



THE ART OF  
**BLACK MAGICK**

---

M. A. HARRIS

*"Vengeance is mine sayeth the lord"*  
Romans 12:19

## FOREWARD

Black magick is one of the most mysterious and misunderstood practices of the occult arts. This thesis was designed to expose the truths about the practices of the Black Arts, and dispel the modern misconceptions surrounding these practices. Within these pages are the real historical examples of the use of Black Magick from past to present times. Along with this instruction on the history of magick, are various explanations of the metaphysical theories that make such magick work. Included in the final chapter is a spell book with ritual magick spells, and a listing of herbs that have been known to be used in Black Magick spells, and a list of Aura colors and their meanings. (I)

Black magick is an art, and there is a well-defined method to its operation. The choice to use Black Magick as a metaphysical path is a decision made under will, it is a personal choice and a style of magick that is not intended for every student of the occult. Wisdom on the path of magick begins when the student inevitably faces the reality that the magickan is what he creates, and he alone is responsible for its effects.

Black magick is derived from the basic philosophical principals of hedonism which explains that humans are driven by their instincts to experience pleasure and to dislike pain. Not only might Black Magick give great satisfaction to the magickan by causing pain, it may also be a benefit that is a necessary component to the survival of the whole. The modern philosophy of Black Magick is also derived from Satanism and Satanic philosophy which makes use of black magick practices. To cause harm to those who would hinder the success of those who are important to the magickan including the self is the ultimate aim of Black Magick.

M. A. HARRIS 2007

# TABLE OF CONTENTS

## **1 ) Magick and its Effects**

- 1.1 The Archetype
- 1.2 Of Gods and Humans
- 1.3 Realms of Energy

## **2 ) The Classic Era of Magick**

- 2.1 Magick of Egypt
- 2.2 Black Magick of the Greeks
- 2.3 Black Magick in Rome
- 2.4 Magick Influence in the Mediterranean
- 2.5 Witchcraft in Southern Europe
- 2.6 The Christian era of Magick
- 2.7 Renaissance and Reformation
- 2.8 The Age of Romanticism

## **3) Concepts of Modern Black Magick**

- 3.1 Voodoo Practices
- 3.2 Satanism and Black Magick
- 3.3 Black Magick and the Temple of Set
- 3.4 The Left Hand Path and The Right Hand Path
- 3.5 Good, Evil and Morality
- 3.6 Hedonism
- 3.7 Law of Return
- 3.8 Essential Connection

## **4)Ritual Black Magick**

- 4.1 Types of Ritual Magick
- 4.2 Ritual Tools
- 4.3 The Structure of Ritual
- 4.4 The Opening, Casting and Closing
- 4.5 Satanic Ritual Magick
- 4.6 Satanic Traditional Ritual Magick

## **5) Direct Magick**

- 5.1 Direct Magick Practices
- 5.2 Energy Magick
- 5.3 Using Empathy and Telepathy
- 5.4 Using Divination in Black Magick
- 5.5 Synchronicity
- 5.6 Servitors
- 5.7 Living as a Black Magickan
- 5.8 The Art of Secrecy

## **6) Spell Book**

- 6.1 Ritual Black Magick Spells
- 6.2 Satanic Ritual Set-Up
- 6.3 Satanic Calling Of The Quarters
- 6.4 Satanic Banishing of the Quarters
- 6.5 Herbs Used in Black Magick
- 6.6 Aura Color Meanings

Bibliography

## I) MAGICK AND ITS EFFECTS

Metaphysics, is the philosophical study which occultists use to explain the existence and the phenomenon of the universe. Magick is a metaphysical study, and there are many different branches, of magick that all work from the same basic principles. According to mythology and history there have always been two separate basic uses of magick. Not all magick that is cast is willed to cause harm or ruin, and not all magick is neutral or healing. It is for this purpose that a distinction between the two must be made. White magick has traditionally been used as a healing, or helping force, and Black Magick is the force that invariably causes misfortune, disease and even more so, death upon the intended sufferer. It is understood that even though black and white magick are both essentially just magick, their comparative existence create separate polarities of the whole, divided for the reason of classification and intent.

What is known as black, or harmful magick has been in existence since ancient humans first developed techniques for its use by means of simple association. Humans related to what they considered to be good and evil by attributing beneficial spirits to good things that happened in life and likewise, bad spirits were attributed to the cause of evil effects. For this the white magickan created charms and talismans to ward away the evil and to heal the wounded, and the Black Magickan used potions and spells to create fear, death and terror in its victims. Many cultures around the world have had some sort of demon, devil, dark spirit or dark magick that is a part of their folk magick practice, and cosmology. These cultures also had similar customs and beliefs regarding the removal of these curses caused by magick. The historical use of curses, along with the common principles of casting these curses and the removal of curses are discussed within this document.

(2)

The etymological origin of the word magick derives from the word Magus, which described the priestly caste of the tribe of the Medes in Persia. Their region was the area known as modern day Iran and their history is recorded as far back as the 2nd century, BC. These priests were men, who lived as tribe. These men were born into the social rank of priesthood, as part of a hereditary order. Besides being the religious leaders of the people, these priests would also interpret dreams and give signs and omens. The same terminology (Magus) was also used throughout the Mediterranean to describe those who used magick, such as enchantment, sorcery and divination. (3) The reign of the Priests of Magus had lasted for nearly 500 years, until they lost their power over the people by merging with the Persian empire in 550 BC. The legacy of their myth lasted through the Greek Hellenistic era, eventually becoming the word "Magos". This title, then developed into an adjective, meaning "magical" and finally into the Latin "ars magica", or the "magic arts" as it is known today.

Magick is an ancient wisdom that is based upon the magickans awareness, interpretation and interaction of the metaphysical associations of nature. These natural occult principalities are what make up the fabric of the magickans reality. The magickans reality is based on certain laws or absolutes of causes and effects which when combined with the force of will, creates the desired result. As said by the German magickan and philosopher Heinrich Cornelius Agrippa (1510), the power of magick is described as this: "He who has cohabited with the elements, vanquished nature, mounted higher than the heavens, elevating himself above the angels and the archetype itself, with whom he then becomes the co- operator and can do all things."

Magick is the transcendence of the nature of physical reality by the raising of one's spiritual vibrations in order to become the determining factor that is able to manipulate physical reality. The magickan understands the essence of these metaphysical meanings and associations and is therefore able to harness them and create results. One way to achieve this is by observing a basic principle of magick known as *opposition*.

One of the most basic associations in magick is that of the nature of opposites. To achieve perfect equality of opposites there must be a perfect balance between them. The magickan creates magick by being the way for these forces to reconcile. What lies between the balance of these absolute opposites is the path of magick. The great work of magick is the raising of the whole man in perfect contrasting balance to the power of infinity. These statements show how the path of magick is intended to elevate the magickan to a potential state of godhood with the ability to act in any way possible, on an infinite scale.

No matter which belief system that you may choose to utilize, there is a transference of energy that raises the human vibration and creates the reaction, that will invariably have an effect the physical world, from the very small to the unbelievably tremendous. The magickan creates a path of chain reactions that cause effects that radiate out from the source. Here this reaction is lead is up to the one who is casting the magick. There is a basic fundamental concept in magick that says, "Magick will follow the path of least resistance" It will be lead where it is most likely to manifest and it will act accordingly. This means that if magickan takes advantage of these likelihoods or possibilities (of which are endless), using any method, of which could also be infinite, anything can be accomplished with will and intent combined with action. All of these elements of magick stem from one critical factor, the one thing that holds them all together - the archetype.

(4)

## 1.1 THE ARCHETYPE

The archetype is singular source of all spiritual and metaphysical beliefs known to mankind. This means that each god and every religion is based on an aspect that originates from this concept. These primordial images are representations of the absolute essence of the most basic associations. The archetype, as defined by Carl Jung are known as primordial images, and dominants of the collective unconscious. Archetypes, are an element of the collective unconscious, which is a realm of energy that is made of man's collective experiences and ideas. The archetype forms the underlying principals of our human experience. The symbolic images of Archetypes are within all religions and cultures all over the world. This idea was based on the Latin definition as, "idae principales", or "principal ideas". This means that archetypes are a part of our inherited nature, and they do not change within cultural context, remaining to "continue eternal and always after the same manner", as Jung has described. (5) Carl Jung classified the archetype into four different categories. These originating sources are known as, Mother, Rebirth, Spirit, and Trickster. The Mother Figure, or mother earth, and the father figure, sky or solar deity, represent the Mother archetype. Rebirth is represented by the cultural hero or martyr, and the cycle of death and re-incarnation. The spirit archetype is the essence or spirit which is contained within animate or inanimate objects. The trickster archetype, is the one who breaks the laws of gods, humans or nature is represented as "the devil" or Loki. (6)

According to Jung's psychological definition, these are not religious ideas but necessary parts of the function of our human psyche, which stem from the collective unconscious. The collective unconscious is a realm of consciousness that is commonly accessible to all human beings. By way of comparison, the sub-conscious which is located within the mind is unique and individual to all people, and the collective consciousness is shared commonly by a society. Every god and goddess that was created by humans, has its root in an archetypal image, or the "principal idea". The archetype is the fundamental factor by which the magickan understands the random phenomenon of the universe. These ideas are a part of our nature and are what make up the collective unconscious of humanity. (7)

## 1.2) OF GODS AND HUMANS

A god-form is described as the mental image that a person creates of a god, in order to strive to be like that god or goddess. This being through the process of time and focus then becomes a sentient being which is able to act on its own accord. All gods and goddesses originate from the realm of the archetype. Jan and Stewart Farrar, the Wiccan Authors who wrote the Witches Bible have this to say about gods and humans: "They are unknowable



directly, like all of the archetypes." but when they are approached through adequate and vividly experienced god-forms, the consequences may be immeasurable."

Another aspect of a god-form is the Egregore, literally meaning the "spirit of a thing". An egregore is created by a group who shares the same ideas and thoughts. This group's thoughts take on a form which is known as an Egregore, binding this group of common peoples together for a specific purpose. It is the psychic and astral being of a group which acts to influence the people in the group individually and all at once. If an Egregore is fed and worshipped spiritually and astrally through the minds and will of the people, and if it lasts long enough it becomes a part of religious mythology, it is considered to be a "god" form. It is said within the Theologies of Christianity that God himself can be said to be *hedonistic* -because his desire is in His vanity, and it is His greatest pleasure to be God, as well as the great pleasure and vanity that god derives from the adoration of His worshippers. This causes great pain and suffering, and seeking to have pleasure again, mankind is offered a *hedonistic* choice between eternal pain or bliss.

(8)

A god's energy vibrations are much higher than the vibratory energy from a human's and they are more spiritually evolved than humans are. One of the reasons for this is because they do not have a physical body which would keep their vibrations at a naturally lower rate. A god is also omniscient, which is a kind of sentience that allows the being to know an infinite amount of information. This is because a god is part of the collective consciousness of humans and is able to access any information that is available whether it is past, present or future. A god is able to be omnipresent and is able to exist simultaneously in many places or many planes of existence at once. Another characteristic that separates a god from common humans is the ability to be omnipotent, which is the power to be able to act in unlimited ways for any purpose.

There is an opposing belief; that gods do not exist in the "cosmos" and are only seen as psychological part of our existence. I have concluded in my studies that both theories are fundamentally true. Humans have the capacity to create gods, from within the mind as in ideal of perfection, which is ultimately derived from a universal archetype. At the same time, these gods that are created by a culture and its beliefs, spring forth from the archetype of collective consciousness. They both co-exist as realities because they are a "manifestation" of our minds, both projected into universal consciousness and reflected in ourselves. The universe, and everything in it constitutes the "all" or as some have called it, "god". The universe, and all that it contains, is the reflection of the all, and it is the macrocosm, with humans who were made into god's image. This is where the saying "as above so below" has its meaning. The same can then be said about the opposite, that humans are "god" and this contains the all within the seat of the soul, or the microcosm. Just like the parts of the body

work together create the whole living being, the universe is a "living being" that contains many parts which make up the whole. The magickan exists in a conceptual universe which is a reflection of what the magickan sees within, which enables the magickan to effect the world, potentially on a universal scale. The magickan is what he creates.

