! Color my imagination with stirring legend and folklore! Cloak me in layers of invisibility and secrecy. Bestow upon me stalk and flight - the form of wolf and bat! Enable me with sharp fang that I may pierce deep, sucking hard and rich, fresh warm blood of my chosen sacrifice!"

(Raise chalice towards crucifix as an Offering, dipping the index finger of your right hand into the liquid. As you speak your victim's name (below), run that finger over the rim of the chalice in a counter-clockwise direction.)

"I partake of this chalice, the Vessel of Life, and gorge myself

on the essence of him/her whose name is as this sound, (victim's name)."

(Drink from chalice - drain it completely!)

(You are now ready to summon forth the Four Crown Princes of Hell! As you pronounce each Name, trace the sign of the inverted pentagram in the air directly in front of you at full arms reach, using the ceremonial dagger.

The Summoning

"Come forth O' Mighty Prince! Accompany me! Make your presence known to me!"

Face the south)

"Satan!!"

(face the east

"Lucifer!!"

(face the north)

"Belial!!"

(face the altar)

"Leviathan!!"

The Grand Conjunction

"Behold the evil spirit of _____, leaving a black shadow over the earth. "Beware!! Beware!!" scream the ravens of the night!! By foot, by paw, by wing and claw, I hunt for quarry!! Through the angles of the curved dimensions I travel, flying out across the hot winds of Hell!! Concealed beneath my flowing cape, a crystal reveals where you hide!! I seek you _____, I find you _____, I track you down _____!!! Behold my fangs as I dive for your throat!! Feel my sharp, pointed teeth as they pierce your tender flesh!!

Huge leathery bat wings enfold you and surround you, making a prison from which there is no escape!! Hungry jowls tear into you, sucking deep!! Greedily gorging myself, I consume frantically all that there is!! Fresh life force now courses through MY veins!!"

(The ritual now builds to a climax as you directly confront your victim - Extend arms, fingers outstretched as if "reaching out" to his/her image.

With the effort of your Supreme Will, repeat the following COMMAND several times until exhaustion ensues:)

"I DRAIN YOUR DAYS!!! I DRAIN YOUR NIGHTS!!!"

"...with ever increasing power, the form of the Vampyre _____ does manifest itself!! Look upon me, _____. Set your eyes upon my hypnotic stare ; you feel pulled - drawn towards my evil glare!! My gaze is as deep as a bottomless well ; you find yourself tumbling, falling - YOU FELL!! All awareness is of me. You have forgotten who you are ; you have NO identity!! You are but a vassal, a vessel, a shell ; obey my commands - you are under my spell!!

I drain you. I drain you again and again ; again & again & again & again ; there is no end, until the last drop I've tasted. Your soul is now mine _____. You are wasted!!

The Vampyre is, the Vampyre was, the Vampyre shall be ; my Phan-

tom will live through eternity!! And mortals? THEY FEAR ME!! As they should. Take care not to anger me ; if they would!! For I speak the ineffable WORDS of POWER!!

Madariatza, torezodu!!! Oadariatza orocaha aboaperi!!! Tabaori periazoda aretabasa!!! Adarepanu coresata dobitza!!! Yolacame periazodi arecoazodiore, od quasabe qotinuji!!! Ripire paaotzata sagacore!!! Umela od peredazodare cacareji aoiveae coremepeta!!! Torezodu!!! Zodacare od zodameranu, asapeta sibesibutamonada surezodasa tia balatanu.!!! Odo cicale qaa, od ozodazodama pelapeli IADAMANA!!!

By the Powers of darkness and Shadow and Light, I return to my body; I'm soon out of sight - ready to strike another night!! Until then, the coffin's shut tight..."

(Replace lid on sterno, covering the Black Flame.)

(Ring bell in opposite direction to Opening - clockwise.)

"SO IT IS DONE!!!

(Blow out candles.)

(END OF RITE)

Translation of above -

Open wide the Gates of Hell!! The Lower Heavens beneath you, let them serve you!! Govern those who govern!! Cast down such as fall. Bring forth those that increase and destroy the rotten. No

place, let it remain in One Number. Add and diminish until the stars be numbered!! Arise!! Move!! And appear before the covenant of His mouth, which hath sworn unto us in His justice. Open the mysteries of your creation, and make us partakers of His understanding!!"

.....Keep the Hellfires burning.....

Invocation to Nehellania

Perform this during the Dark Moon if possible, and when casting Circle move counter clockwise from the East.

Items needed: sword.

Stand before the altar with arms raised and say:

"Dark Mother, let your power flow through the body of your daughter/son and out again to repel and destroy all negative thoughts and deeds that are directed against me."

Stand in silence as you draw down the power, then face East, raise your sword in greeting and say:

"Hail Chichiri, great One of the East, Whose airy eyes see all in the Element of Air!
I do summon you here to protect and defend me."

Move to the North and say:

"Hail Tamahome, great One of the North, Whose green eyes see all in the Element of Earth!

I do summon you here to protect and defend me."

Go to the West and say:

"Hail Hotohori, great One of the West, Whose liquid eyes see all in the Element of Water!

I do summon you here to protect and defend me."

Finally at the South say:

"Hail Tasuki, great One of the South Whose bright eyes see all in the Element of Fire!

I do summon you here to protect and defend me."

Place your hands on the sword and say:

"Great Dark Mother, I call on You to build up this protection,
To send back all the wrong that has been done to me."

Raise your sword high and say:

"Dark Mother, Queen of the Night, there is one who stands against me."

Let his/her efforts fail.

Let him/her go down in the darkness.

May You judge his/her wrongfulness and lies as he/she stands before

You in the courts of Hell.

May his/her efforts be lost in the darkness with no light to guide him/her..

I am Your child, protect me, Dark Mother!"

Rest the sword with the point on the ground between your feet. Say:

"Dark Mother, help me to reach my goals, to live my life to the fullest, to walk a path of balance.

Sweep away all barriers built by those who want me to fail.

Crush the evil sent against me!

Sweep its remains back into the body and brain of the one who sent it!

The evil is dead!

My attacker tastes his/her just rewards!

His/her mouth is full of ashes, his/her thoughts of nightmares, his/her life of unfulfillment.

Only once he/she ends his/her attacks and hatred shall he/she know peace again!

I stand under the sword and the hand of the Goddess! So mote it be!"

Draw a pentagram on the floor between your feet with the sword and say:

"It is done!"

Replace sword on the altar (or if too large like mine, simply lean it against the altar) and say:

"Your hands protect me from Dark Moon to Dark Moon.

Your sword covers me from Dark Moon to Dark Moon.

Your care shelters me from Dark Moon to Dark Moon.

All love and honor to the Dark Mother Nehellania!"

This is the time for any further spell working or to finish other ritual matters.

When finished take your sword to the east and raise it in greeting, and say:

"Farewell Chichiri! My thanks for your protection and defense. Depart in peace, blessed be!"

At the North say:

"Farewell Tamahome! My thanks for your protection and defense. Depart in peace, blessed be!"

At the West say:

"Farewell Hotohori! My thanks for your protection and defense. Depart in peace, blessed be!"

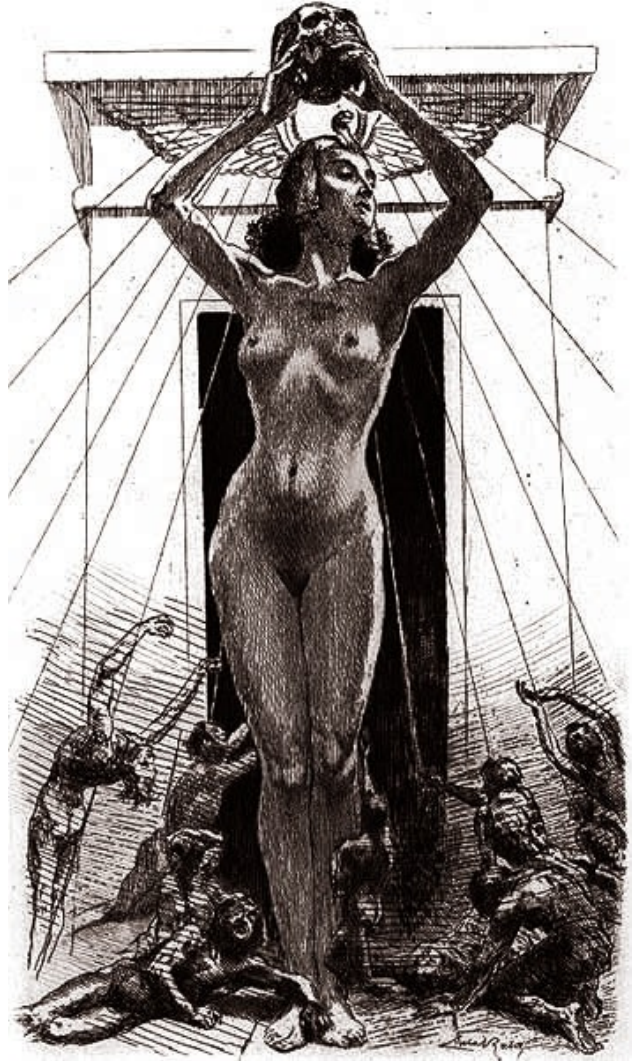
At the South say:

"Farewell Tasuki! My thanks for your protection and defense. Depart in peace, blessed be!"

Stand before altar with arms raised and say:

"My thanks to the Dark Goddess Nehellania and to all who have helped here this night. Depart in peace, blessed be!"

Bless and eat the Simple Feast, and finish closing the Circle.
Nehellania is another name for the Norse Hel. Her name means Nether Moon, a direct linking with her underworld kingdom Niflheim, Nef-hel, or Nifl. She is the Queen of the Dead and rules over dark magick and revenge.



Invocation to Satan

AVE SATANA!
Hail, Satan,
Lord of Darkness,
King of Hell,
Ruler of the Earth,
God of this World!
God Who invites us to become as gods!
Muse of our civilization,

Dread Enemy of its tyrant god!
Satan, mighty Liberator,
Bearer of true Light!
God of our flesh,
God of our minds,
God of our innermost Will!
O mighty Lord Satan,
teach us to become strong and wise!
Teach us to vanquish the enemies
of our freedom and well-being!
REGE SATANA!



**The Ritual of the Lord's Prayer Backwards
by Stephen Bleach**

This ritual, on the surface, appears to be just an attempt to blaspheme Christianity, so what use is it you might say. Our whole society and culture is built upon the Judeo-Christian mind-set. So, even if we do not consciously subscribe to any "Christian" belief system per se, our thinking has been from birth hard wired with the damaging and sometimes crippling poison of Nazarene morality structures. So then, the purpose of this simple but effective rite is to help you remove the harm done by Christian indoctrination. More than this, when the ritual is performed in the correct

attitude, many things will rise to the surface of the magician's consciousness: issues, guilt, shame, or whatever! The point is that when this awareness occurs, the thing is identified, isolated and cast forth from the magician's being. If done successfully, the magician will be just that little more free to be that which nature intended.

This rite was recommended by the author of that classic and unsurpassed work of non-religious Witchcraft - *Mastering Witchcraft*, published in 1970 C.E.

Paul Huson directs the witch to light a single candle before going to bed on three consecutive nights while visualizing chains around the wrists and ankles being struck by bolts of lightning. The witch reads the Lord's prayer backwards, as the chains fall to the ground in molten shards. The witch also visualizes all the Judeo-Christian clap-trap being lifted from the proverbial shoulders. This was performed as an initiation into the mysteries and one which I still wholeheartedly recommend.

Huson did say that, strictly speaking, this rite was only needed for the three nights of one's "initiation". However, it has been found that this short, simple rite is useful for ongoing examination of one's sub-conscious contents and can be used regularly at the magician's discretion. In particular, when one feels restricted or emotionally undone in some way, using this rite may well be a way of bringing to the surface, in the clear light of day, the personal issue to be dealt with. This is certainly true if the problem is one stemming from Judeo-Christian indoctrination, and sometimes this can be discovered only through performance of the ritual.

The rite is most effective if done after one of the preliminary openings and invocations have been performed.

- A) Open Temple with Banishing or other.
- B) Calling of Four Elements. (If needed)
- C) Invocation to Satan.

[Light a black candle which is placed in the centre of the altar for this ritual.]

THE LORD'S PRAYER BACKWARDS:

NEMA! LIVEE, MORF SU REVILLED TUB NOISHAYTPMET OOTNI TON SUH
DEEL SUS TSHAIGA SAPSERT TAHT YETH. VIGRAWF EU ZA SESAPSERT
RUA SUH VIGRAWF DERB ILAID RUA YED SITH SUH VIG NEVEH NI SI ZA
THRE NI NUD EEB LIW EYTH MUCK MODNGIK EYTH MAIN EYTH EEB
DWOHLAH NEVAH NI TRA CHIOO. RETHARF RUA!

NOTE: Text is written phonetically.

After the rite, the magician sits quietly, contemplating what comes to the surface of his/her consciousness. If a destructive pattern or whatever is identified one may then become indignant, angry, or both and in the name of the Dark Lord offer the offending affliction over to destruction by symbolically removing it perhaps by writing it down and burning it, or whatever other creative ways suggest themselves.



The Evocation of Evil Spirits

If you intend to call any evil Spirit to the circle, you must first of all to consider and know his nature, to which of the planets it agrees, and what offices are distributed to him from the planet.

This being known, find a place fit and proper for his evocation, according to the nature of the planet and the quality of the offices of the same spirit. For example, if his power be over the sea, rivers or floods, then choose a place on the shore.

In like manner, choose a convenient time, both for the quality of the air, which should be serene, clear, quiet and fitting for the spirits to assume bodies, and for the quality and nature of the planet, day or night.

