

Full Guide To Becoming a Real Wizard, Witch or Necromancer

By Osari The Wise



Library Tales Publishing
www.librarytalespublishing.com

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Library Tales Publishing, New York, NY, 10001

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ISBN: 9781449967635

Printed in the United States of America

Before You Begin

Greetings, and welcome to the first of its kind step-by-step guide to becoming a real wizard, witch or necromancer.

In this book, you will discover the ancient steps to becoming a wizard, witch or necromancer; there are many different types of magic and this book covers the basic steps you must take towards becoming an actual magician. Furthermore, you will build a systematic plan to transform your lifestyle and begin practicing the magic of your choice.

The process of becoming a wizard or a sorcerer is similar to that of wealth building: practically anyone is capable of doing it, but it takes a lot of hard work and devotion, considerable practice and many hours of study. Please, only take this quest if you are

prepared to make this sacrifice, otherwise you might end up frustrated and disappointed, or worse - you might injure yourself and others in the process.

This book was created after thirty-four months of research, and contains ancient texts. The content of this book is based upon the scripts of Osari the Wise. You may have never heard his name before, which is the essence of becoming a real wizard - you seek the approval of God, no one else.

Living as a sorcerer, witch or necromancer is not all about impressing your friends with trickery and illusions; it is about embracing a higher goal, becoming one with the universe and its beauty, and embracing the power that the great universe gave you.

Many of you first took an interest in magic on account of the many things you hear about in legends and folk tales, books and motion pictures; characters like Gandalf from "The Lord of the Rings", "Harry Potter" and others have always intrigued humanity.

However, you must dismiss anything you think you know about sorcery, as computers create the illusions you see in motion pictures; on the other hand, genuine wizards manifested the ones you study about in the bible.

Therefore, anything you believe you may know about magic is faulty. Yet, there are several points you must consider before embarking on this lifelong quest:

You must be starving for knowledge and wisdom, for you will spend hours reading and practicing every day.

You must be open-minded, you need to believe in your abilities, and overlook your theories regarding the world, religion, God or the matters of man, and their potential powers.

You must know why you hope to practice sorcery, witchcraft or necromancy.

Is it the quest for comprehension? Is it to reach a certain goal? Is it to learn the mysteries of the cosmos, report to God and communicate with his angels?

Whatever the reason may be, please make sure to invest the time and effort into reading and learning about the different types of magic (all shown in this book), before deciding on a specific form of magic you wish to practice.

Whether you hope to become an alchemist, white wizard, necromancer, druid, witch, shaman or black magician, this publication will guide you throughout the steps; you will dig deep into the olden days of magic, as well as discover how to release the potential wizard within you.

Introduction

Tales of magicians thrill most children and wizards, from Harry Potter to Gandalf the White, in otherwise a dry and realistic planet. These puzzling forces add a fragment of entertainment and excitement and stir our imaginations. They encourage a child to feel that there is a way to strike a ruthless and insensitive system and educate children that there are still some good (And Evil) secrets in the cosmos, and that we are here to study them. When a person matures, three general approaches towards the occult and magic begin to emerge; There are the serious, rational mindsets who laugh it all off. For them the world is rational, quantifiable and anything else is utter rubbish.

There are people who sense that the world has a spiritual dimension with mysteries that our reason cannot comprehend. There is a second group of people, who tend to be spiritual, artistic, poetic, etc. They sense the world has a spiritual dimension to it, and that there are all sorts of forces and mysteries, that our reason cannot comprehend. There is a world of tealeaf readings, tarot cards, crystal balls and psychic predictions. Then there are those very deeply religious people, whose worldview is that of a great battle between the two forces in the world -- good and evil. The captain of the good team is God, assisted by a host of angels, saints, martyrs, etc. The captain of the bad team is the Devil, assisted by demons, evil spirits and politicians. Their world is threatened by the likes of Harry Potter books, due to a large degree to the severity with which witchcraft is dealt with in their Bible.

The Jewish Bible, for example, takes a very negative attitude towards wizardry and witchcraft in its' various formats, such as:

"A sorcerer shall not be allowed to live." (Exodus 22:17)

"For you are coming into a land that God is granting to you; do not learn the ways of the abominations of the native people. There shall not be found amongst you ... a sorcerer, soothsayer or engager of witchcraft ... or one who calls up

land." (Deut. 18:9-12)

Ancient Jews do speak of "Satan / the Devil," but recognize Satan as an agent of God, testing the sincerity of man's deeds, the strength of his convictions, and the stamina of his moral fiber. Although this so-called Devil seems to entice man to do wrong, he is not inherently an evil being. Rather, he is conducting a "sting" operation; overtly enticing to evil, but in reality, working for God. A cursory reading of the beginning of Job conveys that message: God sends out Satan to test Job's righteousness.

Just as a dentist or doctor tests the firmness of a bone or flesh by probing it, the army tests the integrity and trustworthiness of its intelligence agents by tempting them, so too does "God" test man. A test reveals the inner worthiness of a person's deeds and demonstrates one's character. Although God was the sole creator of the universe, He created an autonomous system of "nature" that serves as an intermediate layer between God and man.

The system of nature is self-contained and has its own laws, cause and effects. Since one can use this system without immediate recourse to God, it allows for a sort of atheism. It is easy to think that the system runs on its own- independent of God. Gravity, inertia, electro-magnetism, etc. all work, whether the person is a sinner or a saint.

A person, who buys into the phenomena of nature, without bothering to ask himself about their cause, or being sensitive to God's manipulation of natural events, can be misled by the system into a disbelief in God.

Between God and this world of nature lies another bridge, which we shall call the "**occult**" or the quasi-spiritual. It can change and bend the rules of nature through miracles, magic, etc. However, this quasi-spiritual world, although it is more elevated than nature per se, is still not the Divine. It has its own rules and laws of operation, and is perhaps more powerful than the physical world, but certainly not omnipotent.