### I.3) REALMS OF ENERGY

Energy, in physics, is defined as the capacity to do work (9). In science and in metaphysics, energy is a force that cannot be created or destroyed. Through the studies of science we have learned that matter is made of atoms and vibrating sub-atomic particle waves. These waves, and its energy is what brings matter into existence. These molecules do not stay motionless, they are vibrating at a constant rate. these vibrating particles make up all of what is known in physical existence. These vibrations create a wide range of frequencies, from the slow life-frequencies of a mountain to the much faster vibration of that of an animal.

Living things have an energy that governs the creation and continuation of life. One expression of this idea is the Sanskrit chakra, a system of centers of energy connected within the body. The English word chakra is derived from the Sanskrit chakra meaning "wheel" or "circle". There are several differing teachings which say that there could be between five to as many as eight chakras, the 7 chakra model being the most popular choice in western practice. Each chakra resonates with a specific energy, from specific realms, or states of existence, such as the Astral, Mental, and Buddic. The system of chakras are centers of energy and emotion, and they are what causes the spiritual, or the energy, to push into the physical realm, into existence. These chakras are considered to be the centers of life energy or *prana*, which is similar in concept to many other traditions. Prana is also called shakti (India) qi (Chinese) ki (Japanese), coach-ha-guf (Hebrew), bios (Greek) and aether (English). Nature is an ordered existence and it works the way it does because of its ordered design. All living things contain this life energy, and this force is nature's way to ensure that the continuation of life survives. Even in the most unimaginable conditions, living things will struggle to exist and reproduce because of this force of nature ensuring the survival of the species.

There is also an opposite form of energy, a reaction that occurs, which erodes physical life over a period of time. The scientific term for this phenomenon is known as Entropy. This force does not destroy, but rather it disperses energy, due to the effects of the surrounding environment. For example, an ice cube will eventually melt and its form and shape would change if it were to be removed from an environment suitable for its existence. The forces of entropy would shift the balance and outweigh its likelihood of existence. Entropy, is the chaotic force that destroys ordered existence. This is the force that the Black Magickan uses to accomplish the goals of Black Magick. Many traditional systems of magick, associate

"bad energy" with disease and Black Magick, and "good energy" and healing powers, with white magick. (10)

## 2) THE CLASSIC ERA OF MAGICK

### 2.1) THE MAGICK OF EGYPT

In the ancient world there was no differentiation between good and evil in acts of magick; that which helped to heal and that which destroyed were common tools and beliefs to the people who practiced magick in this era. In Egypt, magick or (heka) as it was called, was the force by which the world was created. Through this force, the use of symbolic actions caused practical effects on the physical world. To the Egyptians, all living things and gods contained the potential of this powerful force. The Egyptians also believed that there were rules to explain how this force existed and they had created specific rituals that allowed them to use it. Historically, it was common place practice in daily life for the common Egyptian, priests and medical workers to use magic both to heal and to harm. Some of these practices began as folk magick, developed from simple means, and were intended to help those who needed magic aid, whether for the living or for the dead.

The Egyptians had two specific kinds of magic, used either to benefit and help the living or the dead, or magick that was intended to harm and bring destruction to one's enemies. The ancient Egyptians had also used charms and talismans, either for protection from danger, to stave off harmful spirits, or to bring luck. One such form of magic was the act of placing curses on the walls of the tombs that threatened to send wild animals to hunt down tomb robbers. (11) They practiced an associative type of magick, by making items like inscribed clay pots, tablets and figures of bound prisoners that represented the target of their desires. Then they burned them, buried them and destroyed them during ceremonies so that the enemy would experience the same thing.

These people considered the actions of destruction by magick to be a part of the divine order. In the temples of Egypt, the priests and priestesses would work together and perform ceremonies to curse the nemesis of the Divine Order. The ritual was designed to fight and destroy the serpent god of chaos, Aphophis who was eternally at war with the creator Sun God, Ra. The priests would draw the images of Aphophis on papyrus, or model an image with wax. Then, the gods and goddesses of the Egyptian pantheon were summoned to fight and destroy Aphophis through arduous rituals. Then eventually the images and papyrus would be destroyed, trampled on, spat on, stabbed and burned. Whatever was left of the item was dissolved in a buckets of urine. At times, the mortal enemies of the kings of Egypt have

been included in this same kind of ceremony. For these people magick was a total way of life and it defined every aspect of their existence.

One such cursing ritual was used against King Ramesses III, by a group of priests, court people and harem women in the case of a royal conspiracy. The conspirators gathered information from sources in the royal libraries, and used this to make potions spells and wax figures. The wax figures were made, and included personal artifacts, such as hair, and nail clippings. This magic was intended to harm the king and his guards. Eventually the plot fell through and the ones who conspired to use magick against the king were tried for sorcery and executed. (12)

## 2.2) THE BLACK MAGICK OF THE GREEKS

The Greek magickans goal was to locate the secretive forces of nature, called the *physis*, and to know their similarities and opposites. Magic to the Greeks was a philosophy and a science, and the magickan could manipulate the powers, or what they called the *dynamis* of nature. The greeks also had an interest in the exploration of the soul, and of conscious and unconscious states. Life in Greek times included the practice of both healing and harming magick, and the casting of magick was done for many purposes. The greeks also included the use of Gods and spirits who would aid the magickan or hinder their results. The use of magick for harming or binding were popular. The Greek philosopher Plato, in his book the Republic, condoned the use of magic against one's enemies: ""If anyone wishes to injure an enemy; for a small fee they (sorcerers) will bring harm on good or bad alike, binding the gods to serve their purposes by spells and curses." (13)

The Greeks created ritual human figures, or effigies, called *kolusus*. This figure was shaped into the image of the person that the magickan wished to b The tradition of creating these dolls can be found throughout the Mediterranean, the oldest examples dating from the fourth century BC. Most of these kolossi were created using metals like bronze silver and lead to add to their permanence. Some were made of wood, clay or even wax that were meant to degrade in time. These figures were of a basic design, the exact image of the enemy was not necessary to make a connection with the subject. The intent of creating these dolls and binding it would contain the harmful forces and prevent them from taking action, as an act of personal defense. This kind of magick depends upon associations, or things that are alike, to create a similar effect. When the Greeks used kolokus magick, the doll is destroyed or bound, because it represents the same type of binding that will be inflicted on his target.

There were three main types of bindings of these kolossoi - bindings on gods, spirits and umans. The first kind of bind was one that a magickan could use to restrain a deity from taking action. Within the Greek cosmology, the restraint of a gods energy is understood as a

ritual action provided by a god as a specific means by which their energy is bound in a certain way. To them it was acceptable that a Gods interaction with human's affairs could be prevented or increased through the use of this magick. At times the magickan could use a kolossoi to bind a deity that is working in favor of a personal enemy, such as binding the (war) god Ares to bring safety to a battle or to prevent the possibilities of war.

The second type of binding, is a type of magic that wards away ghosts and hostile spirits from visiting. Since these things have already died or are not living, the Greeks believed that they could not be killed but they could be bound. These effigies were often used during burial rituals to keep the spirit of the dead safe. The third method that the Greeks used was an effigy meant to bind a mortal enemy to prevent harm from taking place. This enemy could be a sorcerer, or (Goes) who has sent dark spirits against someone, or it could be for ordinary life, such as in the case of swaying the outcome of a lawsuit. Kolossi have also been used for matters of the heart as well to gain or keep a lover or to prevent interference from another. Some of their uses were to bind partners to an oath, to bind someone with love, to prevent a lover from wandering, or to restrain a rival. (14)

Many examples of these dolls have been found in archeological digs and ruins. Kolossoi have been found twisted and pierced with iron and bronze nails, and even poked with animal fangs and claws. These nails and other objects were placed in certain areas such as the mouth, for silence, the heart to represent the binding of the will, and the hands to prevent action or cause loss of strength. Kolossoi have also been found with the head or torso twisted to the left to cause an enemies confusion, or the feet facing backwards to prevent success. At times these objects were mutilated, burnt, hacked and buried to further restrain the actions of the enemy.

Effigies were not the only method of binding magic that the Greeks had. They cast curses by writing the spell on a tablet made of lead or copper, known as katadesmoi. The earliest proof of these tablets exist from the Fifth century, BC. Early tablets were basic in design, consisting of a thin sheet of lead with the victims intended name scratched on it. This tablet was then thrown into a well, an abandoned grave or a pit- effectively giving the persons fate to demons and the spirits of the dead. The lead was symbolic, as well, representing the permanence of the spell due to the associations with lead and its non-perishable qualities. As the use of these curses continued, the tablets became more elaborate, and the preparation of the tablet included the use of lead or wax effigies and kolossoi that were pierced, or burned, intending to represent the fate of the victim of the spell. (15)

### 2.3) BLACK MAGIC IN ROME

The Roman texts that have been found provide us with valuable information on ancient magical practices and beliefs, and they also allow rare glimpses of the social tensions and everyday conflicts of this society. From the Greek traditions, the use of the curse tablets spread to Rome, where it came to be known as *Tabulae Defixiones*. The term, defixio is derived from the Latin verb, defigere, which means "to pin down or to fix". the word, defixio also had the association with delivering someone to the powers of the underworld.

The practice of creating and using these curse tablets and the rituals spread throughout the Mediterranean. The Roman Deifixiones were created in a similar fashion as the katadesmoi, and for the same purpose, to curse or bind an enemy or rival. These tablets were also used to seduce a lover or to coerce people, to win chariot races or even for the courtroom or for business transactions. The tablet was used to bind the rival, essentially using the power of the gods and other ill intentions against the health of the rival and his family to prevent the rival from winning.

The deifixiones worked by means of the principle of sympathetic magick. The creation of the tablet and the destructive treatment of it, was symbolic of the (magick) actions that would extend to the victim of the curse. The sympathetic connection occurs with the creation of the tablet, and perhaps also an addition of personal materials from the victim. The tablet is made of lead, chosen because of it's cold and dull and heavy characteristics which represents the fatigue of the victim. The inscriptions on the tablet were sometimes written in reverse, in order to confuse and disorient the victim. These inscriptions drew from a magick vocabulary, or voces magicae. These words or symbols that represented letters were a secret alphabet that represented the names of deities and the terminologies for divine attributes. Then the tablet was rolled, folded and pierced with a nail to ensure the "fixing" of the victim to his fate.

Defixiones appear in many different social contexts, from the disgruntled lover who wishes to coerce the object of his or her desire, to the chariot-races, theaters, courtrooms, and business transactions, where one participant would try to ensure his or her victory by binding or fixing a rival. The Roman society was a culture that thrived on competition, envy and revenge. These conflicts involved continual cycles of accusations, and recrimination followed by consultations with ritual experts, then a ritual would be performed, perhaps even in public, and if that did not appease the situation, the person seeking revenge would have possibly visited the priest of a temple to gain the gods favor for the casting of magick. (16)

Sometimes these curses and bindings were carved into papyri, wood tablets, and even into gems. These practices of magick and Black Magick was widespread in Rome, and the public had a genuine fear of personal reprisals due to its popularity. The Romans used magick and counter-magick to defeat their rivals and advance in public society, using magick and fear as a weapon. Sorcery was feared by those who were in authority, and laws were eventually created to try and control the activities of magick throughout the empire of Rome. They stated their position on the subject of magick when the council created the Law of Cornelia which said: ".. soothsayers, enchanters and those who make use of sorcery for evil purposes, those who conjure demons, who disrupt the elements, who employ waxen images destructively, shall be punished by death". Later on, when Rome became a Christian state, in 364 A.D. the Ecumenical Council of Macedonia issued the (36th) cannon prohibiting clerks, priests from becoming magickans enchanters, astrologers and mathematicians.