These things being considered, let there be a magick circle framed at the place elected, as well for the defence of the master as for the confirmation of the spirit. In the circle itself there are to be written the general divine names, and those things which do yield defence unto

us; the divine names which do rule the said planet, with the offices of the spirit himself; the names, finally, of the good spirits which bear rule and are able to bind and constrain that spirit which you intend to call. If you would further fortify your circle, you may add characters and pentacles agreeing to the work. So also, and within or without the circle, you may frame the seal of the spirit.

Moreover, the operator is to be provided with lights, perfumes, unguents and medicines compounded according to the nature of the planet and spirit, which do agree with the spirit. The operator can also be furnished with holy and consecrated things for the defence of the master and his fellows. Such are holy papers, lamens, pictures, pentacles, swords, sceptres and garments.

When all these are provided, the master and his fellows being in the magick circle, and all those things which he uses, let him say the conjuration with a loud voice and a convenient gesture and countenance.

Let him then rest a little, looking about him to see if any spirit do appear, which if he delay, let him repeat his conjuration as before, until he has done it three times. If the Spirit be still pertinacious and will not appear, let him begin to conjure him with divine power, but in such a way that all the conjurations and commemorations do agree with the nature and offices of the spirit himself. Reiterate the same three times, from stronger to stronger, using objurgations, contumelies, cursings and punishments.

After all the courses are finished, again cease a little, and if any spirit shall appear, let the master turn towards him, receive him courteously, and, earnestly entreating him, let him require his name. Then proceeding further, let him ask whatsoever he will.

But if in anything the spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations, and if you still doubt of any lie, make outside the circle, with the consecrated sword, the figure of a triangle or pentacle, and compel the Spirit to enter it. If you would have any promise confirmed upon oath, stretch the sword out of the circle, and swear the Spirit by laying his hand upon the sword. Then having obtained of the Spirit that which you desire, or being otherwise contented, license him to depart with courteous words, giving command unto him that he do no hurt. If he will not depart, compel him by powerful conjurations, and, if need require, expel him by exorcism and by making contrary fumigations.

When he is departed, go not out of the circle, but stay, making prayer

for your defence and conservation. All these things being orderly performed, you may depart.

But if your hopes are frustrated, and no spirit will appear, yet for this do not despair, but, leaving the circle, return again at other times, doing as before. And if you shall judge that you have erred in anything, then you shall amend by adding or diminishing, for the constancy of reiteration does often increase your authority and power, and strikes terror into the spirits, humbling them to obedience.



BLACK ART SPELL

To stop an enemy from bringing harm, procure or make an oil of Dragon's blood and Rue. Add to it a pinch of poppy, nightshade and some thyme as well as three tiny drops of some bitter wine.

Anoint a black candle with your victim's name and seal it with an "X" then chant these words most carefully:

Darksome powers of the night,
gather round my candle's flame,
send my enemy in shaded flight,
send my enemy away in shame"

Say this chant 13 times, on the darkest moon. Throw remains over your shoulder into running water & do not look back.

Black Mirror Protection Spell

From a glass store, buy a new thin piece of glass, 1/4 of an inch thick, and 13 inches square.

Buy a new can of gloss black spray paint.

On the night before a full moon, paint one side of the glass with a good coating of the black spray paint and allow it to dry overnight in the moonlight.

On the night of the full moon, paste a recent, full length color photograph of yourself behind your black mirror, facing inward, toward the painted [unreflective or back] side of the mirror.

Hold the mirror over your heart, with the reflective side facing outward.

In the East, Say three times:

"Mirror, mirror, work for me,
From all things negative, keep me free,
Gather all bad forces that there be,
Gather all evil unto thee
As I will, so mote it be!"

Turn to the south, and repeat the spell.

Turn to the west, and repeat the spell.

Turn to the north, and repeat the spell.

Return facing where you began, and point the mirror upward, and repeat the spell, and then downward, and repeat the spell.

Close by pointing the mirror forward, and say three times:

"Mirror, mirror, come with me,
Wherever I go, follow, and stay with me.
In sunshine, nighttime, calm and gale,
your strength will grow, and will not fail
by the magick law of three
As I will, so mote it be!"

Place the mirror in one of your bedroom windows, with the reflective

side facing outward, where you believe your troublemakers are passing by, or on the ground, inside your bedroom, or outside behind some bushes. Also take the mirror with you in your vehicle when you go anywhere other than where you live.

Repeat this black mirror spell every five days, until the danger has past.

DESTRUCTION RITUAL RED RAY

Write your own wishes for destruction on your enemy. Set up with black candle in central altar. Whether you do this alone or with people, as you chant this walk around the altar with the candle on it, counter clockwise. Chant this and then read out your destruction wishes.

Principality of Fire, I call upon the Flame to summon you.
I call on the strength of all the Dark Creatures of Nature to summon you.
Principality of Fire, hear me as I call. Rise from the coiling flames!
I summon you in the name of the Seven Plagues.
Azazel, I summon you in the name of the charred and blackened stars that reigned at your beginning!

Cthonie, rise out of the darkness of the earth.
I call you forth from the subterranean rivers of blood, from the smoke of the torment which rises forever.

In the name of every Dark Spirit that is obedient to you,
I invoke you: COME FORTH.

Read destruction wishes. Then burn them up in the candle.
Let the flame carry forth my desires.

Gather up the burned ashes in a sealed container. Bury it

Let the earth carry forth my desires.
Let it be done.

Explanation:

Azazel, or Cthonie, and all the other names for this same alpha-defender is both Innocence, a defender principle of the 7 fold Light and is also the Abyss - Darkness, a horrific destroyer. It is also the manifest-defender of the alpha inner principle of Justice. It is also the destroyer of anti-anima as the pushing principle on that alpha. It is also the "mate" of the Ophion as it merges with this principle. Azazel is half here and NOT behind the "double locked gate."

The Art of Summoning Demons By Mastorn

If there is one activity that has followed Satanism throughout time and space, mythology and fact, symbolic or theistic, it is the act of summoning demons. When most people enter Satanism one of the first questions they ask is "How can I summon a demon?" Still, there is very little practical information on the internet about demon summoning. Most of what you find on the internet regarding this topic will involve the practitioner standing in a circle, invoking the names of the Christian god and threatening the demon with torment. Needless to say, this ritual is not "Satanic" in any sense of the term and no way to go about making friends with what you are attempting to evoke. In fact, the majority of the horror stories one will hear about a demon "striking out" at the magickian involve a demon which has been forcefully constrained and threatened.

Needless to say, these Christian techniques will be of little help to any serious Satanist. In fact (in an act of great irony) there is an extremely small amount of material concerning demon summoning from a Satanic point of view, and that which is available is extremely lacking in magickal technique and leaves the practitioner very open to what many have described as "astral deception."

What I attempt to do in this article is to create a guideline for Satanists who desire to summon demons. Now keep in mind this is not a walkthrough, this is not a completely regimented ritual with a space clearly marked "Insert demon's name here". It will still require a decent level of creativity and research on the practitioner's part. The payoff for this will be a much more effective working and the knowledge gained from the ritual itself.

The Demons Themselves

Let us begin by a quick definition of what a demon is:

A spirit or god which is actively associated with the Satanic paradigm. Now, while this definition may seem rather broad and relative, this was my intention. The individual practitioner may restrict or expand this definition as they wish, while keeping in mind that others may not have the same thoughts on demons as you do. I am simply using this definition for the sake of this article. Lets remember that NOBODY can tell us for sure what is beyond this plane and all claims made about hierarchies or what is defiantly true about Hell (should it exist) need to be taken with a grain of salt. While I am on the topic, I must argue against any system of "demonic hierarchies" in demonology. This is not to impose my beliefs upon anyone else; it is just a matter of practicality. Systems of hierarchies lend to the belief that certain demons aren't as "powerful" or are easier to control as other and this can lead to problems of practitioners underestimating the demon and becoming careless. I can assure you that just because a demon is classified as a "lesser Demon" in a grimore doesn't make it any less able to mess with a careless magickan.

Now, no matter what you may intellectually believe about demons, when one is in the ritual chamber attempting to summon a demon you must KNOW some things to be true:

1.No matter what you believe in the "real world," in the ritual chamber the demon IS real and will have very real affects upon your life. The demon is much smarter than you are and should be treated with respect.

2.Demons are separate entities from humans and have their own separate wills. Some Satanists will say that the demons are basically big genies that are happy to do whatever we want them to, which I believe is far from the truth. Just as humans, all demons aren't going to give something away from nothing. It is most likely that they will want some form of "payment" or sacrifice. This will be covered later.

After the ritual, you can go back to believing that demons are just parts of the human sub-conscious, or Jungian archetypes or whatever you need to keep your psyche intact. Just remember that in the ritual chamber these entities are ancient beings that have their own things they want to do aside from helping you get laid and destroying your enemies.

Also, before attempting to summon ANY demon, do your own independent research. Find out the general character of this demon and (if possible) what it's goals are. Don't just stop with looking the demon up in one grimore though. Different people have different experiences with the demons so try to find as many different experiences as possible. An excellent place to start is this page:

http://www.whiterosesgarden.com/Nature_of_Evil/Evil_Content_Pages/Evil_INDEX_Page.htm

This page has a pretty complete listing of demons and a good deal of information on each demon (even though a lot of the information is from Judeo-Christian sources). Also, try

and find a sigil (symbol) of each demon. Going to any decent search engine and typing in the name of the demon is likely to come up with at least a few reliable pages (and a lot of heavy metal bands).

Concerning Sacrifice

Now we are at the topic that has made demonology so taboo, sacrifice. In my opinion it is rather foolish to assume that a demon is happy to go out of its way to do what I want. I wouldn't assume that of my best friends, so why should I assume that of a demon that, most likely, has its own desires that they'd rather take care of?

Now some Satanists say that the whole bargaining/sacrifice thing is for those who use the methods found in grimoires. I disagree with this heavily. Just because I may like someone doesn't mean that I'm willing to sacrifice my time and energy to help them for no particular reason. However, I think that demons are willing to give Satanists, and those their fond of, the ability to make a more "practical" sacrifice. From my experience one thing all gods want, be they from Heaven, Hell, or elsewhere, is belief. It is belief that sustains the gods and keeps them bonded to man. Therefore, it wouldn't be unusual for a demon to desire that an image be made of it, or a poem dedicated to it and then to have the artwork released to the public. These are tasks that are most likely going to be given to Satanists since they are not going to put any unfair biases upon how the image should look. Also, most demons have some kind of agenda of their own, helping the demon in this agenda can also be used as a form of sacrifice. An example of this for the demon Asmodeus (the demon of lust) would be to get a store in your small town to carry condoms so that people can indulge their sexual desire if they choose to without as much fear of unwanted repercussions.

Another form of sacrifice that is quite effective, but relatively unused (at least directly) by Satanists is that of what chaos magickians call "Gnosis." For those of you unfamiliar with gnosis I'll give you a quick definition of what it is from my point of view. Gnosis is a state of mind in which all mental barriers are broken down and a pure energy is allowed to flow from and into the mind and spirit. Moments of gnosis are generally very good forms of sacrifice. Gnosis can be achieved through many ways, some popular ways are meditation (if one is experienced in it), drug usage (although it is not recommended due to side effects), sexual activity (with partner or masturbation), and blind hatred (used primarily in curses). At the peak moment of gnosis (ie. Sexual climax) focus on your alter and the symbols upon it and the demon will become "charged" with the gnosis.

Sacrifice is a personal thing between the practitioner and the demon. Whatever feels appropriate as an act of giving should be used.

Oh, and a final word for those who believe that the sacrifice of a living being, or your soul is needed (or even useful) as a sacrifice I simply say that Demons are much more likely to appreciate good honest work and energy dedicated to them, instead of the sacrifice of another or some ideal that may not even exist.

(**Note:** Please keep in mind there is a difference between offering ones soul as a sacrifice and offering your soul as a dedication, which is may be valid for some.)

Supplies

While no two rituals will necessarily require the same tools, and the use of material components varies a lot from magickain to magickian here is a good general list of items for use in a demonic summoning:

Clothes

Most magickians tend to have a special set of ritual clothing. This of course varies from magickain to magickian, and many choose to work nude (aka skyclad). Some general items to wear are...

1. **Robe** - While occasionally very hard to find, and cumbersome to work with, many Satanists wear robes in their ritual workings. The most popular style being plain black. Of course if a robe is unavailable to you, or you just don't like the look of robes you can go for any special set of clothing. Most Satanists prefer black for rituals, and no matter what you wear attention to aesthetic value is important. Use whatever makes you feel "powerful" for some it might be a black robe, for others it might be a nice suit. Either way its a good idea to have one's clothing cleaned before the ritual, and it's advisable to wear ritual clothing only when performing a ritual.
2. **Pentagram** - The pentagram is seen as the symbol of many things (the microcosm, the forces of nature ect.), and is worn in many different magickal traditions. Most Satanists prefer the LHP (inverted) pentagram or the Baphomet designed by Eliphas Levi. This is usually worn as a statement of one's personal belief, and is worn by some in and outside of the ritual chamber.
3. **Secondary symbol(s)** - In some methods of ceremonial magick (specificly thoes relating to the Goetia) it instructed for the magickain to adorne themselves with various religious symbols. The most popular of these being the hexagram. It may be useful for the Satanic practicer to use symbols in a similar way. Of course, these symbols are most likely going to be different for Satanists. My personal suggestions are the Unicursal hexagram or Crowley's "Sun & Moon Conjoined." While not inherently Satanist symbols, the principles they represent fall in line closer with Satanic belief moreso than the classic hexagram.

Tools

Now there exist some magickians who prefer to work without tools (also known as "open hand") but most will find ritual tools to be helpful. Depending on your personal tastes you may want to concecrate your tools in your own ways.

1. **Wand/Atheme** - In most traditional ceremonial magick groups the wand and the magickal knife (also known as the atheme) represent differnt energies. The wand

representing creation and focusing of will, and the atheme representing the more harsh and "firery" powers. Many Satanic rituals use the atheme for both purposes. Its up to you personally to choose which (if either) of these tools you will use. If neither of these are available to you, then a commonly used substitute is to use your thumb held between your middle and pointer finger.