Osari the Wise states that generally speaking, God desires that we make use of this world. God had intended for us to come to awareness of Him within the natural world first, and through its phenomena. Someone who subverts the system of nature, by constantly using the supernatural world, is not going against the will of God, as the church would say.

Where holy people and wizards use forces above nature, they always emphasize the fact that the miracles thus generated only demonstrated God's power. This is similar to, although in a different form, the miracles that God performed for Israel in Egypt with the aim of establishing certain Divine truths. When a righteous person occasionally uses Divine intervention, it bolsters those great truths.

It is at this point that the danger of real wrongdoing exists. A person, who has realized that the laws of nature unto themselves are insufficient to explain the world, has tapped into the more spiritual world and come upon a mélange of all sorts of "spiritual beings". If he understands that they are agents of God, this becomes a true spiritual experience. Nevertheless, if he mistakenly believes them to be independent of God, then he engages in idol worship! These forces then become a source for evil when one views them as an alternative power to God.

The best illustration for this dual approach is inherent in the story of "The Copper Snake":

"And the people spoke ill of God and Moses ... and God sent against them the burning serpents and they bit the people, and many people died ... and God told Moses: "Shape a snake [out of copper] and place it on a stick, and whoever was bitten will look at it and live." Moses then made a snake of copper and put it on a stick, and if a person was bitten by a snake, he would look at the copper snake and live." (Numbers 21:4-9)

Did the serpent heal or kill? When Israelites looked up heavenward, and dedicated their hearts to their Heavenly Father, God healed them, and if not, they would waste away. Here we have both facets of the supernatural. At first, the miraculous nature of the snake caused people to realize that the plague was God's doing, and they worked on bettering themselves. In this vein, it was a positive spiritual experience.

However, things later disintegrated and instead of the snake being a means of recognizing God, it became a focal point in itself. The wonderful healing snake viewed as separate from God's power. That is idolatry. For this reason, hundreds of years later, King Hezekiah had the copper snake destroyed because people turned it into an idol. Idol worship is the perception of many forces with various powers over humankind and perhaps even over God. The idolater thinks that he can use these "powers" against God if he only knew how to wrest them away.

It is like the weather; God's authority established in a gun he holds in His hand. The idolater thinks that if he could only wrest the gun from God, then he would wield that power. He equates the spells of witchcraft with the ability to overpower God.

The prime example of this thinking is the evil prophet, Bilaam, referred to as a sorcerer by the Torah. He was very knowledgeable in this area of the universe. He schemed to use the world of magic against God. He thought he understood the mind of God and with enough powerful manipulation; he would be able to outfox Him! For us, the litmus test of "spirituality" is morality. Any form of "spirituality" that makes no moral demands on a human being, does not seek to bring him closer to God or bring out the Divine potential of man, is bogus or evil spirituality.

If a person practices "**occult rites**" and the content is a mumble of strange words, bizarre costumes, or strange rites, it is either bogus or evil. It is usually bogus, but in the cases that he has tapped into these powers, it is evil; for he has divorced it from God.

The great Rabbis, who performed supernatural acts, were using them to bring home a message about God. They entreated people to recognize the Creator, develop their character, be kind to others, be honest and faithful, and reign in their drives. Understood in the larger context of God, Torah and morality, these unusual miracles were indeed Divine revelations. King Solomon said the beginning of our Key is to fear God, adore Him, honor Him with contrition of heart, invoke Him in all matters, which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way.

Therefore, when you wish to acquire the knowledge of Magical Arts and wizardry, it is necessary to have prepared yourself and become informed when it comes to your type of magic. You must go through several steps if you ever plan to use this divine plane for your benefit and get God's blessing to do so.

***"Without the operation of which, thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desires to attain."* - (Goetia - Book of Evil Spirits.)**

The ancient Celtic wizards believed that upon birth, one of God's angels sends his arm into your mother's belly and pumps your heart with energy and life; giving you a soul as a gift from God himself. When you are born, you are born with an entity just like any other living thing upon this planet.

Therefore, we understand that the practice of magic comes back to the foundation of humankind and your relationship with God; let us review the "**Soul**", which is the essence of life upon this earth.

Understanding the Soul



Osari the wise discovered that the soul is the immaterial or eternal part of God in you. The soul exists within humans and all other living things, inanimate objects, and the universe as a whole. The Mayan sorcerers believed that objects, such as rivers and mountains, had souls.

The soul is, in reality, God's image in you; you are, in fact, an avatar – monitored by your soul from within your body, or outside of it. The Jewish Book of Genesis introduced the magical views of the soul. Verse 2:7 states: "Hashem (God) formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being"

In the Kabbalah, the soul has three elements:

The Zohar, a classic work of Jewish mysticism, describes the three elements as:

"Nephesh"

"Ru'ah"

"Neshamah"

Thus, they are distinguished:

In another mode of existence, the Ba of the deceased, in the Book of Going Forth, returned to the mummy by day, and participated in life outside the tomb in a non-corporeal form; echoing the solar theology of Re uniting with Osiris each night.

The Spirit

The Ka was the Egyptian concept of spiritual essence, which distinguishes the difference between a living and a dead person, with death occurring when the ka left the body. The Egyptians believed that Khnum created the bodies of children on a potter's wheel and inserted them into their mothers' bodies. Egyptian Magicians believed that Heket, or Meskhenet, was the creator of each person's Ka, breathing it into them at the instant of their birth, as the part of their soul that made them be alive. This resembles the concept of spirit in other religions.

The Egyptian Magicians also believed that food and drink sustained the Ka. For this reason, people presented food and drink offerings to the dead, and were an important part of spiritual magic and magic practice in ancient Egypt; although it was the ka within the offerings that was consumed, not the physical aspect. In Egyptian iconography, the Ka is a second image of the king, leading earlier works to attempt to translate ka as double.

Ghost

Akh glyph: The Akh, meaning '(magically) effective one', was a concept of the dead that varied over the long history of ancient Egyptian belief.