#### 2.4) BLACK MAGICK INFLUENCE THROUGHOUT THE MEDITERRANEAN

Magick traditions had migrated throughout the Middle East and the Mediterranean, blending with local customs and beliefs. One such curse which gained popularity in this region was called the Evil Eye. The Evil Eye is thought to have its roots in Sumeria, Babylonia and Assyria, dating as far back as 3,000 BC. The evil eye's influence eventually spread as far east as India and the Spanish influenced south American countries. (17)

The name that we know today as Evil Eye comes from the old English word, to "Overlook", and it refer to the act of focused staring at a person, object or animal for too long. A common belief of the Evil Eye curse is that people who are foreigners or people with light color eyes, such as blue or green eyes, are able to cast this evil look. In modern times, the Evil Eye has been compared to the action of primates who tend to stare each other down or avert their gaze to establish superiority and rank in a social environment. Generally there are two kinds of Evil Eye that someone can cast. The first kind, is one that is unintentional, and the person doing it was probably unaware that they were doing it. There is no intent to harm with this kind of Evil Eye, so no action is taken. Apparently this is a common occurrence when someone stares in admiration or casts a lingering look. The second kind of Evil Eye is malevolent and intentional. This deliberate casting of the Evil Eye, is an act of magick designed to curse the victim with catastrophe and misfortune. The spell could be reversed, if action is taken immediately, or else children, livestock and possessions would be effected.

There have been many different kinds of wards, amulets and protective measures that the person could take if they were stricken with the Evil Eye. In Egypt the people believed in the evil eye and they used eye shadow and lipstick to prevent the Evil Eye from entering their

eyes and their lips. The Egyptians also had a charm in the shape of an eye called an udjat eye which represented the Eye of Horus. This symbol was often painted on vases and pottery. This eye protected the person when worn as an amulet. The Greeks have a long standing belief in the power and effect of this evil gaze. A person who has been stricken with this look, may feel dizzy or faint, fall ill or even die depending on the strength of the spell and the condition of the person who it is cast on.

The Greeks use a blue charm or blue beads, and paint an eye in the center. This charm is worn as a necklace or as a bracelet. Another popular cure is to spit three times in the opposite direction. The Greeks also used garlic as a ward. The Romans called the Evil Eye, *fascinum*, which basically means witchcraft. From this word we derive the word fascination. The people of ancient Rome believed that charms made in the shape of a phallus would distract a witch from giving the evil eye, because of the effect that a phallic shape has upon the senses. Those people who did not have a phallic charm, made a gesture with their hand to ward off the effect of the Evil Eye. There were various positions such as, the first finger raised upwards, or the hook-em-horns position with the index and last fingers extended. Statues were also covered with magick symbols and created with these various hand gestures in certain poses to avert the effects of the Evil Eye.(18)

## 2.5) WITCHCRAFT IN SOUTHERN EUROPE

In Southern Europe, witchcraft, charms spells and rituals were a part of the spiritual experiences of the people of Slovenia Bulgaria and Yugoslavia. Women were traditionally the witches of the villages and their work included healing magick, casting spells and the passing of knowledge on to new generations. Within the village there was a white witch, or one who healed, and a black witch, one who practiced a harmful kind of magick. Some of their work included using herbs and garlic that were burned as incense or made into potions. Another practice of this kind of witchcraft was the black witch, who buried iron tools in the ground of the area where an enemy planted crops to prevent their growth. These people used spirits, gods, demons, and animals within their beliefs. Charms and talismans were used to protect from the effects of the evil eye. In Slovenia and Bulgaria, both men and women were able to use witchcraft.

The female witch used the power and energy of the moon or lunar goddess and the male witch's purpose was to protect the village people from evils. These witches were paid to create charms and to cast spells that either harmed or healed. The Slavic pantheon included many kinds of spirits, such as household spirits to gods who caused misfortune. The goddess Beda was responsible for the disasters, misfortune and unhappiness in life. The Slavic



pagan god Chernobog, who was known as the Black god, was a god of evils, grief and woe.

In the year 330ad The Roman ruler Constantine created his new Christian empire, and the process of the Christian church and its beliefs began to spread throughout Europe. These peoples in south Eastern Europe combined their pagan beliefs with Christianity, using demons and saints along with the traditional folk gods, within their recognized pantheon.  
(19)

## 2.6) THE CHRISTIAN ERA OF MAGICK

During the middle ages, the practice of pagan folk Black Magick fell out of favor in the public eye due to the spread of Roman Christian rule that was overtaking Europe and the Mediterranean. The Roman Catholic church created the Cannon Law in the year 400 AD., which deemed witchcraft to be an act of heresy, or defiance of the law of the church and of its God. The church proclaimed that a heretic was one "...who either devise or Follows false and new opinion, for the sake of some temporal profit" Yet, even with the suspicions of witchcraft the church had developed its own uses of magick. Many churches and abbeys held libraries of books that were not accessible to the public. Before the printing press came into use, and works were hand-written, the authors of books would write curses in the book to prevent theft of the book. Eventually chains were used in place of curses, which didn't have much of an effect for all the books that have been stolen from these libraries.(20)

The Roman Catholic Church kept their own records of documents and developed their own kind of ritual magicks and spell work. The practice of Black Magick, or pagan (country-dwelling) folk magick, during this age was deemed by the church to be evil. It was given a name and labeled as *Nigromancy*, literally meaning "The Black Arts" This term originated from the Greek practice of "Necromancy" which was a process of divination by using a corpse. The term Nigromancy was derived with the medieval associations with Satan, death and darkness.

In books of (Christian) ritual magick, the 17th century Grimorie, The Lesser Key of Solomon, gives a definite view on the meaning of the word, "Nigromancy":

"This Noble Science often degenerateth, from Natural becometh Diabolical, and from True Philosophy turneth unto Nigromancy. II The which is wholly to be charged upon its followers, who, abusing or not being capable of that High and Mystical Knowledge do immediatly hearken unto the temptations of Sathan, and are misled by him into the Study of the Black Art. Hence it is that Magic lieth under disgrace, and they who seek after it are vulgarly esteemed Sorcerers.- Lesser Key of Solomon"

With this monotheistic system of (Judeo-Christian) ritual magick, the practice of magick is deemed as good and holy. Black magick, witchcraft or any other non-Christian practice of magic is seen as coming from "Satan", and it is considered to be evil. With this paradigm of Judeo-Christian ritual magick, It is the goal of the magickan is to unite with the divine, the essence of their god, and to be able to control the forces of evil through this divine state of being. The church made a distinction between folk cures and charms, which were based on natural and common associations, and witchcraft, which had been a cause of the devil and a source of evils. The use of witchcraft or magick outside the church was deemed as heresy, but at the same time there was a kind of common folk magick that was widely spread throughout Europe and England. (22)

These people who used folk magick were known as cunning folk, and their influence was widespread throughout England, Europe, and even Italy. Cunning folk were recognized as part of British and European rural life because of the important place they held in society. All the people of the village would consort the cunning man or woman for what ailed them, ether it was a natural cause or a supernatural one. These cunning folk would charge money for their services and make a living from making charms, and using folk cures. The cunning folk would offer protection from witchcraft, love spells, divination, healing, and even finding property.

The cunning folk were healers, using herbs and other techniques to cure. Of course, these spells and charms were against the dictates of the Roman Catholic Church, but they were often ignored. It was not uncommon for the village priest to be using the same cures as the cunning folk did. In the end, most of these cunning folk were not charged simply because their services were needed to cure the sick of the village. At times, a cunning person was used to point out a person who was supposedly doing witchcraft. Although it was more likely for a cunning person to be tried in a witchcraft trial, the church mostly overlooked these cases because these practices were so common amongst the people. The use of these folk cures existed well into the 19th century. (23)

## 2.7) THE RENNAISANCE AND THE REFORMATION

The age of folk magicks began to give way to the age of science and alchemy during the 14th century in Italy and Europe. The advent of medicinal science revealed to the public the causes of disease and other things that threatened the belief systems of magick, and the Roman Catholic Church as well. The Roman Catholic church saw the advent of science as a form of blasphemy, and they worked to fight against it. In the year 1450, The Protestant reformation began and the religious leaders began the witchcraft trials and witch hunting. Throughout this time thousands of people in Europe who were innocent or who had no real

association with magick or witchcraft were given a trial and put to death.

The church portrayed a horrific image of magick that would frighten its members into submission. The images of witches as the consort of the devil and flying on brooms, have been recorded as canonical since 1400. The belief spread by the church was that these witches would hold a Sabbath with the devil, which the church conspired that it was a threat to overthrow the Roman Catholic Church. The leaders of the church propagated this mass-hysteria to gain the public interest and to wane pagan peoples from the use of pagan religions that had been practiced for centuries. The belief in evil deeds was a concept created by the church and it was known as *maleficium*. It included those who had supernatural abilities or those who supposedly signed a pact with Satan. The book, the *Malleus Maleficarum*, authored in 1487 (24) described gatherings of witches that included naked dancing, orgiastic parties, and even baby killing and cannibalism. This book prescribed the use of holy candles along with other consecrated objects to ward off demons. With the printing of the *Malleus Maleficarum*, the witchcraft scare took hold, and the trials had reached their height. Many of the courts used this book as a document to persecute the accused, even though the book had been banned by the church by 1490. Many of those who were tried had no real connections with witchcraft or magick, or they were Jewish in descent. The church confiscated all personal property and money of those who were accused, and then tortured them into submission or killed them.

Curiously enough, during this time a spell was written about that used the church's own property to cast a Black Magick spell. In 1536, a candle curse was discovered and written about in the book, *Dives and Pauper*, which described the use of holy candles to cast a curse. It is described as such by the authors: "...it have oft been known by witches.. Dropping of the holy candle in a man's steps that they hated hath done his feet rotten off" In effect the use of the holy candle as a curse was a sympathetic reversal of fate! Finally, in the 16th century the practice of trial and condemnation of witches began to subside. Even though innocent people had died during this time, the practices of folk magick and remedies and Christian ritual magick was still in popular use and still remained in demand by the public. (25)

## 2.8) THE AGE OF ROMANTICISM

The industrial revolution began a social upheaval of political norms that had been established for centuries. Europe experienced an intellectual movement that was a revival of poetry music and art. By the 18th century, an interest in magick was renewed, and books were printed on many spiritual subjects. With the advent of the European colonization of India and Egypt, interest in esoteric practices had been popularized once again. Hindu and

Egyptian mythologies became popular subjects for occult art and literature. Along with this revival of occult writing, a new age of occult societies began. Groups such as The Theosophical Society were founded in New York City in 1875 by H.P. Blavatsky. This group's initial objective was the investigation, study and explanation of mediumistic phenomena and eastern religion which was popular at the time. The Magic Society known as the Hermetic Order of the Golden Dawn, was Created by the great Aleister Crowley in the late 19th century. Aleister Crowley was an influential writer in the occult scene of his time, and he revealed his opinion on the practice of the black arts and of Black Magickans.