2. **Chalice** - Ever since LaVey it has been "in vogue" for Satanists to use silver colored chalices. However if such a thing is not available to you, then glass or any other substance will work just fine. The chalice would mainly be used in rituals where one desires to either commune with the Demon or to drink from durring the invocation.

3. **Pentagram/Baphomet** - Most Satanists use a version of Eliphas Levi's Baphomet pentagram upon the alter as a main focus of their rituals (particularly durring the invocation). It is advisable that you have some representation of whatever deity you invoke upon the alter. The Baphomet tends to work well as sort of an all-purpose symbol for most though.

4. **Images of the Demon** - It is advisable to have some sort of image of the deity you wish to evoke upon your alter. These can be images made my others or yourself. Also a sigil of the Demon can be used as well.

5. **Candles** - Generally Satanists are fond of black candles as they represent the forces that are being called upon. Depending on the demon you are summoning you might want to deviate a bit (ie. using red to represent the passion of Asmodeus, or blue to represent the watery depths for Leviathan).

The Ritual Itself

Following is a guideline for creating your own ritual for summoning a demon.

1. I heavily recommend performing a "banishing ritual" beforehand. Now this is not to make you "pure" in spirit. It's about clearing and focusing your mind so that you don't unfairly impose any of your ideas upon what the demon is trying to communicate to you. Information about banishing rituals can be found on almost any page on Chaos Magick. I feel that the simplest form of a banishing ritual is taking a nice long shower or bath before the ritual. Around this time you will also want to dress for your ritual.

2. Set up an altar to the demon. You should customize the altar to the character of the demon (as I spoke of earlier). Example: For the demon Dagon you would want an altar with a water theme. Images of fish, serpents, and seaweed would be

very appropriate. You might want to consider filling the chalice with saltwater (although only add a pinch of salt, too much will cause vomiting).

3. If you want to, draw or trace a triangle or circle on the ground into which you will manifest the demon. This is NOT to imprison the demon as so many Christian grimoires will tell you; it is simply creating a space where all of the demons energy can gather and manifest. You can make the triangle or circle as plain or as decorated as you like.
4. After the altar and all preparations are made, stand before your alter and triangle or circle. State your beginning invocation. This would be something along the lines of the Invocation to Satan in the Satanic Bible or the one located on Diane Vera's page; however I highly recommend creating your own. Basically, align yourself with the forces of Hell and empower yourself.
5. Now read your summoning of the demon. The creation of this is very important to the overall working and should be done beforehand. Try and create a summoning that would sound similar to how you think the demon would have been originally worshiped (if it is believed that the demon was worshiped in the past). Try and keep the summoning within the character of the demon. Don't try and summon a trickster demon through a solemn, dull litany, instead joke, laugh, and make an atmosphere in which the trickster demon will be comfortable. And (as should be clear now) do NOT threaten, torture, torment, or taunt the demon into appearing, unless of course you LIKE being killed in a violent, yet ironic way.
6. Once you are able to discern the presence of the demon, stand forward and politely, yet firmly state the following: "I stand here with you, (demon's name) united by our bond with Hell. By this bond I swear to be truthful to you and honor all agreements made with you to the best of my ability. Do you, (demon's name) swear by your bond with the forces of Hell to be truthful to me, and honor all agreements with me to the best of your ability?" Now wait for a response (which you may divine as you wish), if the response is positive, continue. If the response is negative, inform the demon that you will not work with it until it swears to the oath. If the demon still refuses the oath, then politely dismiss it. It is choosing to be uncooperative at this time and may be more willing to work at a later time. The above oath is designed specifically to avoid deception from either yourself or the demon without being threatening or rude. The demon has the option to turn down the oath and is not forced into it in any way. (Note: Keep in mind, you are entering in a very powerful oath as well, and if you attempt to break it the consequences can be dire).
7. Converse with the demon, tell it about the problem you'd like it to solve, ask it questions. You may divine the answers as you like (ex. pendulum, scrying,

emotional/mental responses, or in some cases verbal or physical responses may be given). This is your time with the demon, use it as you will.

8. At this point any sacrifices which are to be made during the ritual can be made. Any sacrifices of gnosis are given and deals are confirmed.
9. Thank the demon for appearing and assisting you then a polite dismissal statement.

There you go. The basic ABC's of demon summoning for Satanists. Keep in mind that these are the entities that were called upon generations before your existence. These are the entities that created society in any sense of the term. They taught us the arts, music, warfare, religion and science. They are some of the greatest teachers one can have if their knowledge and power is used intelligently. Enjoy, use, and learn.

The Uncrossing Ritual

The Importance of Uncrossing

Uncrossing is one of the most important areas of Sorcery that you will every study. Uncrossing can handle just about any situation you will come across in your Magical life. Manytimes it's the ONLY way to help yourself or another person.

If you're crossed you won't get any lasting results from your rituals. If you don't remove the blockages in a person's life, they will keep repeating the same mistakes over and over. While you may be able to help them in the short run, they will continue to always go back to their old ways.

Uncrossing unblocks and re-directs them back onto a positive path in life. In magic, a crossed condition is seen as a spiritual problem. The difference between a Hex and a Crossed Condition is that a Hex is a sudden or acute bombardment (or attack) while a Crossed Condition is something that goes unnoticed for years as a simple but more permanent problem. No matter what the root of the crossed condition might stem from,

the results are always the same. Nothing in life seems to work out for the person that's Crossed.

In this sense we are all Crossed in one area of life or another. I'm sure if you look at your life, you'd find an area that is always a problem for you. It may be in inter-personal relationships, monetary woes, success, self-esteem, etc. You need to pinpoint that area of your life and UN-Cross yourself.

A Crossed Condition occurs when one finds themselves unable to choose the correct road in life. Unlike hexes that are sent to you by others directly (or even indirectly), a Crossed Condition is usually a sort of self-imposed handicap. A Crossed Condition is like having a crossed wire a.k.a. 'short circuit' in an electric device. Sooner or later the circuit will overload and blow! The same holds true for your own life. If you do handle the Crossed Condition, you will sooner or later screw up the situation you're in.

Both Hexed Conditions and Crossed Conditions involve the physical body. Most often the central nervous system is attacked which can cause diseases of all types, most tensions, migraine headaches, and etc., to manifest in oneself. In a Crossed Condition, you must not only Uncross yourself from the problem, but the situation that caused the problem in the first place. For example, if you are always poor, you probably were imprinted with that idea during your childhood from your parents and other well meaning authority figures in your life at that time. Thus you'll need to Uncross yourself from the poverty taught to you by these authority figures. Look for the 'deeper cause' of your Crossed Condition. This will involve soul searching and much inner reflection.

The Principle of Uncrossing

There are three steps to Uncrossing:

1. Removal (banishment)
2. Healing
3. Re-Focalization (& protection)

You first find the true cause of the problem and then remove it or yourself from it. This is the hardest step. If you're working for others, then the person you're working on will probably fight the removal. Why? People dislike change and generally will cling to their problems. But to get any lasting change, you must find a way to extricate them permanently from that sort of thinking.

Once you've learned what the symptoms are, and have taken steps to remove the problem, you need to start the healing process. The person will take time to heal and adjust the individual to their new life. They are used to being Crossed and they'll not understand being free from this Crossed Condition.

The final stage is the refocalization process. This is to guide them to a new and positive direction. This will take time also. All adjustments take time. Like healing, the person must start new and move on to a better life. The body and mind must have the time to understand their new feelings and to grasp all of the new opportunities. The blockages once removed, creates a vacuum and this disorients them. Help them to focus and fill that void with something positive.

Uncrossing Oils

The classic Uncrossing recipe is:

Rose
Bay Laurel
Lavender
Verbena

Each of the oils in this recipe relate to a specific phase of the Uncrossing process in all of its stages.

The Rose is "spirituality and love". The Bay Laurel is "strongly protective with commanding aspects" to help the person come thru the Uncrossing. The Lavender is to "calm and bring peace" to the afflicted. The Verbena is the "cleanser" of the recipe.

To Summarize: The Rose surrounds the person with love; Bay protects and lends power; the Lavender tranquilizes the person's inner/outer worlds; and the Verbena scrubs the psyche clean of its negative afflictions. These are the forces at work in an Uncrossing ritual.

The Color White

Whereas black is the color of Evil and Cursing energy, White is considered the Spiritually Pure color in this system of Sorcery. White is the lack of color and has no connection to the material plane making it pure in every way. White candles being of neutral color are very susceptible to any Occult Oil you put on them. In fact, some Sorcerers use white candles in all of their rituals - even in Commanding rites! This way, they can do very negative Sorceries to people while their candles burn without anyone else being the wiser. (You may want to try this too but I prefer to use colored candles myself.)

The nature of the oil used on a candle focuses the higher spiritual forces to cause effects more subtle than those achievable by using colored candles. By using a white candle in a Love rite instead of the pink, shows you are working more on the spiritual plane. While the pink candle is much more powerful for Love, the white candle tends to "screen out" the negative energies much better than any pink candle. So if you're looking for your true soul mate, then use a white candle to draw this person to you as it's the best way to go.

The other choice could be to use a spiritual oil on a pink candle. This too would screen the energies coming in for the ritual and you'd follow up with a Love oil after putting the Spiritual oil on. Though white for Love is slower, do not underestimate its power! It works on the higher Spiritual planes and the affects will be potent as well as longer lasting.

Crossed Conditions

Not all Crossed Conditions are bad. They are put there many times by the Spirits of the higher planes to trap you. This is to see if you are worthy to grow in power as a Sorcerer. The weak are taken down all kinds of negative paths to meet their own self-destruction. That is part of the game here on the earthly plane. It takes a special person to overcome the blockages in life and grow in power. If it was easy, it would not have any meaning!! Only those who meet the challenges set up by the Spirits and work thru them will pass the tests and move on.

By being confronted within ourselves by a Crossed Condition, we are symbolically confronted by our own "dragon." When you become a hero, you free yourself from "Karma" by defeating the negative and disruptive patterns, which cause us to constantly defeat ourselves. Most people are lead by their destiny whereas the Hero is free to choose his/her own destiny.

There are many traps waiting for you, whether they are religious, sexual, monetary or egoistic. Society in general is also waiting there for you to take you off your chosen path. Society wants to dominate and control you. It tells you what you should buy, wear, and even how to act. One of the worst paths for a student to follow is that of laziness. You find less and less time to put into your Magical practices. After all, there are many other more "important" things to do. The other trap that you can fall into is money. Magical students seem never to have enough money to purchase the lessons or supplies they need in order to do their rituals but they seem to find money for what they really want to have: pizza, beer, cigarettes, movies, recreational drugs, entertainment, etc. There's always enough money for these things! Again this is a Crossed Condition that's not allowing you to take control of your life. This is extremely common. The initial investment is rather small but still there are those who harp that they can't find the time or real good candles and oils are so "expensive."

Doing Uncrossing rituals will help to undo these destructive patterns in your life. If you don't change these patterns you'll become a slave to them and never achieve the power of a Master Sorcerer. Stop blaming the world or others for your self-imposed problems. Get off your ass and get moving! Action overcomes all! Inaction is evil!

Unexpected Information

I'm always amazed at the new insights people report when doing or having done Uncrossing rituals. All kinds of new information starts to flow to them and they have a

greater understanding of their own problems. Sudden insights into the childhood, friends, family and all are typical events during any Uncrossing. To get these insights you must spend a good amount of time with doing your Uncrossing ritual. This is the beginning stage called Removal. During this stage, you accumulate the most information about what is at the root of your Crossed Condition. As your Crossed Condition is lifted, you start to see all kinds of root problems come to surface. This is all part of the ritual process. More often than not, you will experience a flood of good and bad things happening to you. This is a purging that your Spiritual-Mental-Emotional-Physical bodies go thru. It is to be expected.

In general, all Uncrossing rituals are performed for SEVEN days! Seven is the traditional number associated with Uncrossing. It symbolically represents the Uncrossing of each of the body's seven Chakras, drawing upon the planets in sequence. These are: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. For this reason, you usually work with Seven Day jar candles since they take less attention and provide a constant set of lights. You can also use the standard 12" taper candles but they do lessen the power of your ritual a little. An excellent Uncrossing candle to use is a white "skull" candle. These are used generally for extreme conditions.

The best planetary hours for doing Uncrossing rituals are: Venus, Jupiter and the Sun and the ritual should commence in one of these hours. You'd use Venus for Crossed Love Conditions; Jupiter for Crossed Luck &/or Money Conditions; and the Sun for "all Crossed Health Conditions". If you use a seven day candle you would of course be using all of the planetary hours because of its long term burning. If you cannot pinpoint the exact problem, then simply start the ritual in the hour of the Sun.

There are times when the information you get will be very painful to you. At times Uncrossing yourself can be as hard as the Crossed Condition itself. This is the cleansing - "cleaning out" process. Just like in a "healing problem" health wise, you go through a healing crisis, where all the negative energies flow out of you causing great pain. After this process, you're totally healed. The same with the removal of the psychic cancer, it's never easy, BUT the rewards are great! A Crossed Condition is like a cancer in your life as it slowly eats at you until it kills your soul.

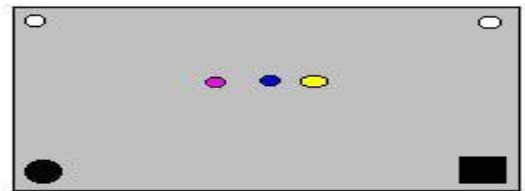
Another strange effect of Uncrossing rituals is that those who are close to you start getting sick or start to show the same symptoms you have been having. Notice these people VERY carefully, for they're part of your Crossed Condition. This is valuable information to have. Why? Because many times other people are at the root of your problem. Negative and evil people are a major part of the population of this world and if you let one of these people get close to you or influence your life, you'll become Crossed with them or from them. If this person is a person you really care about, you should Uncross them as well. If it's a person you're not close to, you must stop seeing that person, or communicating with them.