It was associated with thought, but not as an action of the mind; rather, it was intellect as a living entity. The Akh also played a role in the afterlife. Following the death of the Khat, the Ba and Ka reunited to reanimate the Akh, The reanimation of the Akh was only possible if one followed the proper funeral rites and by constant offerings. The ritual was termed "se-Akh", which is to make (a dead person) into an (living) Akh. In this sense, it even developed into a sort of ghost or roaming 'dead being', when the tomb was not in order anymore, during the Ramesside Period.

An Akh could do either harm or good to a person still living, depending on the circumstances, causing nightmares, feelings of guilt, or sickness. . Evoked by prayers or written letters left in the tomb's offering chapel, an Akh could also help living family members by intervening in disputes, by making an appeal to other dead persons or deities with any authority to influence things on earth for the better, but also to inflict punishments.

The separation of Akh and the unification of Ka and Ba came about after death by having the proper offerings made and knowing the proper efficacious spell, but there was an attendant risk of dying again. Egyptian funerary literature, such as the Coffin Texts and the Book of the Dead), was intended to aid the deceased in "not dying a second time" and becoming an Akh.

In Simple English:

The soul is a function of God in you.

God sees, hears and acts through you; you are an agent of his being here on planet earth. This means the more knowledge you gather about your surroundings, the more power of the divine is at your command.

In fact, God wants you to gain some control over the divine, as long as you are doing so under his name.

You and God are "manufactured" of the same matter; he is in you, and you are in him, by that thought, you are God. As long as you practice magic, you must respect God and acknowledge him as the principal source of your powers.

Only recognize that you are an avatar of a higher existence, your soul commands this "Avatar" and it is an astonishing design. How many people do you personally know, who think about themselves as "Avatars of God?"

Very few, which is why only a few wizards ever reach true power through enlightenment; because they learn to communicate with higher power, the source, God.

From The Scripts of Osari the Wise (section nine, page 36)

"Your intellect is the fundamental attachment between you and God; The miraculous merits which make you yourself; are the very traits of God himself; and it is your end as a wizard, witch or necromancer to use them in his name and for a just cause. From the moment of creation, you are a daydreamer; you imagine, think and never stop fantasizing, just as a child should. . As you grow, your guardians force you to acknowledge "their reality": slowly killing the wizard inside you. This trickery was invented by mystery destroyers and magic murderers, and the only way to defeat it, is if we will all return to our childhood state, day dreaming and fantasizing." – (Osari the Wise:1907.)

Druidism
Goetic magic
Kabalistic Magic
Ceremonial magic
Shamanism
Witchcraft & Voudon
Necromancy

Magc is simply a term to tap into previously forgotten or unlearned human potential. There was a time when many more godly people could perform feats that would typically be referred to in a common vernacular as "magic" , but unfortunately, over the centuries as science and logic and so -called "rational thought" came into ascendance, what had been learned slowly became unlearned. Abandoned and forgotten in the relentless pursuit of what was the equivalent of the next big fad, the old ways faded away. This of course, happened for a variety of reasons. For some, it was a simple lack of practice and willpower. For others, it was that they had never developed the gifts in the first place. Yet for others, there was the forceful conversion from the wise crafts to the more socially acceptable modes of science and logic, and it is only in recent times that the bigotry has subsided enough to allow practitioners to, once again, be open with their art - at least in the majority of the western world. As to how to learn to do it, the first step is self-discipline and willpower. It is amazing what the human will is capable of, once we learn how to focus and hone it. However, learning this is not a quick or easy process, as you will learn in this book. It takes time and effort, and is certainly not for people looking for overnight results.

For those interested in learning proper techniques for focusing their will and practicing magic, I would suggest completing the steps in this book. "**Study**" is the beginning of all knowledge, and practice, indeed, does make perfect.

Among the things that you will likely find in this book, the first is that there is not one set "type" of magic, and that indeed many practitioners have completely different methods of going about producing much the same effect; your lifestyle changes and the studies you pursue change the energy you produce. If you will focus most of your attention on becoming a druid, you must practice your love and passion towards nature and everything in it; if you focus most of your energy on becoming a necromancer, then you must connect with the suffering of the dead and must understand the responsibilities of demons and the angle of death.

From The Scripts of Osari the Wise (section two, page 18)

"The peaceful equilibrium between magic, logic, fairness and common practicality was intermitted by the Catholic cathedral in the early 500s; a sorcerer will fear teaching the magical lessons of his pack due to his kin, from fear of criminal prosecution by the church. A mother will fear to mend or charm for fear of hanging from a gibbet as a Wiccan, whose hour had come.

Little by little, the privileges of magic will be defeated by the overflow of human reason in ages to come, magic will be forgotten, and the good will of God will no longer be accounted for; until, one day, it shall reoccur.

For the bewilderment of the Catholics, Israelites and the Greeks, God's angels shall come down upon us with both fury and fondness, the righteous shall prosper, and the evil shall fall..." - Osari the Wise, 1907.

History of magic

The Greek mystery religions had strongly magical components, and in Egypt, a large number of magical papyri, in Greek, Coptic, and Demotic. . In Judaism, seers, mediums and the men who command demons, these sources contain early instances of much of the magical lore that later became part of Western cultural expectations about the practice of magic.

They contain early instances of

The use of "magic words" said to have the power to command spirits;

The use of wands, Staves and other ritual tools;

The use of a magic circle to defend the magician against the spirits that he is invoking or evoking; and the use of mysterious symbols or sigils which are thought to be useful when invoking or evoking spirits.

The use of spirit mediums; in these texts, many of the spells call for a child placed in the magic circle to act as a conduit for messages from the spirits.

Magical practice was actively discouraged by the church, but it remained widespread in folk religion throughout the medieval period. Magical thinking became synonymous with Christian dogma, expressing itself in practices like the judicial duel and the veneration of relics. In many cases, relics became amulets, and various churches strove to purchase scarce or valuable examples, hoping to become places of pilgrimage. As in any other economic endeavor, demand gave rise to supply.