“To practice black magic you have to violate every principle of science, decency and intelligence . You must be obsessed with an insane idea of the importance of the petty object or your wretched and selfish desires ... I despise the thing to such an extent that I can hardly believe in the existence of people so debased and idiotic as to practice it.” - Aleister Crowley

Crowley gives no credit to the forces of Black Magick, although he is mistaken for being a Satanist, in popular culture. The scope of Crowley's work as an occultist is not Satanic in nature, nor is it evil in intent. Throughout his teachings, Crowley's greatest quote was "do what thou will". His analysis, on the basic idea of Black Magick, contradicts his statement that one should make their life's work to follow their will. Black magick, or any other kind of magic, is a result of the action of the will and its hedonistic need seeks to fulfill the desires of the operator. Crowley also spent time vocalizing his disdain of other occultists work, and belittling his peers in the occult community within his writings. It seems that the nature of his petty objects and selfish desires could not be denied after all. In the end, Crowley gave into all these things that he spent his life teaching against, by living a publically indecent lifestyle filled with depravity and drug addiction!

(26)

### 3) MODERN BLACK MAGICK

#### 3.1 VOODOO PRACTICES

Even in modern times, the practice of Black Magick survives and people use it for what it is intended for- to cause harm. Voodoo originated in Africa and it migrated west with the slave trade in the 1700's. In the Caribbean religion of Voodoo there are two types of magick that the voodoo shaman uses. One type is for healing and for spirit work, called "Rada", or white magick. The other type is called "Petro", or "Pethro" and it is a form of Black Magick that

uses spirits called Loa to cause harm to one's enemies.

The practice of voodoo magick also includes death curses, designed to cause suffering and elimination. Voodoo also practices a form of magic which uses what is known as "zombi" magick, a practice of raising the dead and controlling their actions. In Voodoo, the sorcerer, called a Bokor, works with a deceased person to revive the body and create what is known as a zombie. The Bokor uses magick to make the deceased their slave through zombification, or takes their energies to increase the sorcerer's own power. This effect is achieved by using drug potions or through other psychogenic medicines. In this state, psychological effects are created that could even lead to a state of catatonia, which is similar to the zombi state. It is often thought that the Bokor's power is actually achieved through the use of drugs and not through magickal means.

Voodoo is famous for the creation and use of Voodoo dolls to curse people. The origins of this practice began during the African Slavery times in America, in the new Orleans region. The slaves would create dolls and mutilate them as an attempt to intimidate slave owners. The actual use of Voodoo dolls for cursing is not originally a part of the practices Voodoo. When a doll is used in Voodoo practice it is usually a plastic doll that is put onto an offering, to appease the spirits of the Voodoo religion. The practice of voodoo dolls for harm comes from the form of magick called Hoodoo, which is a traditional African folk magick. The word Hoodoo originated in Africa where the word literally means "magic". Hoodoo dolls are a simple form of sympathetic folk magic where the doll that is created represents a facsimile the person's enemy. and the magickan harms or destroys the target by sticking pins in the doll or other means of torture to the object like holding it over a fire. (27)

### 3.2) SATANISM AND BLACK MAGICK

Another path where Black Magick is a popular choice, is modern day Satanism. Modern Satanism, sometimes referred to as Laveyan or Atheistic Satanism, uses a form of magick in ritual that is intended to destroy a magickans enemies. In the practice of Atheistic Satanism, the magickan is the center of action and reaction, and there are no outer gods that are responsible for the actions of the magickan. Within the doctrine of atheistic Satanism is the manual of magick and philosophy known as the Satanic Bible. In this book it is said that there are only three main uses of ritual, known as "Lust, Compassion and Destruction". The rituals in this book, such as the ritual of destruction is created specifically to destroy another person's life or even to kill in some rare cases. The ritual of lust is designed to magnetically take hold of a target's subconscious actions, enslaving a person through their natural desires, according to the magickans need. The ritual of compassion is designed to bring beneficial

effects to the magickan or to another person.

The Satanic Ritual temple is known as the "Intellectual decompression chamber" Where the psychological needs of the magickan are fulfilled along with the desire to gain control and power. The five-fold formula for this success as outlined by the Satanic Bible, is desire, timing, imagery, direction, and balance. (28)

Desire is a main ingredient in this formula and it can be compared to the "will" the force that directs action. Timing is an issue of receptivity, the Satanist seeks to strike out at their enemy when the recipient is at his most vulnerable state. The imagery of satanic magick is the inspiration that fuels the fires of the passions of the will. Direction is a very important factor when casting this magick, as it must be sent when it is at its peak of strength, such as during rituals that involve sex, or other such passionate work. The magickan creates a balance in his world by destroying or eliminating what is unnecessary, weak or useless. A branch of this magick is also satanic witchcraft. This is an eclectic style of magic which is a blend of Satanism, paganism and traditional witchcraft methods. Some of these methods include candle magick, herbs and oil magick, and sympathetic magic like doll (poppet) making. The satanic Witch may or may not choose to worship or the use a chosen pantheon of gods.

### 3.3) BLACK MAGICK AND THE TEMPLE OF SET

The temple of set was a branch of the church of Satan and Satanism that uses the god Egyptian god Set as their archetype image. To the ancient Egyptians of the Greek period set was seen as an immensely powerful god of the desert, causing storms. Set was regarded to his people as a god of strength and power. The set that Satanists see today is very similar, as they see Set as a god of the left hand path. Setianism promotes the very core philosophies of Satanism, such as individualism and self mastery. The temple of Set continues the tradition of Egyptian magic, but for a much darker purpose. The temple of Set has a priesthood and doctrines that are not viewable by the general public. (29)

The Setian uses rituals to alter the environment through natural or non natural means. natural magick is known as lesser Black Magick and Non-Natural magick within Setianism is known as medial Black Magick. Along with this they have rituals that are similar to ceremonial magic which is considered to be a form of Greater Black Magick. Just like the Church of Satan, The temple of Set does not allow animal sacrifice, rape murder or anything which extends beyond the limits of the law. Both Satanism and Setianism see Black Magick as a natural part of magic practice. To the Satanist it is natural and favorable to deal with one's enemies and issues using this kind of magick. When action is taken in a situation the urge to act out physically is quelled, and desires are fulfilled. The act of subconsciously

controlling another person can be a very powerful option to those who seek this path.

### 3.4) LEFT HAND PATH AND THE RIGHT HAND PATH

The path of Black Magick has had a long history in western thought as being classified or associated with a "left-hand" path practice. There are several comparisons that illustrate this difference. The left hand, in most cultures, has always been considered as the weaker hand, and the right hand is usually the stronger one. The word Left comes from the Anglo-Saxon *lyfy* which literally means "weak". The Latin word, "sinister" was used as a description of the direction of left, and also of evil and this association is still used today. People who were left handed were seen as odd or peculiar, and a reversal of the normal order of society. This association with left and the reversal of the natural order of things is another opposite that is illustrated by this comparison.

It has been said that the left hand takes in and receives energy and the right hand exudes energy. In traditional magick practices, such as Gardenarian Wicca, it is taught that the magickan creates a circle by moving (clockwise) to the right. When the witch then banishes the energies or closes the circle, it is done with a left hand motion,(counterclockwise). The right hand action is what creates, and the left hand action is what destroys.

These two opposites of right and left are an important association from which a balance of positive and negative can be illustrated. In the teachings of Black Magick, the spell worker moves to the left during circle making and other activities, literally to unwind someone's life and to cause havoc. This practice of the left side meaning "evil" has a root in ancient times. The Babylonians used a system of drawing omens that included the right side as a good portent and the left side signifying the negative aspects. In ancient Greece, Homer wrote about type of divination using flying birds- the bird that flies to the left represents the bad omen and the bird that flies to the right represents the good. Left and right were common associations with evil and good, which persist to this day.

### 3.5) GOOD, EVIL, AND MORALITY

As the laws of energy show the dual nature of energy as positive and negative, it is commonly believed that the practice of Black Magick is evil. Under careful study of the forces that make Black Magick work, such as entropy and the use of the will, it is evident that it is not evil. In the practice of religion, good and evil refers to the ideal that there are morally good, or positive and evil, or negative choices.

Good and evil is a moral compass that is instilled in many of us due to social upbringing and other environmental factors. Morality does exist within each of us, but it is subjective

and it depends on situational factors that are created or encountered. Most monotheistic religions like Judeo-Christian and Muslim present good and evil as opposites. This concept of positive reinforcement created by those who wish to establish moral ethics, which helps its followers to decide what is right and wrong. It seems thought, that nature does not have the same sense of morality as humans have developed for themselves. Animals will hunt and kill each other, mates will fight to the death, and battles over territory are fought every day in nature. Nature does not differentiate between good and evil.

Humans are a part of nature however, and it is in our nature to impose these moral ideals on ourselves and upon others. Within the Satanist philosophy there is no need to subject and classify things as good or evil. In fact, most Satanists would not agree that they are "evil" because they do not identify with the Christian ideals of good and evil. The atheistic Satanist chooses to take personal responsibility for their actions, thus making the choice of good or evil irrelevant. The Theistic, or pagan Satanist does not use the same moral ideas as the modern day Judeo-Christian method teaches. Most if not all of the gods of theistic Satanism are from pre-Christian eras and have no reference to such teachings. The moral compass of a Satanist is tuned at a different level. To the Satanist the choice between what is right and what is wrong is simply a decision between what is good, and beneficial, and between what is not good, or harmful.

What is good and beneficial to a Satanist may not match societies current standards, such as the practice of Black Magick upon ones enemies. What is bad to a Satanist, is not beneficial to the person as a whole, such as situations or ideas that limit personal success. In essence, the Black Magickan has to be aware of himself and how he fits into his environment, taking an overall objective view, versus a white magickan who may choose to be more subjective and personal in his views regarding what is right and wrong. This philosophy releases the magickan from the burdens of many man-made ideals, letting the true will shine through.

### 3.6) HEDONISM

Hedonism is defined as the instinct of the enjoyment of things that are pleasurable, and the dislike of that which is painful. Although both terms are subjective in their use, pleasure is described as that which is desirable and pain that which is undesirable. The modern-day association of hedonism is that it is an instinct based on empty selfish desires *of the flesh* such as sexual lust, excessive drinking and debauchery. This is an aversion from the original historical interpretation of the Greek philosopher Epicurus and his teachings, who taught that humans are motivated by the singular desire to experience pleasure and to see pain as objectionable. This philosophy is what is known as motivational hedonism, a type of psychological pleasure-seeking that states humans are only driven by that which is pleasurable and gratifying, or are discouraged by pain and discomfort.



The philosophy of hedonism in Black Magick is used as a *paradigm*, or belief system. It is not a means to justify irrational behaviors. Too much pleasure can lead to pain, invariably upsetting the balance between what is beneficial for the magickan and what is not. Since humans are naturally attracted to this pleasure-seeking principle, it is easy for the magickan to procure situations in which a person who has little or no self control can be easily lead into the hedonistic cycle of pleasure and pain. It is also conceivable to cause these desires to manifest according to this principle. The magickan seeks to know his target's pleasure and pain and uses these things as avenues of attack and manipulation. The ends justify the means, which is self gratification and satisfaction which can be very pleasurable. Although it is temporary, and we do not question the influences that make us desire these things, it is part of the factors that influence will. True Satanism and satanic hedonism is not once-a-week ritual of material debauchery, and empty sexual gratification but an ongoing spiritual process of tearing down and rebuilding the self, according to desire. It is a process of knowing the self, the tempering of the Soul and living through the will to become the Sword of Satan.

### 3.7 ) THE LAW OF RETRUN

The most controversial subject of all is the rule known as the threefold law. This is the belief that what you cast in magick will come back to the magickan three times, or *The Threefold Law* as it is known. This practice began in the 1970's by the Wiccan Author and leader, Gwen Thompson, who stated to his practitioners: "Eight words the Wiccan Rede fulfill: As Ye Harm None, Do What Ye Will". (30)

Within the teachings of Wicca it is noted that evil or bad magicks could come back on the magickan and cause harm. The main reason for this was to show the practice of Wicca as peaceful movement, but no act of magick is, in the end, selfless. When a spell is cast and it will do exactly what it is designed to do. If the magickan uses the belief that a harmful spell will return then it will, indeed return, because that is the will of the magickan! This is how the Wiccan magickan has designed his system of working with magick, it is the Wiccan paradigm. The focus of will is the manifestation of reality. Since the Wiccan magickan has trained himself to use this method then it will prove to be so.