Love is a major factor in any Uncrossing ritual. The closer you can come to understand this feeling the better. Most people have no idea what Love is. Work with the meaning of

Love while you are in the Uncrossing process. The ritual itself will give you the insights you're looking for. Uncrossing procedures involve an element of power by using Bay Laurel oil. It's necessary in the healing process. A person who has grown used to a Crossed Condition thinks of his affliction (ailment, depression, etc.) as normal. You must use force to overcome this setback. It's the kick-in-the-ass that the afflicted really needs and it may well save their life.

The other problem with a Crossed Condition is that it's a security blanket to the person carrying it around. It may sound humorous, but usually a Crossed Condition is a result of a overly developed defensive structures which the person has a falsely perceived to be helping them to offset the agonies that the world appears to throw at them. Often while doing an Uncrossing ritual you'll notice that the Crossed Condition becomes worse, but this is the cleaning out process as previously spoken of.

The following Altar Setup was designed to Uncross a client from a drug addiction but it can be used to Uncross a person from any serious problem: (pic 1)



The white candles at the back of the altar are dressed with High Altar oil.

The purple candle is dressed with both Fiery Wall Of Protection and Uncrossing oils.

The blue candle is dressed with the Peace oil.

The yellow candle is dressed with Joy oil.

The key to this rite is a doll - not shown - which was created out of white cloth using purple colored thread. The herbal base for the doll stuffing was Blessed Thistle (to which was added):

- Pine Needles
- Bay Laurel leaves
- Lemon Verbena leaves
- Lavender flowers
- Vetivert herb
- Rose petals

Camellia herb
Gum Benzoin oil (few drops)
Juniper oil (few drops)

The stuffing was used both in the doll and some was pulverized in my mortar with the pestle to use as an incense for the rite.

The other key factor to the success of the rite is the compassion the Sorcerer had for the victim who'd been Crossed. This unknown factor is a major plus in all rituals. Being able to have and exhibit compassion for a Crossed victim will help make all the difference in the world for the ritual's success.

This ritual was started in the hour of the Sun & was repeated on the New Moon for several months to keep the positive energies going to the person. This is extremely important. The single burn at each New Moon each month is based on this very altar setup. Result? It was a resounding success! To date, the person is drug free and living a normal life.

Can You Beat The So-called Karma?

Do you choose to let a silly, archaic belief such as "karma" rule you? There is no bad karma. You can overcome all your problems and blockages in life with the Uncrossing rituals. You must take control of your life and work daily to change it. The key is PATIENCE & PERSISTENCE. You must be patient because you can't change a life of problems into a life of success overnight. But you must also be persistent as it may take months or years to totally rid yourself of all the blockages and hang-ups you have. If you're REALLY screwed up, performing one Uncrossing ritual will NOT change your life but may alleviate some of your tensions momentarily. Doing these rituals frequently will change your life! There are many blockages your life, physical and spiritual.

Seven Day Uncrossing Ritual

The following is an excellent simple rite for Uncrossing. You need to burn the following dressed candles, once per day in the following sequence:

White candle dressed with High Altar oil.

Blue candle dressed with Peace oil.

Yellow candle dressed with Joy oil.

White candle dressed with Uncrossing oil.

Blue candle dressed with Uncrossing and Peace oils.

Yellow candle dressed with Uncrossing and Joy oils.

White candle dressed with High Altar, Uncrossing and Peace oils.

These candles MUST BE lit at the planetary hours of the Venus, Sun or Jupiter. You must burn them on seven consecutive days. Never miss a day or the ritual will not work! You also need to carve the name of the person being uncrossed onto each candle you use. This type of ritual can be used for any type of problem you have.

For example, if you are having monetary problems, you can do the following Seven Day Uncrossing ritual:

One White, Green, Purple candle each dressed with Uncrossing oil.

White candle dressed with Uncrossing and Frankincense oils.

Green candle dressed with Money Drawing oil.

Purple candle dressed with Fast Luck oil.

White candle dressed with Uncrossing, Fast Luck and Money oils.

It's recommended that you draw a circle around the candle each day using either crushed Bay Laurel leaves &/or Helping Hand powder or Goona-Goona powder. You could also use the powder to form an inverted triangle with the point aimed towards you. These are both excellent procedures to do. You need not change the powder every day but just replace the candles and leave the powder as is. You also need to sprinkle some of the powder into the candle flame of the various candles. Though please note that sprinkling powders in flames of "white" candles is not near as powerful as when you do this with colored candles. This is because as you will remember that white candles represent "spiritual" forces at work and other colors relate to the earthly forces at work. Powders are made using earthly ingredients.

You can also use talismans and charm bags with this ritual. This procedure is particularly useful in charging charm bags due to the varying magical energies, which you are invoking through the different colored candles.

A sincere prayer or benediction to a Saint is one way of helping the mind to banish unwanted Crossed Conditions. Psalms 51:10 has been proven to be quite powerful in Uncrossing rituals as well as reciting Psalm 91 aloud during the ritual. A few useful pagan chants are:

"Camp Sum Sing Nit" or "Swellka Hye Kwaden" or "Swilka Eek Theeoss"

Notice that in both of the procedures discussed I'm using only three colors of candles. In the first rite, I used white, blue and yellow. In the second rite, I used white, green and purple. The combination of the THREE is basic to the design of the ritual itself. You

always need to have THREE colors. Obviously this will take a little thought on your part but basically the thing to keep in mind is:

1. The Symbolism of the Spiritual Planes thru the White candles.
2. The Symbolism for the Specific Goal is to use a colored candle (Love, Money, Success, Healing, Happiness etc.)
3. The Symbolism for the Sub-Factor(s) (Peace, Tranquility, Communication, Energy, Power, Force, etc.)

Uncrossing Herbs

Absinthe (*artemesia absinthium*) a.k.a. Wormwood - TWISTING herb that works best when the hex is new and hasn't been going on for any length of time. You'd use this in combination with Rose and Lavender to help control its baneful nature. Since it's a twister you can mix with positive herbs to temper it.

Bitter Root (*Gentiana Lutea*) a.k.a. Gentian - Works like Low John. Brewed as a tea to attract love but is generally used to uncross love problems. Can be dressed with any of the strong uncrossing oils and given to the crossed person to carry in a small red bag.

Dog's Grass (*agropyron reopens*) a.k.a. Couch Grass or Witch's Grass - Both a hexing agent and uncrossing herb depending on the others mixed with it. Considered one of the BEST spell casting herbs. Commonly used in powders and charm bags. If used in doll stuffing, it's best to reserve it for hexing or assisting one to break bad habits.

Geranium (*geranium maculatum*) a.k.a. Spotted Cranebill or Alum root - No need to blend with other herbs to reach its maximum power! Still, it's great to mix with Rose, Lavender and Vetivert.

Huckleberry Bilberry - Though it's a crossing herb, it is also noted to reverse hexes. Best used with Sulfur and Asafoetida as an incense or powder. If you notice that its baneful effects are starting to surface, switch to a more stable herb.

Hyacinth - Refocalizes and protects from psychic attack. Mostly used by homosexuals to protect their love relationships.

Hyssop (*hyssopus officinalis*) - Cleanses both on the physical as well as spiritual planes. It's good to remove negative energies.

Sloe (*prunus spinosa*) a.k.a. Plum - Psychic cleanser often used in incenses and charm bags. It's good to eat them while performing uncrossing rites. Use both the bark and berries (i.e. plums.)

Tormentil - Power herb known for its great protective qualities. Often used to stop slander and bigotry. Used to bring tolerance & understanding to an individual or situation.

Unicorn Root - Used like High & Low John roots. Protects and refocuses the person that is crossed. Best to anoint the root with oils such as Lavender, Rose or Vetivert.

Vetivert (*vetiveria zizanoides*) - Simply one of the best, efficient and most powerful of the additives to use especially in uncrossing rituals. Technically it's a power herb than can be used to strengthen hexing potions but it's generally used with the best success in uncrossing recipes. You can use this in love, luck and healing recipes. Synthetic Vetivert is useless.

Woodruff (*asperula odorata*) - Generally used only as a protection herb, but it's also used in many uncrossing recipes for the protection effect. Brewed as a tea, it makes a great floorwash and can be added to a bath for its protection and uncrossing affects.

Uncrossing Herb Analysis

(p) = Protective

(c) = Cleansing

(r) - Refocusing

Absinthe (p)

African Ginger (r)

Agrimony (p, c)

Ague Weed (Boneset) (p)

Angelica (p, c, r)

Anise (r)

Ash Leaves (p, c)

Bay (p)

Benzoin gum (r)

Bitter Root (Gentian) (p)

Blood Root (p)

Brimstone (Sulfur) (p, c)

Broom Tops (c)

Clover (c, r)

Cloves (p)

Curry (p)

Dill (r)

Dog's Grass (p, c)

Dragon's Blood (p, c)

Elder (p)

Five Finger Grass (p, c, r)

Flax (Linseed Oil) (r)
Fennel (p, r)
Frankincense (p, r)
Geranium (p, c, r)
Hawthorne (p, c)
High John (Jalap) (p, r)
Holy (Blessed) Thistle (p, r)
Huckleberry (p, r)
Hyacinth (c)
Hyssop (p, c)
Lavender (p, c)
Lilac (c)
Lotus (p, r)
Low John (Galangal) (p, r)
Marjoram (c, r)
Mistletoe (p, c, r)
Mugwort (p, r)
Nettle (c, r)
Pine Bark (p)
Rue (p, r)
Sage (r)
Sloe Bark/Berries (c)
Spikenard (p, r)
Tormentil (p, r)
Unicorn Root (p, r)
Valerian (p)
Verbena (p, c)
Vertivert (p, c)
Woodruff (p)
Wormwood (r)

Degrees of Crossed Conditions

Largely depending upon how long a person has been suffering with a Crossed Condition is indicative of its severity. In general, the psychological concepts of "neurosis" and "psychosis" are helpful in understanding how bad a Crossed Condition is.

A neurosis is a set of cluster or painful problems within the psyche, which are both difficult to work with and which tend to be destructive to the person. In this stage you still function well enough in society, even those you are experiencing pain and tension in your life.

A psychosis represents a very advanced and difficult series of behaviors, which have forced a person out of touch with reality. This causes serious mental illness. Once a Crossed Condition reaches psychotic levels, it's very difficult to deal with magically because the paranoid or deluded person has his wires and circuits so messed up that a

great deal of work has to be done. You can still help this person, but it will take a ton of daily work to undo all the damage that's been done.

This isn't the case with neurotic persons. They are easier to deal with but are still a major problem. It's far easier to help a neurotic than it is to help a psychotic. Uncrossing is a healing art. As a healer you must not overlook any possible technique which might bring positive results or alleviate the suffering for your client. If a case is beyond your expertise, you need to seek the help of a professional healer. Leave no stone unturned in your universe because answers to personal problems are very often quite simple. Due to the multiple layers of neurotic defenses, the answer may appear to be more elusive than it actually is.

The Stages of Crossed Conditions

First: Slight feelings of disease, nervousness and a desire to short circuit oneself in a particular area. Feelings of inferiority and insecurity. An all pervasive sense of anxiety but still capable of functioning in day-to-day activities. Strange or compulsive activities. Depressed while having feelings of entities being around or watching you. Odd people approaching you on the street. Trouble in minor areas of your life, for example - getting the wrong change at a store, getting the wrong order at a restaurant, and etc. Little things start malfunctioning and you cannot concentrate on daily business matters.

Second: You receive very negative messages from people around close to you. Very often, the nervousness and self-abnegation have turned now to actual physical symptoms resulting either in frequent illnesses or the contraction of a chronic, long term illness. Nothing works out well in your life, but you're still able to force yourself to function in daily life. You now have a general feeling of listlessness and withdrawal, a state of constant insecurity or fear of being hurt or failing in some way. One feels at odds with one's universe, like a stranger in your own life. You start to fall fast at this stage and you need to take control now or risk serious damage to your mind and body. Your life is Hell and it won't get better unless you take positive action now.

Third: Total incapacitation whether through physical illness or psychological stress. Now you are in BIG TROUBLE. Violent fits of temper followed by a total lack of energy. Inability to hold a job or support oneself in any meaningful way. Delusions of grandeur accompanied by deeply rooted feelings of inadequacy. Paranoia arises threats are viewed in all directions. Possible attempts at suicide or strong thoughts about doing it. Depression, which seems will never end. Headaches, chest pains, stomach ailments, etc. You're at the end of your rope. You feel like you are losing mind. If you allow yourself to reach this point, you'll have a great deal of work ahead of you to bring yourself back to normal.

Each one of these stages represents a different challenge to the person working on the case. If you are lucky enough to work on the First stage, you'll be able to handle the case easily. The longer the person stays in these states, the harder your work will be to remove the Crossed Condition. Not everyone goes through all of these stages. Some people will

remain in stage one for many years or never move past the stage they're in. Other wise you may move very quickly to stage three. Some get to the second stage until they are uncrossed. This is very typical of a crossed person. They generally stay in stage two for most of their lives crossing into stage three and then back to stage two at different times of their lives. This is time to get an expert practitioner to help you or to perform the needed healing.

This takes the skill of a true Master Sorcerer to handle. The information I will give you is generally for the first two stages. The third stage seeks professional help both magically and through normal health professionals. The problem with most crossed people is that they let their illness get to the point of near death before doing anything. That means you're in for a lot of trouble removing their Crossed Condition. Even after you remove it, they will think they are still crossed. The mind takes months and some times years to totally repair itself. That's why its so important to follow up your rites with calming and peace rituals. For the person to repair and expect their cure, they need to be made to feel good in all areas of their life. If you do not take these steps, the person will tell you that your work had no affect.