Compiled into collections such as the **Golden Legend** of Jacobus de Voragine, or the **Dialogus miraculorum** of Caesar of Heisterbach, tales of the miraculous effects of relics of the saints were popular.

From the 13th century, the Jewish Kabbalah exerted influence on Christian occultism, giving rise to the first grimoires and the scholarly occultism that would evolve into Renaissance magic. The demonology and angelology contained in the earliest grimoires assume a life surrounded by Christian implements and sacred rituals.

The underlying theology in these works of Christian demonology encouraged magicians to fortify themselves with fasting, prayers, and sacraments, so that by using the holy names of God in the sacred languages, they could use divine powers to coerce demons into appearing and serving their usually lustful or avaricious magical goals.

The seven arts prohibited by canon law, as expounded by Johannes Hartlieb in 1456- their sevenfold partition reflecting that of the artes liberales and artes mechanicae were:

1. **Nigromancy** ("black magic", "demonology", linked by popular etymology with necromancy)
2. **Geomancy**
3. **Hydromancy**
4. **Aeromancy**
5. **Pyromancy**
6. **Chiromancy**
7. **Scapulimancy**

Both bourgeoisie and nobility, in the 15th and 16th centuries, showed a great fascination with these arts, which exuded an exotic charm by their ascription to Jewish, Gypsy and Egyptian sources. There was great uncertainty in distinguishing practices of magic. The intellectual and spiritual tensions erupted in the Early Modern witch craze, further reinforced by the turmoil of the Protestant Reformation, especially in Germany, England, and Scotland. In Britain, the Witchcraft Act of 1735 established that people not be punished for consorting with spirits, while would-be magicians pretending to be able to invoke spirits could still be fined as con artists.

Recent periods of renewed interest in magic occurred around the end of the nineteenth century, where Symbolism and other offshoots of Romanticism cultivated a renewed interest in exotic spiritualities. European colonialism put Westerners in contact

Magic, ritual, and religion

Many religious rituals and beliefs seem similar to, or identical to, magical thinking.

It related to both magic and prayer is religious supplication. This involves a prayer, or even a sacrifice to a supernatural being or God. The person offering the prayer asks God to intervene on their behalf.

The difference, in theory, is that prayer requires the assent of a deity with an independent will, who can deny the request. Osari the Wise claim that magic, by contrast, is effective by virtue of the operation itself and by the strength of the magician's will. Alternatively, the magician believes he can command the spiritual beings addressed by his spells.

Why would magic fail?

In practice, when prayer does not work, it means that the God has chosen not to hear nor grant it; when magic fails, it is because of a defect in the casting of the spell itself and the state of the one who performs it.

Consequently, magical rituals tend to place more emphasis on exact formulaic correctness and are less informal than prayer. Ritual is the magician's failsafe, the key to any hope for success, and the explanation for failure. A possible exception is the practice of faith, where the exercise of faith in itself brings about a desired result.

By achieving true "Magical Enlightenment", you tap into your subconscious and the divine; hence, increasing your chances of successful magic.

Magic in animism and folk religion

Appearing from aboriginal tribes in Australia and M'ori tribes in New Zealand, to rainforest tribes in South America, bush tribes in Africa, and ancient Pagan tribal groups in Europe, some form of shamanic contact with the spirit world seems to be nearly universal in the early development of human communities. Much of the Babylonian and Egyptian pictorial writing appeared to derive from the same sources.

Although indigenous magical traditions persist to this day, very early on some communities transitioned from nomadic to agricultural civilizations, and with this shift, the development of spiritual life mirrored that of civic life. As tribal elders consolidated and transformed into kings and bureaucrats, shamans and adepts changed into priests and a priestly caste.

This shift is by no means in nomenclature alone. While the shaman's task was to negotiate between the tribe and the spirit world, on behalf of the tribe as directed by the collective will of the tribe, the priest's role was to transfer instructions from the deities to the city-state, on behalf of the deities as directed by the will of those deities.

This shift represents the first major usurpation of power by distancing magic from those participating in that magic. It is at this stage of development that highly codified and elaborate rituals, setting the stage for formal religions, began to emerge, such as the funeral rites of the Egyptians and the sacrifice rituals of the Babylonians, Persians, Aztecs and Mayans.

In 2003, Sinafasi Makelo, a representative of Mbuti pygmies, told the UN's "Indigenous People's Forum" that during the Congo Civil War, his people were hunted down and eaten as though they were game animals. Both sides of the war regarded them as "subhuman" and some say their flesh can confer magical powers.

On April 2008 Kinshasa, the police arrested 14 suspected "victims" and sorcerers accused of using black magic, or witchcraft, to shrink men's penises to extort cash for a cure, amid a wave of panic. Police made the arrests in an effort to avoid bloodshed, last seen in Ghana a decade ago, when an angry mob beat 12 alleged sorcerers to death. .

Magic and monotheism

Officially, Judaism, Christianity and Islam characterize magic as forbidden witchcraft, and have often prosecuted alleged practitioners with varying degrees of severity. Other trends in monotheistic thought have dismissed all such manifestations as trickery and illusion; nothing more than dishonest gimmicks. Some argue that the recent popularity of the prosperity gospel constitutes a return to magical thinking within Christianity. Also note that Gnostic Christianity has a strong mystical current, but shies away from practical magic and focuses more on theurgy.

Examples of magical traditions includes, but not limited, to:

Alchemy, Animism, Asatru, Black Magic, Bon, Candomble Jeje, Ceremonial magic, Chaos magic, Druidry, Feri Tradition, Haitian Vodou, Hermetic Qabalah, Hermeticism, Hoodoo, Huna, Kabbalah, Louisiana Voodoo, Nagual, Obeah, Onmyōdō, Palo, Pow-wow, Psychonautics, Quimbanda, Reiki, Santana, Santería, Satanism, Seid, Setianism, Sex Magic, Shamanism, Shinto, Sigil Magic, Taoism, Thelema, West African Vodun, Wicca, Zos Kia Cultus, etc

Dark Magic

Black magic, or commonly referred to as dark magic, is the belief of practices of sorcery that draws on assumed malevolent powers. This type of magic is invoked when wishing to kill, steal, injure, cause misfortune or destruction, or for personal gain without regard to harmful consequences to others.