The Black Magickan follows an entirely different route. When a spell is cast using Black Magicks, the magickan uses an entirely different focus. This focus is the "hastening" of fate of the victim, using the powers of sympathetic magick, and the principle that "like attracts like" in nature. Two things that are commonly related will be attracted to each other as an effect of this natural law. The magickan casts the energies of destruction on the target,

giving these energies a place to go to. This process is put into motion by the magickan, which facilitates the breakdown of the target.

### 3.8) THE ESSENTIAL CONNECTION

Blood is the essence of life, the essential component of our being. This was realized as early peoples observed when they watched a man's life, and his living energy drain from him as he lost blood. The connection between blood and life-force is not entirely based on physical evidence; it has a metaphysical comparison as well.

A person's life experiences characteristics and qualities are contained in his blood; i.e. it represents the essence or soul of who he is. An ancient cure for epilepsy was to drink the blood of a slaughtered gladiator, which would give the person the strengths of the warrior who had fallen. Within the book, Pliny's Natural History it suggests that the epileptic should reach the warrior before he has fallen in battle and drink of his blood as it fell from his wounds! Another example of blood containing the essence of life force is the historical vampire, Countess Bathory who bathed in the blood women and noble women to preserve her age and beauty!

Spectators of hangings and executions, like the hanging of Charles I of England and Louis XVI of France, dipped their handkerchiefs into the blood of the executed, to gain the vigor of their dying energy. During the 17th century, It was said that the blood carries the life force of the executed criminal and that it was a strong protection from disease and misfortune. This is because it carried the "vigorous energy" of a man cut off in full health and during the expression of the powerful force of his resentment and anger, because of this. (31)

The use of personal items like fingernails, hair, or even bits of clothing in a Black Magick spell that come from the target, is an ancient practice that began in ancient times. It is based on the principle that an item or something from the body of an enemy target, is a direct link to that person. The hair and nails contain the same essential cells as the original body, and clothing or some other personal item has the same energies or vibrations that are attached to it for quite some time. In modern times, the use of these items can be just as beneficial for creating a strong link between the magickan and the target. The use of a photograph or descriptive drawing, or the writing of a name, is just as important as having a personal item to use. These items can be used during a ritual to create the necessary link.

## 4) RITUAL MAGICKS

### 4.1) TYPES OF RITUAL MAGICKS

There are two main types of magick that a Black Magickan can use. The first kind is known as ritual magick, this involves ritual cursing using gods or demons, or ritual poppet making, candle burning or any other activity that uses ritual tools to create magick. The second type is called direct magick, and it is a form of magick that is cast without using physical tools to create effects. Depending on the skill of the magickan, this type of magick could include anything from psychic attacks to spell working that is done without ritual that can easily alter a victim's course of life. Direct magick is the art of subtle domination of the environment and of one's surroundings.

We will first take a look at ritual magicks and how they can be used for Black Magicks. Ritual magick is not the same thing as spell casting, even though both of these activities use similar motives. Ritual magick is a higher form of art with which the magickan employs the use of traditional ritual tools, and creates a ritual based upon a magick tradition. This ritual could also include the use of gods or goddesses, or spirits. Spell casting, is a simpler form of magick which often has its base in folklores, and it is known as a lesser form of magick simply for the fact that it requires only simple tools or methods to cast a spell.

The practice of Ritual Magick is an ancient art, a kind of ceremony that is performed to enact change in the physical world. The use of ritual items in this kind of magick is symbolic, and every action has its metaphysical meaning as well. Each element corresponds to a certain ascribed occult meaning and each moment of the ritual whether it is for speaking or for silence, is made for a purpose. The two main types of ritual are the kind that you create yourself, from your own references and materials, which I will simply call ritual magick. The second kind of ritual magick is the kind that has been created and used many times by another tradition, which I will label as traditional ritual magick .

There is power, and potential in traditional ritual magick work simply for the fact that since these rituals have been performed many times over, and the associative vibrations are much stronger. This ritual structure allows the magickan to use these (metaphysical) associations as a pathway to power. Basic, self created ritual magick is just as potent because it draws upon the personal subconscious associations and creates a chosen reality through this method. I suggest that you learn to be proficient at ritual magicks first; so you may have the foundation of knowledge and basic experience to be able to take magick to any level. Let us take a look

at what a ritual is made of, its purposes and uses, and how to compose a ritual.



#### 4.2) RITUAL TOOLS

Ritual magick works upon the basic principle of comparison, which was emphasized by Hermes Trismestegus: "that which is above is below, and that which is below is above." The using of tools in ritual represents a metaphoric and symbolic view of the universe, with the magickan as the operator. For example the many items used in traditional ritual magick, represent archetypical, metaphysical concepts, for certain (logical) metaphysical reasons. The most basic association in ritual magic is the elements, which are realms or categories of nature which are vital to existence. The common (western) system that represents the elements is the five-element system, which is based on the archetypical elements. The elements form the basic premise of natural ritual magick. Within ritual magick the understanding of these elemental associations are important for obtaining real effects. The most basic classification of elements is by their masculine (positive) or feminine (negative) aspects. An element is said to be masculine or feminine due to its particular polarity of positive or negative tendencies.

The first element is fire, which is a positive, masculine energy, associated with the color red and the direction of south. Fire is a destructive element, but it is also necessary in nature to allow new growth. Candles that are used in ritual represent the element of fire. Another association with fire is the ritual wand, which is also masculine in aspect, and represents the

magickans will. The use of candles is often associated with Necromancy, death and the afterlife - which create fire's connection with the physical and the astral.

The second element is water, which is negative and feminine in its aspect, and is represented by the color blue and the direction of west. The item that represents this element is the ritual cup, or chalice. Its occult aspect is that it represents the Goddess, or eternal feminine because water is the source of life, essential to sustain this planet. The chalice is filled with wine or water during ritual, and it is consecrated, and then it is consumed. When a male participant holds the chalice he is assuming a feminine role within the ritual. The chalice or cup is most often made of silver, to represent the feminine quality, and its shape not as important as its function.

The third element is earth, which is negative and feminine in aspect. Its color is represented by green, and it is associated with the direction of north. The symbol for earth is the inverted pentagram (in Satanism), or the upright pentacle. The image of the pentacle and pentagram is a total representative of the five-fold elements that are found in nature. As a substitute or an addition to the pentagram, salt that is placed in a ritual bowl is also used to represent the energy of earth. The earth element is necessary, and it represents fertility, abundance, and the connection with the physical world. The ritual circle is often representative of the earth element as well.

The fourth element is air, which is positive and masculine in aspect. Its color is represented by yellow and it is associated with the direction of south. This element of air is represented by the ritual tool known as an athame, or sword, the wand and incense. The athame or sword is not a tool for cutting, but it is used as an extension of the magickans will, much like a wand would be used. The air element is necessary as a medium for thought and communication. When a woman participant uses a sword, she is essentially assuming a male role within a ritual setting. A sword is more likely to be used during invocation rituals or summoning, versus an athame which could be used to draw a private circle during a ritual.

The fifth element is the element of spirit. This concept is at the center of the elements, and it is represented by the magickan. It is neutral in aspect taking on neither masculine nor feminine qualities. Its color is represented by white. This element can also be represented by the *all* or the nature of the spirit within, the self. Each element is imbued with a specific quality or governing spirit that causes it to exist. A symbol that represents this element is the sideways figure eight, called the mobius, which represents the concept of infinity. (32)

#### 4.3) THE STRUCTURE OF RITUAL

Ritual, is created by the symbology 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 magickan 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 magick 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 magickan 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 magick 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. 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.

#### 4.4) THE OPENING, THE CASTING AND THE CLOSING CEREMONY

Before the opening ceremony begins, the magickan must gather all the tools necessary to complete the working. This means, cleaning the ritual area, setting up the altar space, gathering tools and lighting the candles. Choose a proper atmosphere, such as incense and low lighting or total darkness, with only the candle light. This is the time for preparation and the beginning of your dark work.

The opening ceremony should begin with some sort of clearing of energies around and within the magickan, through the use of methods such as cleansing the aura, or simply through focused visualization and will to attune the aura. A ritual circle should be cast and the calling of the quarters should be used to harness the proper energies. When a balance of energies is achieved, the offering or act of magick may begin. If the magickan has decided to include spirits, demon or gods within the ritual, now is the time to call upon them and proclaim your intentions to them. Depending on your personal chosen pantheon, the calling of a spirit to assist during Black Magick can be beneficial. Specific gods, demons and spirits are more favorable for certain kinds of spells because it is within their very nature to act upon the situation that you provide for them. This ensures that your act is not only caused through magick, but it is also of a divine cause as well.

The casting of the Black Magick spell begins as the magickan creates the doll, writes the curse or uses the symbolic act that will facilitate destruction or harm. The element that makes these acts work is the basic principle of sympathetic magick. This type of magick is based on the concept that "like is like"- the ritual item being used represents the person being targeted, and the destruction or "torture" of this ritual item is parallel to what the victim will receive. This could include anything from poppet making, to candle burning. Through the calling of negative, destructive energies and the placing of these energies into the object, the objective of magick is achieved. During the act of casting, the creation and destruction of this spell, the amount of emotion, rage, anger, hatred and malevolent desires must be released into this object and into the act of destruction, at the very peak of the ritual. Call up your wraith, and push it into the ritual object. See the person failing, falling and being destroyed as the item is treated as such. You must be creative and use your skills of visualization, and know that the fate, of this person, is now in your hands. Your focus of true will during this act, determines the outcome.

The closing of the ritual is the completion and the ending of the ceremony. The energies should be cleared from the ritual space with banishment and the closing of the circle. Magick has been cast through the will, and the wheels are already in motion. Dismiss the gods or spirits to their shadowy worlds, bid them on their way (a common practice after summoning). Clear the energies of the ritual space and of yourself at the same time using visualization. The spell is cast and the situation has already taken a turn for your victim.

#### 4.5) SATANIC RITUAL MAGICK

Satanic ritual magick is a specialized form of ritual magick that uses the philosophies from the satanic perspective to cause chaos or destruction in an enemies life. there are two main styles of magick, ritual magick, (greater magick) and non-ritual, or manipulative (lesser magick). The logic of the LaVey ritual is to use emotional energy in the ritual, harnessing

this power and causing effects in the physical world. Non ritual lesser magick is the use of the social skills of charm, personality and persuasiveness, and the study and manipulation of people and situations with methods and practices such as NLP (Neuro Linguistic Programming).

The two types of satanic ritual magick are atheistic ritual magick, and traditional ritual magick. Atheistic ritual magick was best defined by Anton LaVey in his famous book *The Satanic Bible*. According to LaVey, the definition of magick is this: "the change in situation or events in accordance with ones will, which could using normally accepted methods, be unchangeable." (33) *Book of Belial* SB Avon Press LaVey also defines his classifications of black and white magick as one in the same. Anton LaVey's main theory of magick states that No act of magick is selfless; "all magick is a search for personal power and ego gratification". The victim of this kind of Black Magick that is cast is often seen as a "opfer" (German, for sacrifice, or victim) to please the ego and gain self-gratification, and to protect the self-interest. The opfer is taken by magickal means, not a physical one to ensure the safety and welfare of the magickan. Despite popular culture's belief and ideas about Satanism, animal sacrifice is usually not practiced during a satanic ritual. According to the writings of the *Satanic Bible*, which remains the authority of modern Satanism, it states that "You will not kill any non human animal unless for food". The practice of occult related crime is mostly related to the activities of teenagers, miscreants and those who have no association with real modern Satanism.