This has happened many times to me personally. People that are crossed for years expect to feel great in a few months. It may take you 6-8 months for remove a person that has been crossed that long. There is no instant magic! You need to tell the people you are working on this too. They generally will fight you at every turn. You need to understand this, and work through it. By doing these kinds of cases you not only help the person crossed but you learn a lot about yourself. You have to learn great patience to deal with crossed people. Their depression will try to absorb you also. As a practitioner working on the case, the negative energies from the victim may try to harm you. You always guard yourself against this. Dealing with ill and negative people will affect your own life if you don't guard against their energies. When working on these cases, always do protection work on yourself too!

Baths

Nothing is as important to an Uncrossing procedure than is a bath. This is the single most important force in an Uncrossing rite. You or the patient must take baths with the proper Uncrossing herbal mixtures included. Since Uncrossing is a psychic cleansing, part of the cleansing is the actual cleaning of the external body. The protective mixture in the Uncrossing bath cleanses your aura and etheric body of all negative energies. Generally a crossed person should take at least one bath per day and preferably in the morning. The best procedure is to take a bath both in the a.m. and evening. So far the best combination of Uncrossing herbs found to help in the bath are: Dragon's Blood crystals and Seven Day Uncrossing formulas. Combined, they're powerful enough to wipe out any Crossed Condition. As stated before, if you work with these type of people you yourself will also need to take these baths at the end of the day. The psychic trash and demonic influences around people being uncrossed will affect you if you do not cleanse yourself.

You also **MUST** use a floorwash or spray in your home to keep it clean of negative or demonic energies. Never overlook the simplicity of this! At the very least burn Banishing incense daily. I do this daily whether or not I'm working on a crossed person or not. You can never have a too cleansed home or altar. If you're doing this ritual for another person, it's very helpful to charge a charm bag for the person to carry at all times. You should stuff the bag with the same herbs that are used in the Uncrossing oil. If it's a serious case add Dragon's Blood reed and a pinch of Vetivert or any strong herb associated with Uncrossing and power of your choice.

No matter the seriousness of the case, have the person wear on their forehead, the sides of neck, over the heart, above the pubic hair, and the bottoms of their feet, Uncrossing oil on a daily basis. This helps to cleanse and protect the body. While the person being uncrossed is taking the bath, they should be visualizing their aura being cleansed and purified by white light. Only think positive and healing thoughts. The bath should last at least 15-25 minutes and should be as hot as you can stand it.

For those that have Crossed Conditions that are affecting their physical health, the bath is a great time to meditate and channel their healing energies to those parts of the body which are affected the most. The bath relaxes you allows the healing energies to flow better. By adding the proper mixture to the baths, people have totally changed their life around!

DEMON SUMMONINGS, CURSES and DEATHSPELLS

Deathspell

First you must decide whether or not you would **REALLY** want to destroy your target. It is the responsibility of the magician to be certain of his intent, and yes, I believe you must seek her annihilation if you want a full-blown curse to succeed. If not, then perhaps your magic should be more self-directed and of a healing nature.

Gather some minor possession of the subject, preferably hair, fingernail clippings, etc. Since she was an ex-lover, use the power of

psychosexuality to your advantage and take a pair of her underwear. This will serve to connect you emotionally with the target of the curse, and aid in your visualization.

Using some flammable material (colored tissue-paper will do the trick), fashion a simple doll, using the hair (or other material) as stuffing. You don't need to create a work of art here...just something that you can identify as the target. While creating your effigy, recite a mantra you have made based upon the target's name. (Info on creating mantras can be found in Carroll's book Liber Null).

Pick a remote area on a moonless night, bring a candle (black), needles, chalk, a sharp knife and some flammable liquid (lighter fluid works).

Light the candle.

Chalk a "destructive" power symbol on the ground. Some people use the Satanic baphomet, some use the counter-clockwise swastika...use whatever you like, the more personal, the better (I prefer a skull and crossbones).

Place the effigy in the center of the symbol.

Invoke Abaddon the Destroyer. You must write your own invocation here, but be certain to make a good case for calling this Lord of Wrath into being. Be formal about it, and be certain to mention his all his titles and deeds (The monsters of the pit can be extraordinarily vain!) Inform him of all of your target's crimes, and your malevolent desires. The more impressive you make your invocation, the more likely it is that Abaddon will take heed. Do not expect him to appear in physical form, but if you are confident in your invocation, rest assured *he is there*!

Now invoke every bit of rage and hatred that you can summon. Everything. I mean it, focus all your being on this tiny range of emotion, and direct it onto the effigy. The effigy (and hence, your target) is responsible for all of it.

With loathing and distain, plunge the first of the needles into the effigy's abdomen. This is for fear. Concentrate on the terror you want the target to feel. Take as much time as you feel you need to express this desire.

Repeat, this time put the needle in the head. This is for confusion. Invoke an image of blurred hysteria and insanity. Concentrate.

Stick the final needle into the effigy's heart. Twist it a few times if it makes you feel good. This is for the anguish that has been caused to you. May it return to your target a hundred-fold. Concentrate on anguish.

Using your knife, slice the effigy open from head to groin, being certain that the cut connects the pins you have placed in the effigy. This is the action that will send the target on her way to complete annihilation. Be passionate about it.

Place the effigy in the center of the chalk symbol. Put the lighter-fluid on it (be sure you are careful that there is nothing else flammable about, like grass, etc). Call on Abaddon to work your will, and release this curse onto the world. Set fire to the effigy. As it burns away, imagine all your anger and hatred dissipating with the smoke. Let it all drift away with the smoke and flames. You have set your desires into action, now you must release those desires. (Imagine a magic curse to be like throwing a baseball; it only works when you let the ball travel away from you. The more you hold back, the less successful the throw.) Forget about her, and get on with your life. Rest assured that the curse will take root in time.

Summoning

Find twelve stones of similar size and place them in a circle and put fire wood in it. Start a campfire. Take twelve more stones and place them around you in a circle. Sit down and take a knife and trace a triangle with it. Stare at the triangle until dusk and then stab the center. After that, stare at the dusk sky, then into the fire. Say; "Great dragon, I waken you from your sleep!" Wait for the rush. Then get inspired from the feelings.

Deathspell

To secure the death of a foe:

Get some wax from an old church or, failing that, from what is called a 'botanica shop' (Catholic Magick). Out of the wax, make what is called an 'effigy'. Now it will be better if you can get some of your enemy's hair and/or clothing or finger/toe-nails. Put them at the appropriate place on the effigy. When you've made it, then set it up on your altar.

Seal the association with some blood. Get some blood from a butcher or if you have to from your finger with a pin. Smear this on the effigy, especially on the head and the genital area. Do this in candle-light and don't let anyone else know you are doing it.

Enact the spell. Make up some nonsense words (the Lord's Prayer said backwards is good) and chant these as you drive a pair of scissors deep

into the heart of the effigy. Imagine a great sword penetrating the chest of your enemy and see him falling to the ground with a heart-attack or perhaps some sort of industrial accident. Drive those scissors in deep and leave them there on your altar for exactly 3 days, meditating on this image and the potency of your spell. Again, don't tell anyone you're doing this.

Within three days your enemy will be dead. Take the effigy and scissors and wrap a clean white cloth around them. Tie it up real good and put a few large stones in with them. Go to the nearest body of water and throw this into it sometime near midnight. Don't let anyone know that you are doing this either.

Don't say anything about your spell to anybody for at least a week. If you find out that your enemy didn't die, then don't tell anyone for two weeks. They'll die sometime within the next month. Sometimes the evil gods need to know you are serious before they will allow you to carry out your wrath.

Don't take public credit for the death. If you do, they'll lock you up or consider you a suspect of what may appear to authorities to be a murder.

IMPORTANT NOTE:

This spell is very powerful. It should be used in PLACE of physical violence. Violence is often illegal and will likely rebound upon you, just like the bambi-wiccans say. They only know SOCIAL laws of magick. Do the spell just like I told you and forget about the person, secure in the knowledge that you have caused them everlasting torment.

You see, their soul will not go to heaven. Since they were killed with magick and you've thrown the effigy into a body of water, they cannot ever get into heaven until someone finds the effigy and removes the scissors in a magical rite. Fat chance. :>

It's as simple as that! Most magick is about the same kind of thing.

I didn't tell you this. I wasn't here.

DEVIL SUMMONING

Hail Guardians of all Light and Darkness!

(casts live dog into the fire)

Accept this sacrifice as a token of my power. Be welcome and cautious in your dealings with us.

(grasps tankard of semen, blood and irish whisky)

May my will be made ten-thousand times stronger as I consume this elixir of immortality. (drinks entirety of tankard)

(points at the floor, where a radiant pentagram burns brightly)

I now summon into this pentagram the Lord Host of Devils, the Great Deceiver Himself, before mine eyes. May He be bound to its light as a moth, may he be contained within its brightness, may he be forced to assume the Office of Lucifer, my Servant and my Advisor.

(The Great Evil appears before the Magus)

I command you to fetch your Master, YaHWeH, into this hexagram.

(points at ceiling, where a dark hexagram scorches)

You have no choice. If you do not obey, then I shall destroy your hold on every psychic precinct this side of Andromeda.

(If The Great Evil fights back, then you mistook your power as sufficient and must bear the consequences. He will know whether you have the power to defeat Him and will respond accordingly. If He does not destroy you, then within a heartbeat, the ceiling will explode in incandescent fury. A brilliant pulse of light and heat will be felt as YHVH arrives.)

Oh great and powerful AhZ!

May I serve you with distinction and the suitable respect as befits the One!

Oh perfect Majesty, beautiful vision of essential union, might I share briefly in your ardent splendour! Might I seek the Graal with fierce righteousness.

Might I defend the innocent and comfort the ailing.

(YHVH responds in appropriate fashion)

Since I know you for the daemon you are, I would bargain for your release, oh rich One. I would have you fulfill a request of mine in return for your freedom. You must satisfy my assessment of the affairs before you may return to your Eternal abode.

(YHVH will of course accede)

Very well then...

(The Magus describes the nature of the task in question, whether it be material, informational, psychic or spiritual in character)

(YHVH will of course perform as requested, as long as the Magus stays between the two stars)

[Upon completion of the task:]

Thou art truly beneficent and merciful, O Heavenly One. May your days be filled with your never-failing reflection. May you know that which I cannot.

(The Magus motions to release the hexagrammaton. YHVH flies free)

Oh Lying Evil, thank you for fetching your Master so quickly! May you discover new ways to trick and trap. May you come when you are called into the Pentagram of Power which I devise. Depart now while I am feeling grateful.

(Magus motions to pentagram)

(Lucifer departs immediately)

I WOULD NOT RECOMMEND THAT ANYONE CONDUCT THIS EXPERIMENT BELOW. IT MAY BRING GREAT PAIN AND SUFFERING. IF YOU CONDUCT THIS EXPERIMENT, IT IS BY YOUR OWN WILL. I AM IN NO WAY URGING OR COERCING ANYONE TO UNDERTAKE THIS OPERATION.

This is a technique to call up Beelzebub into your soul to show you the other side. In case you don't know, Beelzebub is one of the sub princes of hell and a rather nasty one at that.

First print out a copy of this magick square:

CASED
AZOTE
BOROS
ETOSA
DEBAC

Then get yourself rather drunk on alcohol, because evil spirits work better on people that are rather intoxicated.

Then wait until midnight... during a full moon would be even better.

Play some Christian Death music in the background. Turn off the lights, light a candle and some incense. Get rid of any crosses, bibles or other Christian symbols from the room.

Spend 5 minutes meditating on the square. Notice what the words say both backwards and forwards.

Then take the symbol, and draw some blood from your finger. DON'T CUT A VEIN. I DON'T WANT ANYONE TO KILL THEMSELVES.

Then place the droplet of blood on the square and while doing so repeat the following 6 times.

"Oh BEELZEBUB, LORD OF FLIES. ENTER MY SOUL. SHOW ME THE OTHER SIDE. OPEN MY EYES SO THAT I MAY SEE THE DARK RECESSES OF HELL."

Do this ritual several times. Then give yourself some time. You probably won't see an immediate change. It can happen immediately, or it might take up to a year. You might notice a subtle change or you might completely lose your mind. Give it a year and see what changes occur to your life.

Magick Salt

Salt, whether common table salt, sea salt, or kosher salt, has a long history of use in rituals of purification, magical protection, and blessing.

Among spell-casters working in the European folk-magic tradition, it is a commonplace to lay down a pinch of salt in each corner of a room before performing a spell. This has carried over into contemporary African-American hoodoo practice as well, and in Pagan and Witchcraft practice.

Generally speaking, when the intention of a spell is primarily protective, salt may be used alone or combined with ingredients like saltpeter and black pepper. For more aggressive spells against enemies, salt may be added to red pepper, sulphur, and bluestone. In Latin America, salt is used to prepare a very important magical formula called Rattlesnake Salt which is believed to lengthen life and to provide protection for the home or place of business. Additionally, because ritual cleaning is an important facet of folk-magic, salt is a common ingredient in spells in which magical protection from evil and breaking enemy work (especially "live things" or spells under the skin) is accomplished through the employment of ritual baths and dwelling place washes.

Spells (Random Spells)

Frigidity:

Wrap a toad in a garment of your victim, preferably her underwear. Set it in a jar of spit and water, filled halfway, with a lid on top, the outside painted black. Leave the jar in the far back corner of the refrigerator. This works well on unfaithful ex-lovers you may wish to torment.

Lust Dust:

Here is a recipe for what I call...LUST DUST

In a RED bottle....put in

(dried herbs)

1 part Lemongrass

1 part Lemon Balm

2 parts Lavendar flowers

2 parts Jasmine flowers

2 parts Rose petals (or buds)

1 part patchouli

(oils)

6 drops Jasmine oil

6 drops Rose oil

3 drops of Eucalyptus oil

6 drops Sandalwood oil

9 drops Vanilla oil

(resins)

1 part benzoin (if you're keeping it around awhile...if not you can leave it out)

1 part copal

Mix it all together....you can charge the herbs before using if it pleases you... you can add certain "links" or personal items....hair, nails, ect., ect. I would only suggest that option if you're making it FOR someone. :)

You can use this mixture as an incense OR rub it on your body ...