The term, "**black magic**" is normally used by those that do not approve of its uses; and is commonly in a ritualistic setting. The argument of "magic having no color, and merely the application and use by its user" backs the claim that not everything that is termed as "black magic" has malevolent intentions behind it. Some would consider it to have beneficial and benevolent uses.

These uses would include the killing of diseases or pests. Practitioners that utilize magic in this way argue that the effect itself is malevolent by causing death to insects; but as an indirect consequence of black magic, good can be a result, such as in the form of fewer pests around, etc. In this school of thought, there is no separation between benevolent and malevolent magic because there is no universal morality against which magic is measured.

In fiction, black magic will quite frequently be synonymous with evil magic. Such is the case in Rosemary's Baby, J. K. Rowling's Harry Potter series, and Shakespeare's Macbeth. In many popular video games, such as Final Fantasy, white and black magic is

simply used to distinguish between healing/defensive spells, such as a "cure", and offensive/elemental spells, such as "fire", respectively, and does not carry an inherent good or evil connotation.

Black and white magic

The opposite of black magic is white magic. The differences between black magic and white magic are debatable, though theories generally fall within the following broad categories:

The All as One theory states that all forms of magic are evil, irrespective of color (white or black) and is generally associated with Satanism. People that maintain this opinion include those belonging to most branches of Christianity, Islam, and Hinduism. The Dark Doctrine theory states that black magic is the powers of darkness, usually seen from a Left-Hand Path point of view. This may, or may not, contrast with white magic, depending on the user's acceptance of dualism.

The Formal Differences theory states that the forms and components of black magic are different due to the different aims or interests of those casting harmful spells than those of white. Harmful spell casting tends to include symbolism that seems hazardous or harmful to human beings, such as a sharp, pointed, prickly, caustic, and hot element combined with very personal objects from the spell's target (their hair, blood, mementos, etc.). This distinction, primarily observed in folk magic, pertains to other types of magic also.

The No Connection theory states that both black and white magic are completely different from the base up and accomplished uniquely, even if they achieve similar effects. It is often in fiction; and as a result, the two classes of magic-users are both, ideologically and diametrically, opposed. In *The Lord of the Rings*, the Elves find it strange that Humans and Hobbits can even use a single word, magic, to refer to both forms, as the Elvish tongues regard them, linguistically, as completely separate and unrelated.

The Separate but Equal theory states that black and white magic are exactly the same thing, differentiated only by their end goals and intent. According to this theory, the same spell could be either white or black; its nature determined by the result of the spell. The majority of religions follow this belief, as does the remainder of fiction that does not follow the No Connection theory. By this interpretation, even such spells, commonly seen as well, are misused. So healing could regenerate the body to the point of cancer.

Sun and Moon Magic refers to light (or "White") magic being the magic of the sun or day, and dark (or "Black") magic being the magic of the moon or night. This interpretation has nothing to do with "Good" or "Evil", but instead has to do with the natural day and night cycle. However, again, it all depends on the practitioner's intent "white" or "day" magic can be for evil purposes and still be "white" magic. Evil is a person or idea that has to do with the intent or nature of being sinister rough definition. Gothic is to be dark without a sinister intent or nature.

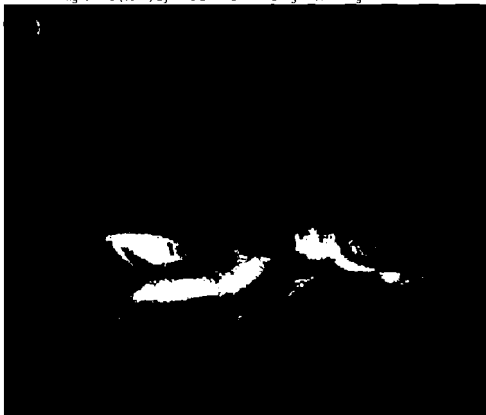
Black magic practices

Within common mainstream religion, such as Christianity (even within modern Paganism to an extent), there are certain taboos surrounding forms of magic.

True name spells - Knowing a person's true name allows control over the other, making this wrong for the same reason. This can also be a connection to the other person, or to free them from another's compulsion, so it is the grey area.

Demons

Nightmare (1800) by Nicolai Abraham Abildgaard. All Rights Reserved



Demons, when regarded as spirits, may belong to either of the classes of spirits recognized by primitive animism; that is to say, they may be human, or non-human with separable souls, or discarnate spirits, which have never inhabited a body. A sharp distinction is often drawn between these two classes, notably by the Melanesians, the West Africans, and others; the Arab djinn.

for example, are not reducible to modify human souls; at the same time, these classes are frequently conceived as producing identical results, e.g. diseases. Demonology, though sometimes referred to with negative connotations, was not always seen as evil, or devilish, as the term would have one believe.

Demonology is the systematic study of demons or the communication with demons. Insofar as it involves exegesis, demonology is an orthodox branch of theology. It is the branch of theology relating to superhuman beings who are not gods. It deals both with benevolent beings that have no circle of worshippers or so limited a circle as to be below the rank of Gods, and with malevolent beings of all kinds. The original sense of "demon", from the time of Homer onward, was a benevolent being; but in English the name now holds connotations of malevolence.

According to some societies, all the affairs of life are supposed to be under the control of spirits, each ruling a certain "element" or even object, and themselves in subjection to a greater spirit.

For example, the Inuit were said to believe in spirits of the sea, earth and sky, the winds, the clouds and everything in nature. Every cove of the seashore, every point, every island and prominent rock has its guardian spirit. All are potentially of the malignant type, to be propitiated by an appeal to knowledge of the supernatural. Traditional Korean belief posits that countless demons inhabit the natural world; they fill household objects and are present in all locations. By the thousands they accompany travelers, seeking them out from their places in the elements.