Forgiveness is a weakness in the philosophy of Satanism. Society's moral standards shows us to forgive those who have done wrong unto us, to care for those who are oppressed and to give without receiving. Sadly, as much as society would like to create this ideal it is not the way of nature. The Satanist embraces their true nature, and is free from being obligated to love all of humanity. It is much wiser to be cruel, than to be subjected to the self-suffering and abuse that offering kindness to enemies creates. The Satanist knows that only fools are kind. The Satanist will love only those who deserve it under will, and be able to love in the truest sense without prejudice because of this. The Modern Satanist has a deep respect for nature, and for the self, and for those that are truly loved.

#### 4.6) TRADITIONAL RITUAL MAGICK

Traditional ritual magick comes from the practices and philosophies of satanic paganism, or spiritual Satanism. This kind of spiritual Satanism uses gods, spirits and demons as part of their paradigm. These gods are from pre Christian eras, such as the Sumerian Lilith, and the Babylonian Tiamat, and the Egyptian Set. Some Traditional Satanists use rituals from these ancient sources, or they improvise and take a modern approach and write their own rituals.



The practice of this traditional magick can be beneficial to a Satanist because the more gods or spirits that are worked with, the larger the magickans "army" becomes.

Unfortunately, the available documented sources for these kinds of rituals are rare and many have been destroyed or lost over the course of time. However, the ritual work that is done is based on specific associations, and based on traditional beliefs and practices from the era that the magickan chooses. Since these ancient rituals are near impossible to reconstruct either because of lack of information, or social cause, the magickan must create their own working system of ritual and base it as closely on the traditions of the gods that they choose to work with. A traditional Satanist may also follow basic ways of pagan witchcraft, using the modern magick techniques of casting spells, using tools such as candle magick, herbs or oils. This kind of witchcraft may depend on the timing of moon cycles, and may or may not include the use of gods or goddesses at the magickans discretion.

## 5) DIRECT MAGICK

### 5.1) DIRECT MAGICK PRACTICES

The traditional ritual method of magick has of course been used for centuries. Along with this practice has existed the magick of manipulation known as direct magick. Since the advent of neo-paganism, and chaos magicks in the 1970's, the practice of direct magick has experienced a revival and taken hold. Direct magick is a common wisdom, which is used by uncommon people. Direct magick is a natural practice which uses the extra-sensory abilities, intuitions, the senses and the will to effect the environment, without the use of ritual.

The origins of this practice remain unknown, suffice it to say that it represents the archetype of the magickan in its truest sense. No one can take credit for its creation, because the use of extra-sensory skills and the ability to harness the will to use magick are a natural part of the human experience. The differences between direct magick and ritual magick are clear. The use of ritual tools and methods has been labeled by occultists as high magick, either because they follow a religious or spiritual method or because they are a part of some "great work". This type of magick is of a spiritual nature, which seeks to cause changes in the spiritual realm(s). The form of magick known as "low magick" has been described as methods that use sympathetic magick, are spells or charms candles or other tools which are intended to produce a temporary effect within the physical world. Since direct magick makes no use of ritual tools or items to cast spells, nor does it rely on the tools and associations that low magick uses, it cannot be classified as high, nor low magick. \* What it is, a method of directly influencing the environment through means of magick which is only dependent on

the will.

Some of the methods that a direct magick could employ include the use of Psychic skills, such as telepathy, empathy and even clairaudience to influence others or read the intentions of other people. Being able to read other peoples intentions allows for the manipulation of the dynamics of a situation. A Black Magickan who works with direct magick would use the skill of telepathy and empathy to influence the decisions of an enemy to lead this person down a path of personal ruin. A Black Magickan who uses direct magick might also make use of the skill of enchantment, either to win someone's confidence, for personal or sexual gain, or simply just for manipulation or destruction of what is weak or undesirable in their path. This is at the magickans discretion. Those who use the black arts may choose to use certain people as beneficial ones and do away or control those who are harmful or disruptive to their success.

## 5.2 )ENERGY MAGICK

Energy magick is a practice that uses the manipulation of life force within a living thing, to potentially cause personal harm and failing health. The use of energy magick, requires no tools beyond the psychic senses and the knowledge and ability to use energy as a method for personal gain. Such practices could include psychic vampirism and other forms of energy draining that leeches an enemies personal physical energy and chi.

Another method of energetic corruption is to add to a person's chi or prana using negative effects. This type of Black Magick also includes the use of the aura field and chakras of a target, as a perfect avenue of manipulation. Most people who have had no metaphysical training, are very unaware of their own energy fields and are oblivious to the sources of their own thoughts, making just about anyone a potential target who is open wide for mental, spiritual, and emotional manipulation.

One such technique is called aura manipulation. A persons Aura is a field of bio-electric energy that surrounds the person's body and extends outward. It contains an energy signature that can be felt or seen and, even photographed by Kirlian photography. This aura contains information in several layers that can be read, and manipulated. This information includes the current state of emotional health, physical health and also spiritual information. The aura is also dependent on environmental factors, and is highly responsive to the prodding of the subconscious.

There are varying ideas on what makes up the layers of the aura. Some systems of aura

reading use three layers of the aura to represent information. Other systems use up to seven layers of the aura, with each layer matching a specific corresponding chakra. When using direct magick and manipulating a person's aura, the energy field can be changed and manipulated, causing entropic effects. This is achieved through the use of visualization and by gathering energy from the astral, adding the essence of the purpose, and pushing the energy through the astral and into the energy field of the recipient. The magickan who uses this black art is able to create a shield, covering or cloud of gathered energy which is specific to the cause, around a person's aura. This addition of this energy allows for spiritual and physical changes to take place.

The Etheric layer, or Etheric Body (from "ether", the state between the energy and matter) is composed of tiny energy lines "like a sparkling web of light beams" similar to fiber optic strands. It has the same structure as the physical body including all the anatomical parts and all the organs. There are sharp points of light radiating from the edges. The color of the Etheric body varies from light blue to gray. The light blue color has been connected to a finer form than the gray; a more sensitive person with a sensitive body will tend to have a bluish first layer, whereas a more athletic, robust type of person will tend to have a more grayish Etheric body.

Once you become skilled on viewing the aura, you can then practice manipulating them. By projecting colors into the aura you can instantly change emotions, thoughts, behaviors and actions. First, observe the current state of the aura by looking at the emotional layer. This layer will reveal the most current state of mind and attitude. You can literally tell what a target is thinking. Even health and sexual conditions can be revealed. Manipulation of the aura depends on the will of the other person. If your target is willing they will accept and absorb the colors you have sent them psychically. Some people resist their inner feelings and will not outwardly show a change. Other people change with their inner emotions more readily and their reactions can be more easily seen. This is a temporary effect, being a moment of personal gain for your needs of manipulation. You can create instant rapport or repulsion by matching or opposing colors. Colors in effect are infused by emotions, the colors are only a visual clue to the true state of mind.

### 5.3) USING TELEPATHY AND EMPATHY

Telepathy is the remote sending of thoughts and suggestions to the subconscious of another person. The modern usage of the word telepathy came from Fredric Myers, in 1882 who referred to telepathy as "the transfer of information on thought or feelings between individuals by means other than the classic five senses". Myers was the founder of the Society for the Physical Research. The practice of telepathy was known to the ancient Greeks and described as *tele* meaning remote, and *pathia* which meant to be effected by. (34)

By using telepathy, the magickan is able to control aspects of the target's life by using thought-transference. Telepathy is a skill that can be induced at will once it has been learned how to do. Since all living beings are but collections of vibrations and energy, each person has a unique and personal energy "signature" from which the telepath can receive and transmit information. Precognitive telepathy is described as the ability to know with precognition the future mental state of another conscious being. Telepathic process of communication is possible due to the fact that thoughts are a form of energy. Humans equate thought with desire and emotion, and thoughts create reactions within the mind.

The telepathic communication is aimed at the target's subconscious, to both read intentions and to manipulate thoughts. The connection is easily created if the magickan creates a subconscious link to the target, which allows the information to be transmitted. The process of thought implantation is a subtle act, which can make the recipient think that it was their idea all along. Most common folk are not trained to recognize where their thoughts come from or where thoughts go to, so the introduction of a new idea into their mind is seen as an original idea, along with an immediate feeling of the need to act.

Empathy is a psychic tool that comes from the use of emotion either to read a target or to manipulate it. Emotion is an energy that is separate from thought. Emotion arises from the act of thinking and it causes a chain of reactions that perpetuate both thought and emotion. Most people are not in touch with their emotion or the energy that emotions cause, and they react to them without knowing why or questioning the cause. The magickan using empathy should be skilled enough to be able to recall and feel any emotion that is necessary for the situation, and project this onto the target, both as an energy reaction, and within the subconscious. Once the emotion is implanted, the spiritual reaction begins. This inevitably radiates outwards to cause physical manifestation.

There is a current debate within the direct magick community as to whether telepathy is a form of psychism exclusively or whether it can be used as a form of magick. Psychism is the use of psychic skills to gain divinatory or spiritual readings, and to gather spiritual, personal or emotional information. Telepathy is a form of psychism that can be used alone, without any other method to help it work, as a metaphysical tool for psychics. However, telepathy can be used in magick as a tool or ingredient, to set up a target for failure or repression, or to initiate a reaction, which depends entirely on the magickans will, or it can be used to predict or effect outcomes. Thus, psychic activities such as empathy and telepathy can be used to initiate and construct direct magick, but it can also be used as a skill that compliments the

use of magick, or as a specialized practice which is able to stand alone.

#### 5.4) USING DIVINATION IN BLACK MAGICK

The use of psychic reading such as divination can be very beneficial to the Black Magickan. Divination allows the reader to see the many variables and causes of a given situation, whether it is in the past, or the present or has yet to occur. Some of the basic tools of divination are Tarot cards, scrying and using a pendulum to get answers and insight into a situation.

A Pendulum is a weight or a crystal that is hung from a string, and it swings in the direction of the given answer. It is good to use for quick yes or no answers in a situation, because the pendulum will swing to and fro on its own upon the magickan asking the question. The magickan is using this tool as a pathway to reach out into the realm of possibilities and gather information. Pendulums can also be used to spell out letters, if a piece of paper with the letters of the alphabet in the shape of an arc is placed underneath the pendulum. The weight will swing towards the letters and spell out the word. Some will find this method of divination to be proficient, but others might find scrying to bring them more clarity.

Scrying uses tools that allow the magickan to lose their outward focus in order to be able to see into the past or possible futures by using visions and intuition as their guide. Scrying also reveals variables or likelihoods of the future as well as spiritual insights that can be very useful to the magickan. Scrying uses tools like crystals, bowls of dark water or black mirrors as a necessary focus for the magickan to shift the mind into a state of psychic receptivity. Some scrying methods include watching water flow or listening to white noise. With repeated practice, the visions of scrying become so clear and vivid that they block out the sight of the magickan, much like a daydream seems to take the focus of the one having the vision. Scrying works by means of pure intuition, while tarot may use elements of symbols along with perceptive knowing to portray its interpretations.

Tarot cards offer an excellent way to get detailed information about a person and their surrounding circumstances. Knowledge is power, and the magickan who uses tarot on their target is given a vast array of options on how action can be taken. Using the symbolic meanings of the tarot combined with intuition, much information can be revealed by these cards. Any information that is existent either in a spiritual state or a physical state, be it past present or future can be revealed with the tarot. The method for achieving good readings depends on how the reading is approached. Tarot can make known anything from the state of a target's spiritual and physical health, to the situation of personal relationships and condition of affairs. Tarot is also a great tool for assessing personal fears, doubts and faults that a person is dealing with. All of this information can be a valuable resource to the Black Magickan.