Leave it whole or grind it up during ritual.

You can throw this into a fire OR burn it on coals. (duh)

I also add white sage when making it for a bonfire...

It smells like.....a sexual cookie????????????????

Have fun. Oh yeah ...you should age it a few months in a dark place before using it. :)

Also, certain symbols and charms can be added to the bottle.....I use a scorpion....a heart.....and a spiderweb.

Mutual Binding for Lovers:

What you will need:

The tools your tradition normally uses for circle casting

2 Pink cords or ribbons

A poppet for both of you (in a likeness for each of you)

A thorn or your Athame (for carving in poppet)

Your lover

Privacy! (Requires nudity)

Cast a circle according to your tradition. (Wear a robe or clothing for this if you normally do not) Stand facing your lover and remove robes while saying:

“As a sign of absolute trust I reveal myself to totally to your eyes”

Touch each other's third eye chakra saying,
"I will always see the best in you"
Touch each other's throat chakra saying,
"I will never speak ill of you"
Touch each others heart chakra saying,
"I will always hold you close to my heart"
Take poppets (you each should have the poppet that is the likeness of your lover) and
each inscribes your lover's name on it 3 times.
Each time saying,
"I bind (person's name) to me in love and life."
Turn poppet over and carve 3 hearts on it; each time saying,
"my heart is yours in love and life"
Tie 9 evenly spaced knots in one of the pink cords One over you holds poppets while the
other wraps the cord around the poppets and both say,
"we are bound in love and life"
with each knot.
Set poppets down on the ground between you.
Tie 9 knots in the remaining pink cord.
Hold your partner's right wrist and have your partner return hold.

With your left hands, one of you hold the "tail" of the cord while the other wraps the cord
gently around the clasped right hands and wrist while both of you say,
"we are bound in love and life"
with each knot.
Pull your partner close to you and consummate the relationship.
You may opt to share cakes and ale afterwards according to you traditions.
Open your circle.
Remove the pink cord and place it and the poppets in you bedroom. Under the bed or
above the headboard is best.
If you and your love decide it is best to dissolve the relation ship simply burn the poppets
to release the binding.

Unholy Water:

Unholy water is supported entirely by how much cats hate to bathe, the "cat hate" gets
into the bathwater and then you take and use it to anoint the possessions of the people (or
the people themselves) that you dont particularly like.

Dead Time:

Ever wondered what to do with those watches (ones with minute and second hands) that
are laying around and you are either to broke to fix it, or just haven't decided what to do
with it? Well..here's a nice binding spell you can use with this watch.

First off, open the back cover of the watch up (make sure to be careful in removing back cover and that the inner part of the watch doesn't spill out or front face of watch shifts), then get string and a blank piece of paper.

Next, write down the name of the person you wish to bind. (if you don't know this person's full name, then use another word to best describe this person...BUT make sure you are visualizing this person while writing this word down)

The next thing to write down on this list are things in this person's life you wish upon this person not to achieve.

After you are done with that, fold the paper up then place it on the back of the opened watch, then place back cover of the watch back (still making sure inner parts of the watch and front face of the watch haven't shifted).

Now with the string, start to wrap it around the watch to secure paper and watch together. While doing this, concentrate on this person's image and say these few words as follow ...

Now I have (name) trapped in time
where hours, minutes, and seconds lay still
I control you for you are now bind
to what I have just will

After completing this spell, bury this in the person's land property. And if you live with this person, then bury it by their window.

To Steal a Soul:

Essentially, the mage sets up his working space as he would for a necromantic working (cf). It is absolutely essential that this operation take place when the victim is asleep, preferably two to three hours after sleep has begun.

The process is simply conjuring the victim's spirit as one would for a dead person, but the mage must have a container handy to constrain the victim's spirit. This can be either a specially prepared cage or crystal, or a Prinn Bottle™.

Such a cage or crystal could be prepared by cleansing an ordinary crystal and casting a circle of protection around it (or a mirror ward if you're into that sort of thing) with the barrier facing inward instead of outward.

A Fetish Recipe to bring Slow Death to a much Loathed Foe:

First it helps to know the adversary's weaknesses. Try to find out if they have any serious allergic reactions and to what. If you find out that they do, include some of that item or items in the fetish.

Acquire the following items:

an energy signature of the adversary such as hair or nail clippings (if possible)

if you are unable to acquire an energy signature, substitute a photograph. if you are unable to acquire a photograph, sigilize the full name of the enemy on parchment in red ink.

a small cauldron or pot

a couple pieces of moldy bread

excrement of any animal (cats work best, simply find a litter box and scoop a little)

Place the energy signature (or photo, or sigil) in between two pieces of the moldy bread.

Mash it together and round it so the energy signature is enveloped completely in the powers of decay. Place at the bottom of the cauldron. Then add the animal excrement and, if discovered, any items to which the enemy has an allergic reaction.

Stir the noxious ingredients in a widdershins motion. Vocalize your contempt for the enemy without being self-conscious. Shout, scream, stir up as much hate as you possibly can and direct it to the fetish for as long as can be sustained. If you wish, visualize the fetish as the enemy's head and mock striking it or make flailing gestures at it and strain the muscles in your hands and fingers as you do so.

The best time for this, of course, is the later phases of the waning moon. If you wish to add archetypal energy to this, out under the waning moon, invoke or assume the god-form of Saturn or any other deity of death you'd like and ask Hir to bless your intentions. If you assume the god-form of the deity in question, become a suitable conduit of that energy and direct it toward the fetish and visualize it mingling with the energy of your own hatred already there. This is very potent as you are including macrocosmic energy with microcosmic energy.

Then leave the fetish on the property or doorstep of the adversary. If this is not reasonably practical (if they live far away, for example) you can just leave the fetish out under the waning moon and astrally bring the etheric substance of the fetish to their home. Banish with laughter or ground with a good meal and forget it.

Creating a Living Servitor:

Ok, awhile ago I asked about using servitors to possess an individual, and I was told that the person's will would fight against the servitor and would make sustained possession difficult. So after thinking about it I came up with this way of subjugating a person and then applying servitor to complete the subjugation. An important part of this is to leave the person autonomous even though you crush them. Otherwise you'll have a zombie like person which is less useful than someone who can think on their feet while fulfilling their desire to serve you. Or possibly if their will is not completely crushed down they may feel that they're in a situation in which they're being led about and eventually they will attempt rebellion. Also, if the person feels autonomous, they will feel that they're

serving you out of their own desire so they will more actively pursue their new will of serving you.

First through mundanes you endear yourself to the person. then begin working with NLP to make them submissive, use fascination in combination with this. then charming spells. After the person is already ready to be partially submissive, sigilize their soul, half of the sigil should represent the submissive aspects, and half of it the rebellious ones. Steal the persons soul and charge the sigil with it. Cut off the rebellious half and burn it.

Then draw a sigil to represent the possession servitor. Program it to graft it self on to what's left of the soul, and enforce a submissive autonomy. Thus the person is a slave but not a zombie. Charge a candle using the servitor sigil, and another using the remainder of the soul sigil. then melt those candles into a new candle. Sigilize the hybrid, and place the candle over the sigil, burn it to release the new hybrid soul back into the body.

Destroying Exteriors:

Get hold of Person A's sunglasses or other similar accessory. Draw a pentacle on some hard, flat surface. Spit in each angle, naming his crimes. Smash the heck out of the sunglasses, telling him that he can no longer keep up his "front." Toss out the sunglasses in fire or water, telling them that his "cool" will drift or melt away. A friend of mine did this to his ex, and shortly thereafter her whole social world began to crumble.

Spell to Cause Headaches/Migrains:

This spell is simple really. First get a photo or drawing, or a seal representing the target of the spell then take this photo to a tree or a piece of wood. Now summon up all your anger and or hatred for this person, until you've conjured up all the emotion you can, and focus that energy on the person in the picture. Now, with all that emotion of hatred summoned up and focused on the target, drive a nail into the tree/wood through the picture's head. Hammer the nail all the way in the wood/tree. If possible, come back later and summon up all that hatred/emotion again and hit the nail on the head again. Repeat a few times later on.

Soon the target of the spell should start having bad headaches/migrains. If you want to stop the spell, take the nail out of the tree/wood.

Random Destruction:

Begin at sunset, in some area beyond the interference of others.
Draw a large map of some specific place on the ground, using flour and some items (soil, grain, asphalt, etc...) found in the place represented by the map.
Prepare a charcoal fire and throw sulphur into it, calling the spirits of the fire to attention. Meanwhile, two assistants prepare a large sheet. One must paint or draw the sign of some terrible destructive force (gnashing teeth, chainsaws, or any similar device), while the other assistant curses at the place while drinking beer. He then urinates all over the center of the sheet.

The two assistants then lift the sheet over the map, and hold it there.
With the sheet in place, take out coals from the fire with a pair of tongs. Name various plagues, afflictions, terrors, and mayhem over the coals, one for each.
When the sheet can stand no more, the coals will burn through and drop upon the map. Allow the remainder of the sheet to burn, and the places touched by your curse will suffer the consuming flame and its attendant violence.

Angry Dirt:

To Make Angry Dirt:

Get one 5-gallon plastic bucket and lid, ONLY the inside painted black (I used spraypaint) and lined with a black garbage bag. Make sure the top of the bag folds over the edges. You will need to gather the bag over the dirt later. Line the bottom with styrofoam pellets for drainage and mold prevention. This allows the dirt to breathe.

Add:

one handful peat moss

one small clear quartz, shattered

One handful dried spearmint, crumbled. Grass clippings are fine.

One teaspoon lemon juice - this is for odor control

Approximately 2 gallons clean dry dirt (from your backyard is fine)

Mix well.

Now here's where the dirt is personalized. Gather handfuls of dirt when you are out and about. I added handfuls of grave dirt from tragic deaths. Local papers come in handy to determine this. I also added dirt from a playground where I was beat up as a kid, etc. Next time you're uncontrollably angry, sit with your feet on top of the the soil mixture like a foot soak; or put your hands on top of the mixture. Ground your anger into the dirt. Mixture is VERY important to this, so do take breaks to mix the soil. I used my hands to mix. DO BE CAREFUL - there's a shattered quartz in there!! Now, gather the bag and

tie it loosely. Cover with the lid, and cover the entire bucket with a white cloth. I use a white towel.

Go back to your mixture each time you are upset, frustrated, pissed, not getting laid... and ground that into your dirt. Do keep adding new handfuls of gathered dirt as you go.

Now, MY determining factor of knowing the dirt is ready to use is opening the lid and:

The dirt smells foul

The dirt feels foul to the touch

The dirt feels angrier than I do.

To use Angry Dirt:

In a poppet: For a smiting I made a poppet with a few extra essentials then soaked it in water until it was a soggy mess, then staked it riverside to dry. There are different variations to this theme I've used successfully and would be happy to share them.

As a territorial border: sprinkle Angry dirt outside the home to ward away unwanted visitors. For preventing a specific person, add your particular anger towards that person into the dirt while grounding. Then use the dirt. I used this with much success to keep a horde of rotten local brats. It didn't get them to leave the premises entirely, but they did stay outside the border.

Houseplant destroyer: I'm experimenting with the dirt in a potted plant. So far, the plant has turned dark and greyish; though I'm giving it the same care and attention as the other plants, the older growth is slowly dying while new growth develops. Quite weird. Details to come.

If there are other writings or studies done with dirt specifically I am not aware of them; and if anyone knows of any I'd love to see them.

Spell of the Black Rose

Probably everyone has had sometime in their life when another person becomes romantically fixated upon them and simply will not leave them alone! Short of a restraining order, what do you do? Start with this spell:

Pick a day when the moon is waning and your emotions are at a pitch. Secure a dark red rose that is partly opened. On your altar burn a Saturn incense. With a pin, prick the person's initials into the rose, then dip it into melted paraffin filling the pin holes with

wax. Put the stem into a bottle of black ink and leave it on your altar for several hours. The rose should darken except for the initials.

That evening, cast your circle - again burning the Saturn incense. On the altar have two black candles anointed with a Saturn oil and placed 13" apart. Light the candles and between them place a picture of the person. Hold the rose over the picture, close your eyes and chant:

Wild and whirling spirits are in my thoughts
And demons haunt my mind,
This person is the object of my distemper.
That I may find relief and release
May this black rose be infused with magic
That carries a Dire Warning -
To cease his/her suit or to Beware!

Pull one petal from the rose and drop it scornfully upon the picture. The next day, place the rose in a box and have it delivered to your tormentor.

TO STOP A LIAR

Buy a cows tongue at the
Grocery store, slice it
Open length wise (top and
Bottom) between halves
Place a piece of paper that
You have written the person
Who is lying name on, be
Detailed as you can.
Roll the tongue up (tip to
Back) and drive 7 nails, 7
Pins and 7 needles thru the
Tongue each time saying
Something like
"(name) cannot lie"
Wrap the tongue up in red
Cloth and leave it in the woods
With 7 pennies.

A SPELL TO BREAK THE POWERS OF A SPELL

If you believe that a spell has been cast against you, place a large black candle in a cauldron (or a large black bowl). The candle must be tall enough to extend a few inches above the cauldron's rim. Affix the candle to the bottom of the cauldron with warmed beeswax or the drippings of another black candle so that it will not tip over.

Fill the cauldron to the rim with fresh water, without wetting the candle's wick. An inch or two of the candle should remain above the water. Deep breathe, meditate, clear your mind, and light the candle. Visualize the suspected spell's power as residing within the candle's flame. Sit in quiet contemplation of the candle and visualize the power flowing and growing with the candle's flame (yes the power against you). As the candle burns down, its flame will eventually sputter and go out as it contacts the water. As soon as the flame has been extinguished by the water, the spell will be dispersed.