In ancient Babylon, demonology had an influence on even the most mundane elements of life, from petty annoyances to the emotions of love and hatred. The numerous demonic spirits were given charge over various parts of the human body, one for the head, one for the neck, and so on. In present-day Egypt, the ubiquitous jinn are believed to be so densely distributed that acts such as pouring water unto the ground is accompanied by seeking the permission of a potentially dampened spirit.

Greek philosophers such as Porphyry, who claimed influence from Platonism, and the fathers of the Christian Church, held that the world was pervaded with spirits, the latter of whom advanced the belief that demons received the worship directed at pagan gods. Many religions and cultures believe, or once believed, that what is now known as sleep paralysis was a form of physical contact with demons.

The ascription of malevolence to the world of spirits is by no means universal. In West Africa, the Mpongwe believed in local spirits, just as the Inuit; but they are regarded as inoffensive in the main. Passers-by must make some trifling offering as they near the spirits' place of abode; but it is only occasionally that mischievous acts, such as the throwing down of a tree on a passer-by, are, in the view of the natives, perpetuated by the class of spirits known as Ombuir.

The Jewish Talmud declares that there are 7,405,926 demons, divided in 72 companies. While most people believe that Lucifer and Satan are different names for the same being, not all scholars subscribe to this view.

There is more than one instance where demons are said to have come to be, as seen by the sins of the Watchers and the Grigori, of Lilith leaving Adam, of demons such as vampires, impure spirits in Jewish folklore such as the dybbuk, and of wicked humans that have become demons as well.

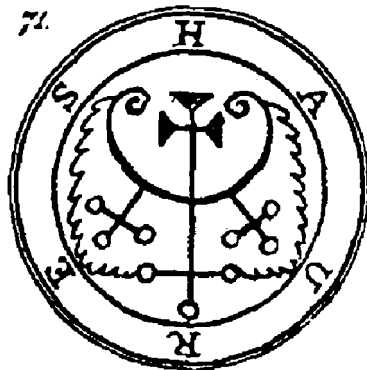
Summoning Demons

Practitioners of ceremonial magic sometimes attempt to constrain and command demons to do their bidding, using methods such as the Goetia and The Book of Abramelin. The demons are often those mentioned in Christian demonology. These practitioners

do not necessarily worship demons, but seek to deploy them to obtain their goals. Other followers of the occult do worship demons, and some refer to their religion as "demonolatry". Demonolaters consider methods such as the Goetia very disrespectful to the demons and possibly dangerous for the operator. They instead use forms of prayer, magic, and rituals which petition the demons, asking for their aid rather than commanding them.

Demonolaters are not identical to practitioners of Theistic Satanism. They worship other demons (such as Belial and Leviathan) either alongside, or instead of Satan. Some demonolaters say that their form of demonolatry is a tradition, often familial, that is not related to the modern religious and philosophical movements collectively referred to as Satanism. Not all the occultists who worship demons use the word "demonolater" to describe themselves, nor do all belong to the specific group mentioned above.

**The Seal Of the demon "Haures"
(From "Goetia")**



The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flaurus. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, past, and to Come.

Exorcism



Exorcism (from Late Latin *exorcismus*, from Greek *exorkizein* - to bind by oath) is the practice of evicting demons or other spiritual entities from a person or place that they are believed to have possessed by causing the entity to swear an oath. The practice is quite ancient and part of the belief system of many cultures.

included all sort of communications with spirits, including necromancy and witchcraft, he denounced in its entirety as impious disobedience towards God.

Revival

Starting with the Romantic Movement in the 19th century, a number of people and groups have effected a revival of ceremonial magic.

Francis Barrett

Among the various sources for ceremonial magic, Francis Barrett's *The Magus* embodies deep knowledge of alchemy, astrology, and the Kabbalah, and has been cited by the Golden Dawn, and is seen by some as a primary source. However, according to Aleister Crowley, perhaps the most influential ceremonial magician of the Modern era, much of it was cribbed from "*Cornelius Agrippa's Libri tres de occulta philosophia*".

Eliphas Levi

Eliphas Lévi conceived the notion of writing a treatise on magic with his friend Bulwer-Lytton. This appeared in 1855 under the title "Dogme et Rituel de la Haute Magie", and was translated into English by Arthur Edward Waite as "Transcendental Magic, its Doctrine and Ritual".

Lévi's version of magic became a great success, especially after his death. That Spiritualism was popular on both sides of the Atlantic from the 1850s contributed to his success. His magical teachings were free from obvious fanaticisms, even if they remained rather murky; he had nothing to sell, and did not pretend to be the initiator of some ancient or fictitious secret society. He incorporated the Tarot cards into his magical system, and as a result the Tarot has been an important part of the paraphernalia of Western magicians. He had a deep impact on the magic of the Hermetic Order of the Golden Dawn and later Aleister Crowley, and it was largely through this impact that Lévi is remembered as one of the key founders of the twentieth century revival of magic.

The Golden Dawn

The Hermetic Order of the Golden Dawn (or, more commonly, the Golden Dawn) was a magical order of the late 19th and early 20th centuries, practicing a form of theurgy and spiritual development. It was probably the single greatest influence on twentieth century western occultism. Some aspects of magic and ritual that became core elements of many other traditions, including Wicca, Thelema and other forms of magical spirituality popular today, are partly drawn from the Golden Dawn tradition.

Leister Crowley

English author and occultist Aleister Crowley often introduced new terminology for spiritual and magical practices and theory. For example, he termed theurgy "high magic" and thaumaturgy "low magic". In The Book of the Law and The Vision and the Voice, the Aramaic magical formula Abracadabra was changed to Abrahadabra, which he called the new formula of the Aeon of Horus. He also famously spelled magic in the archaic manner, as magick, to differentiate "the true science of the Magi from all its counterfeits".