## 5.5) SYNCHRONICITY

The Direct magickan uses the energy of synchronicity to their benefit. Synchronicity is a word that Swiss psychologist Carl Jung used to describe the "temporally coincident occurrences of acausal events." Simply put, it is a moment in time where things that are similar will coincide. It can be described as an occurrence of an event that seems to the untrained eye as a coincidence. No action (with physical or metaphysical) is isolated, it begins from an initial reaction, and will cause reactions that will radiate out from its source. This is the basis of "Cause and effect". In essence, if exactly the same actions are done under exactly the same conditions, they will usually be associated with exactly the same "results"; similar strings of events produce similar outcomes. (35)

This means that magick and energy, due to cause and effect, takes the most likely route depending on its variables. Depending on these variables involved, the energies of this cause and the effects that it can produce can attract energies, actions and results that are like itself. This is the basis of the axiom that "Like attracts like". Two things that are commonly related will be attracted to each other as an effect of this natural law. This is due to both physical nature and spiritual commonality as well. With time and practice synchronicity will lend the ability to predict the outcomes of situations and literally change them before they occur.

Direct magick is cast in order to synchronize situations which become very beneficial to the magickan. Whether it is the manipulation of others mentally and psychically, or inviting danger into an enemies life, the target becomes trapped in the dynamics of the situation and it becomes their inevitable fate. A direct magickan has no choice but to live in the moment. The ritual magickan may be satisfied with putting away the tools of the trade and being done with the work and letting magick take its course. The direct magickan, however is solely responsible for what is possible to happen next, he literally is living in the course of magick itself. The separation between the will, the magickan and his world are very thin indeed.

## 5.6) SERVITOR MAGICK

A servitor is a created spiritual entity which the magickan uses for a purpose. A servitor is created when the magickan shapes a thought form, a collection of energy that responds in a specific way. This thought form is created within the mind of the magickan upon the astral realm. The servitor is then put into action, which creates a resounding effect in the physical world. This collection of energy is given a singular purpose when it is created, so that it only carries out exactly what it is designed to do.

The creation of a sigil, by using a personal self created symbol, is a way to link the servitor

to the physical realm, but it is not totally necessary. Some of the used for a servitor in Black Magick are: following or spying on a target and reporting activities, fears or worries, "whispering" or telepathic suggestion into a targets subconscious, thus directing their will, dream invasion or nightmares, or even the influence of others that are surrounding a target. The uses of servitors in Black Magick are literally endless, leaving much room for experimentation.

### 5.7) LIVING AS A BLACK MAGICKAN

There is an art to living a life of magick. The appeal of the dark persona of a Black Magick user can be appealing, but it can also be devastating. Too much imbalance leads to hardship for the magickan who gives in too easily for momentary gain, while ignoring the larger aspects of the situation. Magick opens many possibilities, so being able to use this tool without being assimilated into its self-destructive nature, takes focus. Once the door of this knowledge has been passed through there is no turning back from this moment on. With power and control comes a new responsibility; to preserve the self most of all, and the need to preserve what is loved.

Magick and spirituality are related by associations, but magick is not a form of religion itself. In order to contrast with the practices of Black Magick, the magus should seek some type of spiritual release in order to allow for the growth of the self and to safeguard the body and mind from the effects energy manipulation. Practices, like focused or passive meditation, energy meditation with crystals or even just simple retreats where one can rest and recover can be very beneficial at times. Aura or chakra cleansing may be very therapeutic as well, because if it is done correctly it can change the polarities of energies within the body, effecting health and well being.

Forms of divination like crystal scrying or tarot reading are also a great way to look at the mirror of the self and gauge its reflection. At times this is necessary either for tuning the senses and realizing the will, or for the immediate understanding of personal issues that may hinder your success. For some, the path of spirituality includes the use of gods, demons or other spirits which are part of a personal pantheon, which aid in personal spiritual development. One such particular path is spiritual Satanism, which guides the magickan on the path to inner divinity through the use of spiritual goals.

### 5.8) SECRECY AS THE KEY TO SURVIVAL

The magickan who practices the black arts is not generally welcome in society. The social image of magickans and people who believe in metaphysical beliefs is severely misunderstood. Most who are not knowledgeable on the mysteries of magick would see these

practices as insanity or mental instability. The magickan knows otherwise and seeks to control and direct the forces of magick using his will. The dangers of taking physical action in order to gain revenge are too great of a price to pay if you value your freedom in society. In the court of American law, acts of witchcraft cannot be persecuted.

Those who use the black arts are also stigmatized within occult communities, with fear and prejudice spreading even to those with a supposedly open mind and broad view of reality. Thus silence is key when it comes to the discussion of your plans and desires. The less the public knows about your activities the more you can achieve. Without their knowledge of your activities you have less interference from prying eyes and wondering minds, which could influence the direction of your will. The aim of magick is not to prove that it works to yourself or to other people, but to use it for self-gain and to be able to profit from its benefits.





## 6) TRADITIONAL BLACK MAGICK SPELLBOOK AND RITUALS

### 6.1) RITUAL MAGICK SPELLS AND FORMULAS

The effect of a spells success depends on the direction of the will of the magickan. At times, there are certain situations which are more *favorable* for the manifestation of your work. This includes the moon phases, and the signs of the moon as well. Casting your spells at night versus casting them during the day may also have an effect. Since the moon is related to activity in the astral, a ritual spell that is cast at nighttime is closer to the “veil of the astral” than during the daytime. When casting a spell pay attention to the phases of the moon, because they can be used to increase or decrease the effects the outcome. For instance, a spell which is cast for the cause of destruction would be best cast during a dark moon, into a waxing phase so that the effects take hold and increase. A spell that is cast during a waning phase would best be designed to create situations that disable or hinder a target, because of the decreasing effects of this phase of the moon. A spell cast on a full moon may cause a different result, depending on the variables in the situation. These are just a few examples of such spells which have been created personally and taken from my spell book.

## BLACK CANDLE SPELL

This spell is a basic form of sympathetic magick. Within this spell, a candle is used, which represents the will. The ingredients of the oils in this spell are representative of the essences of the effects that the magickan will create. The paper or photo is the target and it is an associative link which creates the pathway for the spell to work. Slicing through the paper or photo with a knife, is a representation of the damage and harm you wish to inflict. As you do this you must become the intent, the determining factor that is deciding this person's fate. Burning or destroying of this object, when done with intent will cause a reaction.

Basic ingredients:

black or red taper candle  
black pepper oil or cinnamon oil  
knife  
piece of paper  
black ink pen  
Will

Go outdoors or to a safe and private place where you can burn your candle.  
You need to be able to focus in private without interruption.  
anoint your candle with the oil by rubbing some of it on the sides of the candle.  
Concentrating on what you are about to achieve by using this candle.  
As you write the persons name (or their given title) on the paper connect with their energies by thinking of the person.  
Cross out their name, scribble on it or be obscene with writing what you wish.  
This is the moment where you draw up your energies and desires,  
and force them on the target.  
Pierce the paper with the tip of your knife. Think of the persons demise. Do not cut yourself or use blood, lest you create a deep attachment with this person that might be hard to shake.

Hold the knife over the flame and slowly burn the paper, while visualizing their fall and how they will be effected.  
Feel satisfied in doing what you will, and know that the effects are taking place.

## BASIC POPPET SPELL

Blank paper

Black or red Material or cloth

Marker or ink pen

Scissors

Needle

Sewing Pins

Thread

Yarn

Personal Items from the Target

Photograph

Use your blank paper to make a pattern for your doll. Do this by drawing a basic human shape possibly 6 inches long, shaped like a ginger bread man on the paper. Lay two pieces of cloth together on top of each other. Pin these pieces of cloth together and trace the shape over the pattern, then cut the shape out. Begin sewing the cloths together, with the insides of the cloths facing out. While you sew the doll together create a mental connection with your target.

Leave a small opening so you can turn the doll inside out and stuff it

Use straw, bits of trash or whatever unpleasant you can as a filler for the doll

If you are able to, use fingernail clippings, hair or some other personal artifact

to increase the potency and the connection. Stuff the doll with the persons photo or a piece of

paper with their name on it. Seal the doll by sewing up the free edge and knotting it.

Now you can tie your dolls hands together to create a binding action, roast the doll

or even jab or mutilate it. Bury the doll in a specific location to maintain control of the target. Effects are created as so desired.

## HERBAL RITUAL SPELL

Patchouli herb, valerian herb and clove

A metal bowl

Candle of a chosen color

Set up your ritual space, light your candle, and focus on the task. Think about the meanings of the herbs being used before the ritual is done: Patchouli and clove for desire, and valerian to ensure that the victim will be bound to their desires. Gather the herbs into the bowl and set them on fire. Burn them until they are reduced to ash. While they burn focus on the aspects of tearing down their life through desire, and how the target will manifest their own destruction. Bury the ash in a sacred place, or take some of it and leave it with the enemy's personal items so that they carry the energy of this spell with them. Different effects can be created by using different herbs. The number of combinations are limitless.

## 6.2) SATANIC RITUAL SETUP

The altar serves the function to be the center of the ritual, both for setting the mood and for enabling magick. A basic satanic ritual, whether atheistic or spiritual is set up according to form and function. An altar, preferably trapezoidal in shape and made of black slate is recommended as this has become the traditional fare of satanic ritual. rectangular shaped altar is accepted as well, along with the use of a satin black ritual cloth to cover the altar. Above the altar hangs the inverted pentagram or the Sigil of Baphomet depending on spiritual or personal preference. A chalice that is made of silver is used, as well as a sword or an athame. The participants in the ritual are traditionally clothed in black garments or hooded robes. Individual altars may be set up for certain gods, demons and spirits that are designed to eclectic tastes. Traditional Satanic ritual is not a Black Mass, which is a rite that is an inversion of Christian principals done for a specific purpose. The Satanist may choose the gods or goddesses that will be included in the ceremony, if so desired.

## BASIC ENERGY CLEANSING RITUAL

Salt and Water

To begin, bathe with salt, in the shower or bath as a ritual cleansing, to remove all impurities from the body, spirit and mind. Salt is known as the pure, base material of the earth and is good to help "cleanse" away energies because of its powerful neutralizing effects. The element of water is closely related to magick because it is compared to the source of "creation" more so than any other element in magick. Cover yourself in white light or a calming hue. Visualize that your aura is cleansed, by this neutralizing element, by covering your body with white light, so that you may stand before your altar without the material distractions of daily life surrounding your energy field.

## CASTING A CIRCLE FOR RITUAL

Begin by casting the circle from left to right. This is done either with the use of salt, grave dirt, or simply by using the wand or ritual sword to draw the circle around the magickan starting from the left and moving to the right. The casting of a circle is not used for protection, but instead it is used as a means for the magickan to create a symbolic environment during ritual. The symbolism of the circle is important to ritual magick, because the magickan opens a portal of manifestation to energies from the astral and becomes the center of this focus. The Magickan standing within the circle, becomes as the center of the universe and the ultimate cause of all action.

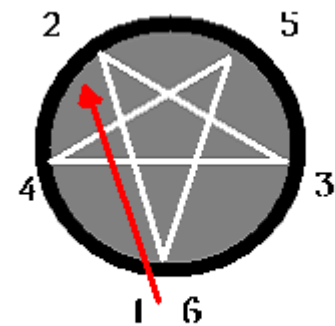
### 6.3 (SATANIC) CALLING OF THE QUARTERS

Once the circle is created and the focus is drawn, the calling of the elemental quarters and their associations can take place. This ensures that the magickan is not only the center of the universe but the operator of all things through the use of the elements and their (Satanic) associations. The elements are called in their respective directions using the athame as a focus of will, and the appropriate pentagrams are traced in the air using the knife. These symbolic acts have created a singular focus of manifestation from which the magickan is the operator of all that is in existence.