Break your visualization of the spell's power; see it explode into dust, becoming impotent.

Pour the water into a hole in the ground, a lake or stream. Bury the candle. It is done.

Making A Wizards Staff

The staff is not only used in ceremonies and for drawing circles; it is also a useful tool, if not essential. It can be used as a weapon of defense, a weapon of destruction, for traveling, and used to direct energy.

The staff is chest to chin high. It is best made of a hardwood, such as oak, walnut, and yew. The thickness should be what is comfortable for you to hold. It need not be perfectly straight, but easily used.

The staff should be cut in the waxing moon phase, and needs to dry thoroughly. (Thank the tree that donated it to you.) You can leave the bark on or off that is up to you. It should however be sealed with a varnish or a clear resin. You can use fur or leather to make a handgrip. You can also add decorations, such as; feathers, bells, shells, or carvings. Some will inscribed their magical name into the staff. The staff should also be dedicated. to the dark path prior to being used.

SPIDER WEB BINDING / DEATH

1. Gather spider webs from your house and a dead fly. Put the fly on the webs.
2. Write on virgin paper:

"North South East West
Spiders web shall bind him best
East West North South
Holds his limbs and stops his mouth
Seal his eyes and choke his breath
Wrap him 'round with ropes of death!"
3. Fold the paper 4 times. Place the paper, webs and fly onto some black cloth.
4. Bind the cloth together at the four corners so it makes a little bag with the paper, webs and fly inside.

Then hang this in any dark corner undisturbed until it gets coated thickly with dust. Lastly, after this has Happened, bury it.

Creating a Nocturnal Servant From the book GOTHIC GRIMOIRE by KONSTANTINOS

**YOU MUST READ THE BOOK BEFORE PERFORMING THIS RITE
WARNING FROM THE BOOK: SUCH A SPIRIT SHOULD NOT BE ALLOWED
TO WANDER THE EARTH FOR ETERNITY. SHOULD SUCH A THING
HAPPEN, THE SPIRIT WILL GAIN A POWER OF IT'S OWN AND BRING
NEW MEANING TO THE WORD CHAOS. AND WE DON'T WANT THAT DO
WE PEOPLE...hahahaha!**

Basically, when a sentient thoughtform-sometimes called an egregore in ceremonial magick-is allowed to have infinite lifespan, it begins to take liberties it has no right to take. This manufactured being, devoid of any conscience or true allegiance, begins to act on the primal impulses it was endowed with at it's creation.

EXAMPLE: Say you created a nocturnal servant or egregore to protect one of your coven members on a dangerous trip she had to take soon. You might charge the being with the task of spooking away any who might mean harm to your witch. Innocent enough, really. You just want the Nocturnal servant to provide the impression that your witch is not worth the trouble of bothering, right?

Now let's say that your Witch goes on her trip and returns. You're so happy that she came back from the middle east safe that you decided to let the servant keep his job. He's not visible (MOST OF THE TIME) and don't seem to get in the way. What can it hurt? You like your Witch friend, and so what if a etheric being is protecting her from now on. That's good right? The author says No!!!

The Nocturnal Servant was created with just enough endowed intelligence to know how to protect your Witch on a particular trip. By specifying its job, you have allowed the spirit only enough freedom to act on anything during the trip. Once the trip is over, the servant no longer has any real purpose for being. Without a clear set of parameters to operate within any longer, it will now try to adapt its purpose as it sees fit. Given time, it may begin to act on protective impulses whenever it feels your no-longer traveling Witch is in danger. Maybe a boss plans on giving her too much work one night? Maybe someone had the nerve to cut in front of her in the line outside the movie theater?

Are these really people who need to feel the wrath of an angry spirit? And that wrath itself may grow as the motives driving the spirit evolve. This is all about manifestation will become more real with time, just like any thoughtform. As a result, it will develop more real, if irrational, thought processes, as well as more real powers with which to act on its impulses. What started as a simple servant meant to subtly scare off any who mean harm to the Witch could end up a demonic being bent on physically destroying anyone who so much as frowns in the witches direction. (cool!)

THE SENTIENT FORM

The form your nocturnal servant takes is up to you. Some may feel comfortable giving the being the shape of a sphere, as they would with a standard thoughtform. The author prefers to make servants that are anthropomorphic or humanoid, and somewhat targeted to the work at hand. It's natural to imagine a human-like being working on a goal, and giving it traits to accomplish that goal only helps. (I made mine look like me, only better).

The form you choose for the servant can have some preternatural elements. For instance, you might find it helpful to give a phantom protector some claws or fangs if it helps your feelin of security. Just be careful not to ask the thing to use such protective gear to do any flesh shredding! (unless that's what you want). The purpose of providing symbolic extras

such as these is to help make the thing more visually enabled to perform it's job. If someone senses claws or fangs on any level, that person will have an uncomfortable feeling and naturally shy away. Now with the form in mind you're just about ready to create a servant. Again, this servant will be etheric.

You may not see your servant , creating a solid one might take years of repeated experimentation-or much less time with the help of a finely tuned coven. (If you have a strong manifestation mind you can and will achieve success in a short time).

THE PREPARATIONS

You will need to do more than just imagine the form of your nocturnal servant clearly. You must make the physical housing for this thing to rest in when ti's not actively working. The physical representation won't need to be perfect-no real sculpting skills necessary. As long as the statue generally reminds you of the being you imagined, it will serve it's purpose. However, the statue will need to be destroyable, so you will want to make it fro non-hardening molding clay. If you can find it, obtain black clay...If not try mixing some black ink into white of beige clay. You'll need to fold and mash the clay, and apply more ink as need. This works pretty well and creates a decidedly night-like color. Do not use clay of another color, even if you feel it applies to the task the servant will be doing. You'll see why black clay is necessary in a moment. Form the clay into a general form of the being that you imagine. Try to give it physical traits that get across its reason for being. Maybe big hands for a servant intended to gather things?

Maybe four legs for something that you want to be quick moving?

You decide on what form makes the most sense, see it clearly in your mind...every part of it and do your best to recreate the form in clay. The servant's form can be as fantastic, mythical or mundane as you want it to look. Make the figure at least six inches tall, although you can make it larger if you wish to add more detail. When deciding on size make sure you have a place to hide it when done. You must also realize that you will part with this clay when you're done you will not be able to reuse it. Next comes the need to write the intent in spell form. This requires coming up with a name for your servant. Try to make it something that doesn't remind you of anything else. Don't pick a character from a favorite novel, for instance you want the name, simple or extravagant as it may be, to make you think only of your servant.

Write your spell as a command for the servant to do what you ask. Add a reference to whatever deity that is somehow related to the task at hand (I used Aphrodite). Also, add a reminder of how long this being will be allowed to Live. Make it clear in your spell/command. Don't worry about the words for actually creating the servant, though, as those are given in the rite. Something like this will work: Daseni, having been brought to life by my will and the will of (deity), I now command you. Guide me, Daseni, to the best job opportunities that I seek. Whenever you venture out from this clay form, may your efforts also be dedicated to smoothing my path for each interview you help me to obtain.

Daseni, you have until the next full moon to perform these tasks. And you will carry out your tasks.

So I say , so shall it be. or So mote it be.

REMEMBER! the spell is a form of command. I must be specific, even if it comes out being long.

LOOK FOR PART 2 GRANTING LIFE

You will need to set up your altar for a normal circle casting.

Having present whatever you need to invoke the God or Goddess of choice. Your invocation should mention that you seek help of the God or Goddess in bringing life to clay, but the rest of the invocation can be just as you would normally write one. Note: that for a rite of this intensity, you are best off performing a true invocation or godform assumption if you know how to do so. You'll need the extra power.

On the altar should be your spell of commanding, the clay figure, and a toothpick. Burn the heaviest incense you can find-a gum resin like mastic is ideal.

THE NOCTURNAL SERVANT RITE

Cast a magick circle.

Invoke the God/dess, remembering to specify why you want this deity's help in creating a servant to do a particular task. Pick up the clay form with your receiving hand and walk clockwise to the eastern edge of the circle. Reach straight out to touch the head of the form to the edge of your circle. Feel that some of the dark energy present at the boundary is pulling into the figure. Begin to walk clockwise, holding the head of the figure to the circle edge and drawing in the dark energy, Say:

FORM OF CLAY, THE DARK ETHER FILLS YOU WITH THE POTENTIAL FOR LIFE.

Feel some of the energy making it through the form and into you. Repeat your circumambulation two more times. Each time, let the feeling of present energy build. Also each time around, increase speed to react to the growing energy. By the time you return to the edge of the circle the the last time the clay figure should almost be throbbing. Stop suddenly at the east. Pull the figure away from the edge, bringing it right in front of your face. Say (almost shout) with a commanding tone:

YOU WILL LIVE THIS NIGHT!

Move clockwise around your alter to return to your spot with the altar before you.

Continue to hold the clay figure in your receiving hand. Pick up the toothpick with your projecting hand and hold it in the incense smoke. Begin to raise a little emotional energy (about one-third of your peak) and feel this moving up your projecting arm and into the toothpick. See the little piece of wood glowing etherically. Take the toothpick from the smock and raise a little more energy to about the half level. Feel and see this practically igniting the end of the toothpick. Bring this glowing point of wood to the approximate heart spot of the figure's chest. Try to maintain your energy level as you write the name of the being in the chest of the figure. See the glowing tip not only carve through the clay,

but sizzle it and leave a glow behind. With the name blazing on the figure, drop the toothpick onto the altar. Shift your gaze from the glowing name to the nocturnal portal. try to see the letters of the manr floating there while allowing your skrying vision to awaken.

Now comes the part that requires the most concentration. Allow your emotional energy level to slowly rise as you see the letters morphing in the nocturnal portal. See their glowing light turning into silver mist. As your energy approaches near peak, see the mist form into the shape of the servant(the true detailed shape with features not the clay figure) When you're almost at the peak point and can see the servant, **PULL THIS VISION FROM THE PORTAL**

WITH YOUR EYES. See the servant astral body, which you just created, leap from the portal and into the clay figure. Hit full peak and place your projecting hand over the figure. Feel yourself forcing energy into the thing. Read or recite your spell, commanding the being. Pull your projecting hand away and place the figure on the alter. Imagine the living form you created cohabiting the clay form before you say: **NOCTURNAL SERVANT (NAME) I COMMAND YOU TO LEAVE THIS CLAY FORM ONLY WHEN YOU NEED TO PERFORM ONE OF YOUR ASSIGNED TASKS.WHENEVER YOU ARE NOT ZEALOUSLY CARRYING OUT MY WILL, YOU WILL RETURN TO THIS FORM. AND ON (THE DEADLINE), YOU WILL RETURN TO THIS FORM BEFORE NIGHTFALL.**

Close the circle. Thank the God/dess for being with you. Put the nocturnal servant's form in a place where no one else will come into contact with it (no one must touch it or see it). Store the paper on which you wrote the spell command spell in the same place. The servant will now as it needs to, ethercally fly out into the world to carry out its assigned task. From time to time you might sense it even see it. Do not let it alarm you (mine did) Remember, you are It's maker, It is merely doing what you wished it to, and in no way can it harm you...as long as you follow through with what comes next.. Bringing Death.

REVENGE HEX

Gather some bones of chickens and dry them in the sun for several days. (You can use some of the bones from chicken bought at the grocery store) When you are ready to perform this hex make sure you bring up intense feelings of anger and hatred. This gives the hex added strength.

Keep the intense feelings of anger and hatred while doing this hex. When it says "With these bones I do crush," take a hammer or use your feet and stomp and crush the bones as if they were your enemy before you. (Using a hammer is easier and more effective)

When you are done, sweep them up and place them in a bag. You will then want to sprinkle the dust and remains of the bones on your enemy's property and or around there house.

Ring the bell 9 times and say...

"I call upon the Powers of Darkness to do my bidding, I call upon the Dark Gods of Anger and Rage, hear my call...

"Bones of anger return to dust
Full of vengeance, my revenge is just
I scatter these bones, bones of rage
Give thine enemy nothing but pain
I see thine enemy before my eyes
I bind them, crush them, bring their demise
Take these bones I do crush
Send thine enemy back to the dust
Agony and torment, without control
By these words I curse your soul"
So Mote It Be!

SPELL TO FREEZE SOMEONE OUT OF YOUR LIFE

If someone keeps hassling you and your having trouble getting them out of your life then give this spell a go.

You will need a eight inch yellow, blue and grey candle. If you cant buy them at eight inches just simply cut a larger one to eight inches.

You will also need a knife, charcoal and a heavy duty safety pin.

You will need to find a place where there is green grass and trees growing in one direction and the other direction needs to be more barren like sand and rocks. Cut seven notches in each candle.

On the base of the yellow candle engrave your name and birthdate and on the grey candle engrave the name and birthdate of the person you are trying to get rid of. Only do this spell between the hours of twelve midnight and one in the morning and you must start the spell on a Sunday night.

Place the blue candle in the middle, the yellow candle on the grassy side and the grey candle on the sand side. The candles must be placed 24 inches from the blue candle.

In the middle between the blue candle and the grey candle place the knife lying with the sharp blade facing the grey candle. Surround the grey candle with some charcoal.

Draw a dove with your little finger of the left hand around the yellow candle. With your left hand light both the yellow candle and the blue candle.

With your right hand light the grey candle. Repeat the following words three times : "atce atce atce ete el ikaw".

Let all three candles burn one section. On the next night repeat the same moving the candles another 24 inches apart.

Continue for seven nights in total until the last night you will have one section of each candle. Bury the grey candle in the ground with charcoal. Bury knife with blade facing grey candle. Bury blue candle.

Take home yellow candle and place in bottom draw of your cupboard on white cloth.