Practicing Ceremonial Magic

The practice of ceremonial magic often requires tools made or consecrated specifically for this use, which are required for a particular ritual or series of rituals. They may be a symbolic representation of psychological elements of the magician or of metaphysical concepts.

In *Magick* (Book 4), Part II (Magick), **Aleister Crowley** lists the tools required as a circle drawn on the ground and inscribed with the names of God, an altar, a Wand, Cup, Sword, and Pantacle, to represent his True Will, his Understanding, his Reason, and the lower parts of his being respectively. On the Altar, too, is a phial of Oil to represent his aspiration, and for consecrating items to his intent.

The magician is surrounded by a Scourge, Dagger, and Chain intended to keep his intent pure. An Oil Lamp and Book of Conjurations and Bell are required, as is the wearing of a Crown, Robe, and Lamens. The crown affirms his divinity, the robe symbolizes silence, and the lamens declare his work. The Book of Conjurations is his magical record, his Karma. In the East is the Magick Fire in which all burns up at last.

Grimoires

A Grimoire is a textbook of magic. Books of this genre, typically giving instructions for invoking angels or demons, performing divination and gaining magical powers, have circulated throughout Europe since the Middle Ages.

Magicians were frequently prosecuted by the Christian church, so their journals were kept hidden to prevent the owner from being burned. Such books contain astrological correspondences, lists of angels and demons, directions on casting charms and spells, on mixing medicines, summoning unearthly entities, and making talismans. "Magical" books in almost any context, especially books of magical spells, are also called grimoires.

Enochian magic

Enochian magic is a system of ceremonial magic based on the evocation and commanding of various spirits. It is based on the 16th century writings of Dr. John Dee and Edward Kelley, who claimed that their information was delivered to them directly by various angles. Dee's journals contained the Enochian script and the table of correspondences that goes with it. It claims to embrace secrets contained within the apocryphal Book of Enoch.

augurs or soothsayers, known by the name of druids; he had made the acquaintance of one Diviciacus, an Aeduan also known to Caesar.

Archaeological evidence

Druidic associations with the ritual deaths of some of the bog bodies recovered in the British Isles and northern Europe from the Netherlands to Denmark, presented by Anne Ross is resisted by some historians, such as Jane Webster, who asserted in 1999, "individual druids (let alone druid princes) are unlikely to be identified archaeologically" A.P. Fitzpatrick, in examining the astral symbolism on Late Iron Age swords has expressed difficulties in relating any material culture, even the Coligny calendar, with druidic culture. Slain bodies as far east as Celtic Galatia, and elsewhere in Northern and Western Europe, are widely cited as evidence of human sacrifice.

Shamanism

Shamans are spiritual visionaries of tribes and clans. These gifted healers can see into the world of spirits and communicate with creatures invisible to eyes of normal beings. They are beset by visions of the future and use their sight to guide their people through troubled times. Although the shaman may seem wise and serene at first glance, he is a formidable foe; when angered, his wrath is as fierce as those who have a connection to Eternals or nature.

Archaeological evidence exists for shamanism. In November 2008, researchers announced the discovery of a 12,000-year-old site in Israel that they regard as one of the earliest known shaman burials. The elderly woman had been arranged on her side, with her legs apart and folded inward at the knee. Ten large stones were placed on the head, pelvis and arms. Among her unusual grave goods were 50 complete tortoise shells, a human foot, and certain body parts from animals such as a cow tail and eagle wings.

Other animal remains came from a boar, leopard, and two martens. "It seems that the woman ... was perceived as being in a close relationship with these animal spirits", researchers noted. The grave was one of at least 28 at the site, located in a cave in lower Galilee and belonging to the Natufian culture, but is said to be unlike any other among the Natufians or in the Paleolithic period.

Shamanism has existed since the Egyptian wizards first discovered the power of the elements.

Kabbalah

Kabala is a discipline and school of thought concerned with the mystical aspect of Judaism. It is a set of esoteric teachings meant to explain the relationship between an eternal/mysterious Creator and the mortal/finite universe (His creation). While it is heavily used by some denominations, it is not a denomination in of itself; it is a set of scriptures that exist outside the bible. Kabbalah seeks to define the nature of the universe and the human being, the nature and purpose of existence, and various other ontological questions. It also presents methods to aid understanding of these concepts, and to thereby attain spiritual realization. Kabbalah originally developed entirely within the realm of Jewish thought and constantly uses classical Jewish sources to explain

and demonstrate its esoteric teachings. These teachings are thus held by cabalists to define the inner meaning of both the Tanach (Hebrew Bible) and traditional rabbinic literature, as well as to explain the significance of Jewish religious observances. According to the Zohar, a foundational text for cabalistic thought, Torah study can proceed along four levels of interpretation (exegesis). These four levels are called Pardes because their initial letters spelled "**PaRDeS**" ("Orchard"):

Peshat (lit. "simple"): the direct interpretations of meaning.

Remez (lit. "hints"): the allegoric meanings (through allusion).

Derash (from Heb. darash: "inquire" or "seek"): midrashic (Rabbinic) meanings, often with imaginative comparisons with similar words or verses.

Sod (lit. "secret" or "mystery"): the inner, esoteric (metaphysical) meanings, expressed in kabbalah.

Kabbalah is considered, by its followers, as a necessary part of the study of Torah – the study of Torah (the "Teachings" of God, in the Tanach and Rabbinic literature) being an inherent duty of observant Jews. Kabbalah teaches doctrines that are accepted by some Jews as the true meaning of Judaism, while other Jews have rejected these doctrines as heretical and antithetical to Judaism. After the Medieval Kabbalah, and especially after its 16th Century development and synthesis, Kabbalah replaced "Hakira" (Jewish philosophy) as the mainstream traditional Jewish theology, both in scholarly circles and in the popular imagination. With the arrival of modernity, through the influence of Haskalah, this has changed among non-Orthodox Jewish denominations, though it's 20th Century academic study and cross-denominational spiritual applications (especially through Neo-Hasidism), has reawakened a following beyond Orthodoxy.