This basic ritual of casting and calling is similar to the ones that are used in Gardenarian Wicca, Hermetic Formula, Qabalah practices and even the Golden dawn. Since all of these systems work with similar concepts and draw their associations from the archetype, there is no one singular source, origin or method to this ritual. Therefore, I have designed this ritual using a basic structure and method, evoking specific energies into the physical for the purpose of black magick ritual. Cast the circle from left to right, then face the direction of south. Raise your athame and call out to the energies in this order, and then trace the pentagram in the air facing the corresponding direction, with the corresponding motion.

I invoke the element of FIRE and the  
God the SOUTH

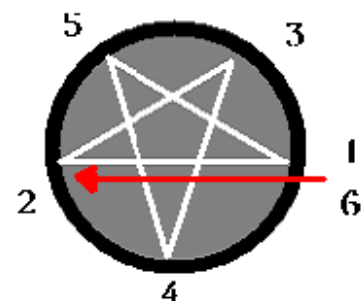
Show the energy of desire and will  
Essence of the fire  
Come to me in the name of Satan,  
Who is the Sword of the Avenger  
Trace the pentagram of fire with your athame  
using this motion, beginning from step one.



INVOKING PENTAGRAM OF FIRE

I invoke the element of WATER and the Goddess of  
the WEST

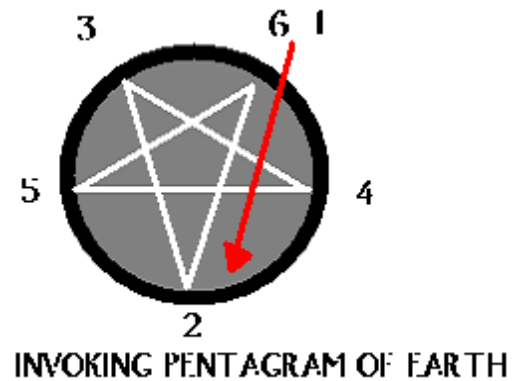
Show the depths of knowledge and understanding  
Essence of the waters  
Come to me in the name of Leviathan,



INVOKING PENTAGRAM OF WATER

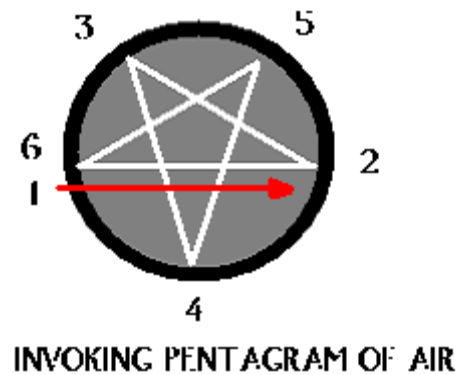
Who is Goddess of the Watery Abyss  
I invoke the element of EARTH and the God  
of the NORTH

Show the gifts of pleasure and creation  
Essence of the earth  
Come to me in the name of Belial  
Who Is Lord without a Master



I invoke the element of AIR and the  
God of the EAST

Show the light of wisdom and illumination;  
Essence of the air  
Come to me in the name of Lucifer,  
Who is the light of the Morning Star!



#### 6.4) (SATANIC) BANISHING OF THE QUARTERS

The banishment of the four elemental quarters is necessary for the closing of the rituals. It is a symbolic act which the magickan uses to create a final ending and a return to the balance of inner and surrounding energies during a ritual. The banishment is done as so: The proper elements are dismissed, in their reverse order, then the ritualist uses the athame or sword to re-trace the circle clockwise from right to left, beginning from the south.

I banish the element of the EAST that is AIR  
In the name of Lucifer  
Who Is Lord and Bringer of Light  
Depart now to your airy realms



I banish the element of the NORTH that is EARTH  
In the name of Belial  
Who Is Lord and Ruler of this World  
Depart now to your earthly realms



I banish the the element of the WEST that is WATER  
In the name of Leviathan  
Who Is Goddess of the Dark Abyss  
Depart now to your watery realms



I banish the element of the SOUTH that is FIRE  
In the name of Satan  
Who is God of the Dark Flame  
Depart now to your fiery realms



So as it has been and always shall be –  
I am, I will, I create!



## 6.5 HERBS USED IN BLACK MAGICK

Absinthe: Aids in conjuring the dead to communicate if burnt with sandalwood as an incense.

Adders Tongue: Use to stop gossip or slander

African Bird Pepper: Throw in someone's yard to cause arguments and problems

Ague weed: Causes enemies to become extremely confused if used as an incense during ritual.

Anise Seed: Used to increase the power in all psychic workings.

Asafoetida: Used in Black Magick for casting hexes on a person.

Balmony: A plant in the figwort family that is ground and used for hexing.

Betel Nut: A herbal ingredient used in Black Magick arts.

Black Mustard Seed: Using this seed causes frustration for an enemy

Bladderwrack: When placed near an enemies bathroom, causes irritation of the urinary tract.

Blood Root: A great substitute for human blood ground into a paste and mixed with oil or water

Blueberry: Causes an enemy strife

Boneset: burn as an incense, used during curses

Chicory: Burned as incense to hex an enemy

Cinquefoil: Burn over a candle wax image of an enemy to cause discomfort and pain.

Galangal: Burn nightly for 14 days to win favor in a court case.

Jasmine: Burnt for love and attraction, but also for distraction of an enemy

Jezebel Root: Root and herb used as incense, to cause harm

Knot Weed: Used on an enemy, stuffed into a poppet then buried. Also used with balmony in curses.

Lemon Verbena: Causes trouble between lovers when cast upon their doorstep.

Mullein: Used as incense in Black Magick

Mustard Seed: the seed of strife and discord

Patchouli: Useful for cursing spells

Peppercorns Black: Used in Black Magick curses

Poppy Seed: Causes arguments and disagreements

Rue: Used to cause aggravation and frustrations.

Slippery Elm: Causes separation for married couples when buried near their home.

Tarragon: Used to cause a person to have a toothache when burned over a figure candle

Tormentilla: Creates distress disharmony and discord to a foe. Sprinkle on a photo and place in a box

Twitch's Grass: Causes arguments among friends.

Vetivert: This herb will silence ones who speaks ill of you.

Valerian Root: Binding and sedative effect cast upon a target with the use of this herb

## 6.6) **Aura Color Meanings**

These are from personal observation of auras and my own subjective interpretations of these colors as they relate to the energy state of the aura. One or more colors may be present at once, the dominant color usually determining the final physical action or the state of the will. Colors are determined by three factors: the emotional condition, the spiritual state and the surrounding influencing factors in the physical. Warm colors such as reds and yellows tend to be more of an expressive and outgoing type of energy and cool colors such as blues and grey tend to show a person who is withdrawn. Do your own research based on your personal experiences and create a list of color correspondences that relate to your style of reading.

Red--physical activity anger agitation frustration restricted movement raw lust pure desire  
adrenaline general energy vitality

Red (dark) actual physical injury, sexual deviance, lechery

Yellow (bright)- delight, joy, bonding, happiness, sudden thought

Orange(bright)-sexual desire or strength of will assertion of power, confidence, prowess

Golden(bright)- self-righteousness, pride, can also indicate intense momentary joy or delight

Golden(dark) deceit, secrecy, manipulation

Green(bright)- money or thinking of money, friendship, goodwill caring trust, the heart

(dark) jealousy anger, selfishness, resentment

Blue(bright)-relaxation retreat spirituality withdrawn not listening sadness deep depression  
shyness

Blue (dark) Intense spiritual connection, attunement, peaceful, calm natured, reaching out,  
passive

Grey-depression, inwards withdrawn sad, frustrated mental illness, drug abuse or alcoholism

Grey-green indicates excessive drinking

White- someone who is glowing very genuine moment of happiness recognition, pride or glory also could be a state of intense pain as related to the physical.

Pink(bright)love romance friendship goodwill friendliness true caring  
(dark, magenta) immature infatuation

Black- guilt shame personal darkness overcome with dark thoughts

Purple(bright, almost lavender) spiritual moment, psychic ability or realization, mental connection

Brown- base physical desires, trapped by physical desires, greed

## BIBLIOGRAPHY

- 1) The use of K in the spelling of magick is done with the intent to illustrate the separation between stage magic and illusionism, and Magick which is of an occult and metaphysical nature. Modern day usage of the K is accepted.
- 2) Herodotus (I.101)
- 3) Herodotus (7.37)
- 4) Cavendish
- 5) A Witches Bible Compleat Jan and Stewart Farrar page.152
- 6) Jung- Book, The 4 Archetypes (ISBN 0-69101-76-62)
- 7) R. Cavendish The Black Arts-
- 8) A Witches Bible Jan and Stewart Farrar
- 9) <http://www.wikipedia.org/Energy>
- 10) <http://www.wikipedia.org/chakra>
- 11) E. A. Wallis Budge [1901]
- 12) Magic in Ancient Egypt by Geraldine Pinch (British Museum Press/University of Texas Press, 1994)
- 13) Plato (4th Cent. BCE), *Republic*
- 14) <http://www.cs.utk.edu/~mclennan/BA/GP.html>
- 15) <http://www.lib.umich.edu/pap/magic/agg.html> Traditions of Magic in Late Antiquity, Aggressive Magic
- 16) <http://curses.csad.ox.ac.uk/beginners/creating-materials.shtml> Curse Tablets of Rome
- 17) - The Encyclopedia of Witches and Witchcraft [Second edition] - Rosemary Ellen Guiley
- 18) [http://en.wikipedia.org/wiki/Evil\\_eye](http://en.wikipedia.org/wiki/Evil_eye)

- 19) Conrad, Joseph L. "Bulgarian Magic Charms: Ritual, Form, and Content." *The Slavic and East European Journal*, Vol. 31, No. 4. (Winter, 1987), pp. 548-562. see also Kropiej, Monika. "Charms in the Context of Magic Practice. The Case of Slovenia." *Folklore*, Vol 24. (October, 2003). n.p.
- 20) [http://en.wikipedia.org/wiki/Witchcraft\\_trials](http://en.wikipedia.org/wiki/Witchcraft_trials)
- 21) [http://assets.cambridge.org/052185/976X/excerpt/052185976X\\_excerpt.pdf](http://assets.cambridge.org/052185/976X/excerpt/052185976X_excerpt.pdf)
- 22) <http://alt.magick.faq/>
- 23) <http://en.wikipedia.org/>
- 24) *The Encyclopedia of Witches and Witchcraft* [Second edition] - Rosemary Ellen Guiley
- 25) Hutton, Ronald, *The Triumph of the Moon: A History of Modern Pagan Witchcraft* (Oxford, 2001)
- 26) [http://alt.religion.about.com/crowley\\_faq](http://alt.religion.about.com/crowley_faq)
- 27) Bob Corbett, introduction to voodoo <http://www.hartford-hwp.com/archives/43a/010.html>
- 28) *The Satanic Bible*, Anton LaVey P.121 [Avon Press]
- 29) <http://www.xeper.org/> Temple of Set
- 30) *Witches Bible Compleat* - Jan and Stewart Farrar
- 31) R. Cavendish *The Black Arts*
- 32) *Witches Bible Compleat* - Jan and Stewart Farrar
- 33) [Book of Belial] *Satanic Bible* Avon Press
- 34) [http://parapsych.org/glossary\\_s\\_z.html#t](http://parapsych.org/glossary_s_z.html#t)
- 35) Jung, Synchronicity