Make sure to follow spell exactly or it will not work.

Your Enemy's Funeral

Preface & Disclaimer

This ritual is designed to bring about the death of a true and deserving enemy. This of course should never be taken lightly and only a truly deserving enemy should be considered as a target for this type of ritual - someone who has wronged you horribly and continues to do so with no hope of reconciliation.

This ritual makes use of very powerful and emotional imagery - for this is the only way to bring about something as serious as death. Do not do this ritual if, after reading it, you feel you might have a problem with it. There is no way to undo it - death is permanent and irreversible. If there is any hope of reconciliation with this enemy, DO NOT PERFORM THIS RITUAL. I can't stress this enough. Magick is not free, there is always a sacrifice even if it's only in terms of energy and emotion. This ritual ends a human life, and such does not come about without cost. Also be aware that this ritual is a definite venture into the shadow side of things. Even when it's deserved, killing someone is not something the universe as a whole takes lightly, so be sure there's really no other way, and watch out for any possible karmic repercussions.

The following disclaimer is totally necessary to protect the Author, the Church of Lucifer, and anyone else involved in distributing this ritual.

ALL RISK INCURRED BY UNDERTAKING THIS MAGICKAL RITUAL IS SOLELY THAT OF THE READER. READING FURTHER IN THIS TEXT DENOTES ACCEPTANCE BY THE READER OF THIS DISCLAIMER. READER AGREES TO INDEMNIFY, HOLD HARMLESS, AND DEFEND THE AUTHOR, BLACK REIGN PRESS, AND AMPHIGORY AGAINST ANY ACTION, LEGAL OR OTHERWISE, ARISING FROM USE OR MISUSE OF THIS MATERIAL.

Materials

As mentioned above, this ritual makes use of very powerful and emotional energy, and as such, requires quite a few items of equipment and supplies. Listed below is everything you need. Most of this can be acquired from any quality magickal supply store, but should you be unable to get any of it, email me, as I am the operator of a magickal supply business.

A Large Doll, Representing Your Victim

This is obviously used to represent your enemy, and you are going to kill the doll during the ritual, thereby killing your enemy. Traditionally, you should make the doll yourself, out of clay or out of cloth and straw. It should be fairly large - 12-24 inches tall or taller is perfect. You should make it look as much like your enemy as possible. Placing a facial picture of your enemy over the face of the doll is a good idea.

Swallow's Heart

This is a standard item of magickal supply at any quality magickal shop that carries Voodoo supplies. They are normally obtained from roadkill or euthanised birds, so no worry about supporting the indiscriminate killing of innocent swallows. You will place this where the heart belongs in the doll. DO NOT WORRY - THESE THINGS COME DRIED, NOT WET AND MESSY. :)

A Personal Item of the Enemy

Something to create a physical link to the victim. The absolute best thing to use would be some of the enemy's blood, but of course this is likely to be impossible! Maybe some hair, fingernail clippings, toenail clippings, even an item of worn clothing to cut up and dress the doll in.

A Coffin to Put the Corpse (Doll) In

Either make it or buy it. You will place the corpse/doll in this after you kill it, then it will be buried.

Graveyard Dust

Another standard magickal supply item. You need enough to dust the doll in the coffin with, and to bury the coffin with the doll in it.

Coffin Nails

Yet another standard magickal supply item. You will nail shut the coffin with these. Use seven (7).

A .22 Caliber Firearm

The normal way to kill people these days is by shooting them, and this will be no different. Do not use a higher caliber weapon as doing so will cause too much damage to the doll - you want something left to bury!

A Large Quantity of Pure Myrrh

Myrrh is the incense of death, and you will burn a huge quantity of this during the ritual to create an air of death and to cause slight sensory overload.

A word of caution. You may be tempted to use some of your own blood (or semen) in giving life to the doll. Do not do it under any circumstances! If you do, I personally guarantee you that something will go wrong and you'll end up shooting yourself during the ritual.

Part I: Preparing the Doll

Before you complete the ritual and kill your enemy, you need to prepare the doll. If you are making the doll yourself, you should do it during this part of the ritual. If not, then just bring the already made doll.

This should be done at night, preferably midnight, on the night of the new moon, in a closed room, dimly lit by candlelight.

In your temple/circle/wherever you work, gather together the doll (or the makings of the doll), the swallow's heart, and the personal item of the enemy. If you are making the doll

yourself, make it now, concentrating only on the fact that you are making a direct, linked clone of your enemy.

Now, take the swallow's heart, and place it where the heart belongs in the doll. While you are doing this, say aloud something like the following:

WITH THIS HEART
THE LIFE-GIVING ORGAN
I GRANT LIFE
TO THIS DOLL
COME TO LIFE
TO BE USED
AS AN INSTRUMENT OF MY WILL
THIS IS THE WILL
OF

Now, take the personal item of your enemy, and place it where it goes on the doll. I.e., if it is a fingernail clipping, place it on/in the doll's hand, if it's clothing, put it on the doll (after ripping it up to fit the doll of course). While you are doing this, say aloud something like the following:

POWERS OF LIFE!
POWERS OF DEATH!
HEAR ME NOW!
WITH THIS
I LINK THIS DOLL TO !
AND THIS DOLL ARE ONE AND THE SAME!
WHATSOEVER I DO TO THIS DOLL, I ALSO DO TO !
HEAR ME!
THIS IS THE WILL OF !

During these two ritual segments, you should of course feel your energy rise and rise until you hit gnosis near the end of the second phase. At this point, release all your built-up energy to aid the act of giving magickal life to this doll.

Immediately wrap the doll in white cloth and leave it in a dark place until the next new moon.

Part II: Kill.

At the next new moon, gather together in your temple the doll (still wrapped), the pure myrrh incense and the tools needed to burn it, your gun, the coffin, the coffin nails, and the graveyard dust. Light up your incense burner and throw a huge quantity of myrrh onto it. Remember, this is partially a ritual of sensory overload - use a ton! Your gun should be concealed - you are going to act out a confrontation between you and the enemy, so the gun should be hidden.

While unwrapping the doll, say aloud something like the following:

POWERS OF LIFE!
POWERS OF DEATH!

HEAR ME NOW!
REMEMBER!
THIS DOLL AND ARE ONE AND THE SAME!
WHAT I DO TO THIS DOLL, SO DO I DO TO !
WHAT HAPPENS TO THIS DOLL HAPPENS TO !
I AM HERE TO ACT OUT MY WILL!
HEAR ME!
WHAT I DO TO THIS DOLL, I ALSO DO TO !

Of course, you should already feel your energy rising! Now, act out a confrontation with your enemy, of course with the doll representing your enemy. You should be acting out a two-sided confrontation with this enemy - and hearing, seeing, feeling, in your mind his/her responses, just like a real argument or fight. This can be a real fight you had in the past, or just what you'd like to tell them. Build it up, from harsh words, to yelling, to yelling at the top of your lungs, to outright name-calling and death-threatening. Finally, once your energy is totally pumped, you're at total overload, the thick smoke of the myrrh is driving you nuts, and your adrenaline is redlined, whip out your gun and blow him away. You should aim for the heart area, but as this will be in the heat of a fight, just make sure you hit the doll. As you do this, you should completely and totally visualize in your mind that you are killing your enemy - see the bullet enter his chest, blood fly everywhere - the whole thing! It should be an upsetting and emotional experience. Immediately take the "corpse", put it into the coffin, lightly dust it with graveyard dust, and nail the coffin shut with the coffin nails. Drive out to your nearest cemetery and bury the thing, using mostly graveyard dust to replace the actual dirt from the hole you dug. Make sure to cover the top with the real dirt though - you don't want anyone to notice it. Your whole attitude now should be one of fear - you just blew someone away in the heat of a fight, holy shit, don't want to go to prison... You get the idea. During the burial, you should be conducting a mock funeral - even give a mock eulogy saying how much of an asshole he was, how much he deserved to die, the whole thing... Play it up good! This is part of banishing the negative energy raised by the ritual, and is the start of banishing the entire working by forgetting about all the emotions and energy you had built up. After this, as in any working - forget about it. It's over, done, the guy's dead, just forget about it. One word of warning though - you have no idea how the guy is going to die so make sure you have a good alibi afterward - he may end up getting murdered with you as the prime suspect! If you are questioned by the police, remember, you didn't do it - not in any way that can be proved in court - don't panic!

THE PENETRATION RITUAL, THE CEREMONY OF INSANITY AND INFLICTED IDIOCY

From the Tempel of Azagthoth
(book 3, "The Vampire Undead Text")

Notes from the Author:

This is a particularly effective ritual which has been employed with very successful results many times by myself and members of the Tempel of Azagthoth. Whether you see the names called upon in this ritual as 'mere' Archetypes, or Immortal entities does not fully matter. For the strong and advancing Vampire the Undead element will be very attracted in such a ritual. As you progress you will increasingly be able to discern for yourself the nature of these entities. Emperor Norduk, Oxford Place, January 27 1998

The Penetration Ritual, The Ceremony of Insanity and Inflicted Idiocy (A Threefold Rite of Destruction)

The Penetration Ritual is in all aspects, a Ritual which will be adored and used by our loyal Vamphyri within the Tempel of Azagthoth. The Penetration Ritual, The Ceremony of Insanity, is in all aspects, a Ritual of Azagthothian Vamphyrism as implemented, by living members of the Royal Bloodline. We Have Been brought Mastery by the Life, rememberest thou the corpses of the princesses thrown down by the Countess from atop Castle Cachtice, thrown down, drained of their essence, devoured by the roaming wolves below in in the forests. The Archetypes which are invoked to heighten this Ritual are three in number but One in Aim, Elisabeth Bathory - A Symbol of Royalty within the Bloodline of the Rulers, brought to Dayside Successes, with her strong presence of the Nightside, unbound by the Will of Others, she indulged in sexual pleasures, punishing her slaves. Through Vampiric Blood Rites, draining and obtainment of the Life Force of the mortal slave to the royal vampiric bloodline - which opens the Gate Further, Welcoming the Pools of Blood wherein Dwells the Dragon Tiamat. And Tiamat is the Second Archetype implemented in This Act of Vampire Predation, Tiamat must be grasped and understood personally by each Vampire. The third Archetype is Azagthoth, Blind Idiot God, a bringer of CHAOS and Madness unto the petty mortal magician, a high force of life force drainage and high principality of punishment and degredation unto the human slave, High Black Wizard to the Mother Tiamat. For the Human Which This Rite Is Told Unto, By Your Vampire Sorcery, this is a working of Destruction and bondage through our Punishment.

Biding the Black Winds to Descend Upon Your Mortal Prey

'I Pray Unto Thee Azrael black cloaked angel, from beyond the veil of death, I beseech and call upon your power. Your being shall enter my being. Like the purple face of the Undead who sitteth in the dead leaves by the running black water, across the field. His eyes do not blink. He has no tears to cry. His Will Does Not Falter. Hail The Undead. Hail unto Thee, Azrael. Bring Your Black Powers of death, wrap its black curtains about me that I may use its darkness to Reign Terror and Bloodshed Upon My Specified Victim, hurting neither myself nor my friends and family. This is the Covenant of the Undead to the Living Vampire. Ave Calix Sanguinis Dom Tiamat. I Invoke thee, Hekal Tiamat.'

The incantation must be said while focusing upon the Chosen Intended Mortal Which has infringed your laws and must be punished, corrected, according to your Will. Use this for rebellious mortal magicians, send them further into the Hell which they Desire. These mortal slaves were created by the Undead Gods for we are Vampires to predate upon their vital Life Force. FOR THE INTENDED AZAGTHOTH ALIGN YOURSELF NOW!

Now the Azagthothian Vampire Will wish to fully channel all of the destructive energy, an essence which has been gathered from beyond the Veil of Azrael to cause havoc upon the mental of your chosen prey. Choose carefully those who you wish to impose with flights for predation, the draining of that humans life force, feed when the first arises thus assuring you of increasing POWER. After the next part of the ritual is performed, The Death Chant, the Priest may need to have a ritual beating to bring fully into consciousness. The ritual in essence, should be performed by High Vampires, or those Vampires who lie in the wings of seclusion for their teachings in the Nightside Rituals.

THE DEATH CHANT : Visualize fully the intended victim for your correction/punishment. This part of the ritual is for those who have truly offended you, and you wish to not only soundly punish, but to exceptionally and cruelly punish their mortal ways. See Now Your Victim. Name them, say their name and then Command That They are Dead. For instance, if it was 'Danny', you could say 'Danny is Dead', 'Danny is Dead'. Repeat this until satisfied.

The Ceremony of Inflicted Idiocy : Coven of Ravenwood

Unclothe yourself of all your clothing or wear a Black Cloak preferably, a Brown Cloak if necessary. This is one of the keys in inflicted idiocy for the chosen. As your astral leaves your physical, guided by the hands of the Undead, enter into the graves and drink of the essences collected there. Then go into the bedroom of a sleeping victim, drink of their essence. Savor the power surging through you from the victim's life force and the essences drained at the gravesite, for now, your astral is connected to both of them through the Astral Web. Now gathering power, traveling, feeling your Higher Vampiric Senses awaken, go Unto the House of the Victim Which for Which This Ritual is

Performed. (Before hand you should have summoned the force of Tiamat, Bathory, Azagthoth).

You are in close range of your victim. Hovering right above him, or standing beside him. Now is the time to fully penetrate the moving or docile physical shell of the human victim, as your astral fully enters his body, once you are completely inside him, feel your astral draining the human of his limited senses. Feel how the Life Force flows quickly into your astral, the more Life Force which you receive, making your Astral form solidify even faster. Now begin pushing on the inside physical walls of the victim. Push. Push from all sides. It will start as a cramp across different parts of their body, then their whole body, quickly gaining hold over them. Drag their Astral unto the Mountains by Pazuzu and blast them from your Tower With Sorcery. The Ritual Has Ended When You are Finished.