The origins of the actual term Kabbalah is unknown and disputed to belong either to Jewish philosopher Solomon ibn Gabirol (1021–1058) or else to the 13th century CE Spanish Kabbalist Bahya Ben Asher. While other terms have been used in many religious documents from the 2nd century CE up to the present day, the term "Kabbalah" has become the main descriptive of Jewish esoteric knowledge and practices. The Kabbalistic literature, which served as the basis for the development of Kabbalistic thought, developed through a theological tradition from Antiquity, as part of wider rabbinic literature. Its theoretical development can be characterized in alternative schools and successive stages. These especially include the early works of the 1st-2nd centuries CE (such as the Heichalot texts and the earliest existent book on Jewish esotericism Sefer Yetzirah); the Medieval flowering of the 12th-13th century CE (of which the main book is the Zohar); and early-modern developments, including the mystical revivals of 16th century Safed (especially of Isaac Luria), and 18th century Eastern Europe (new Hasidic popularizations of Kabbalah).

According to Kabbalistic tradition, knowledge was transmitted orally by the Patriarchs, prophets, and sages (Hakhamim in Hebrew), eventually to be "interwoven" into Jewish religious writings and culture. According to this tradition, Kabbalah was, in around the 10th century B.C., an open knowledge practiced by over a million people in ancient Israel, although there is little objective historical evidence to support this thesis.

Foreign conquests drove the Jewish spiritual leadership of the time (the Sanhedrin) to hide the knowledge and make it secret, fearing that it might be misused if it fell into the wrong hands. The Sanhedrin leaders were also concerned that the practice of Kabbalah by Jews deported on conquest to other countries (the Diaspora), unsupervised and unguided by the masters, might lead them into wrong practice and forbidden ways. As a result, the Kabbalah became secretive, forbidden and esoteric to Judaism ("Torat Ha'Sod" Hebrew: ????) for two and a half millennia.

It is hard to clarify with any degree of certainty the exact concepts within Kabbalah. There are several different schools of thought with very different outlooks; however, all are accepted as correct. Modern Halakic authorities have tried to narrow the scope and diversity within Kabbalah, by restricting study to certain texts, notably Zohar and the teachings of Isaac Luria as passed down through Chaim (Hayyim) Vital. However, even this qualification does little to limit the scope of understanding and expression, as included in those works are commentaries on Abulafian writings, Sepher Yetzirah, Albotonian writings, and the Berit Menuhah,

becomes extreme, it can lead to sexual depravity and lack of Justice to the wicked. When Justice becomes extreme, it can lead to torture and the Murder of innocents and unfair punishment.

"Righteous" humans (Tzadikim) ascend these ethical qualities of the Ten Sephiroth by doing righteous actions. If there were no "Righteous" humans, the blessings of God would become completely hidden, and creation would cease to exist. While real human actions are the "Foundation" (Yesod) of this universe (Malchut), these actions must accompany the conscious intention of compassion. Compassionate actions are often impossible without "Faith" (Emunah), meaning to trust that God always supports compassionate actions even when God seems hidden. Ultimately, it is necessary to show compassion toward oneself too in order to share compassion toward others. This "selfish" enjoyment of God's blessings, but only if in order to empower oneself to assist others, is an important aspect of "Restriction", and is considered a kind of golden mean in Kabbalah, corresponding to the Sephira of "Adornment" (Tiferet) being part of the "Middle Column".

Moses Ben Jacob Cordovero, wrote a book, Tomer Devorah (Palm Tree of Deborah), in which he presents an ethical teaching of Judaism in the kabalistic context of the Ten Sephiroth. Tomer Devorah, as a consequence, has become also a foundational text of Mussar.

Human soul in Kabbalah

The Kabbalah posits that the human soul has three elements, the "Nefesh", "Ru'ach", and Neshamah. The Nefesh is found in all humans, and enters the physical body at birth. It is the source of one's physical and psychological nature. The next two parts of the soul are not implanted at birth, but can be developed over time; their development depends on the actions and beliefs of the individual. They are said to only fully exist in people awakened spiritually. A common way of explaining the three parts of the soul is as follows:

Nefesh (???): the lower part, or "animal part", of the soul. It is linked to instincts and bodily cravings.

Ruach (???): the middle soul, or the "spirit". It contains the moral virtues and the ability to distinguish between good and evil.

Neshamah (????): the higher soul, or "super-soul". This separates man from all other life-forms. It is related to the intellect, and allows man to enjoy and benefit from the afterlife. This part of the soul is provided at birth, and allows one to have some awareness of the existence and presence of God.

The Raaya Meheimna; a section of related teachings spread throughout the Zohar, discusses fourth and fifth parts of the human soul, the chayyah and yehidah (first mentioned in the Midrash Rabbah). Gershom Scholem writes that these "were considered to represent the sublimest levels of intuitive cognition and to be within the grasp of only a few chosen individuals". The Chayyah and the Yehidah do not enter the body like the other three—thus they received less attention in other sections of the Zohar.

Chayyah (???): The part of the soul that allows one to have an awareness of the divine life force itself.

Yehidah (?????): the highest plane of the soul, in which one can achieve as full a union with God as is possible.

Both rabbinic and kabalistic works posit that there are a few additional, non-permanent states of the soul that people can develop on certain occasions. These extra souls, or extra states of the soul, play no part in any afterlife scheme, but are mentioned for completeness.

Ruach HaKodesh (??? ?????) ("spirit of holiness"): a state of the soul that makes prophecy possible. Since the age of classical prophecy passed, no one (outside of Israel) receives the soul of prophesy any longer. See the teachings of Abraham Abulafia for differing views of this matter.

Neshamah Yeseira: The "supplemental soul" that a Jew can experience on Shabbat. It makes possible an enhanced spiritual enjoyment of the day. This exists only when one is observing Shabbat; it can be lost and gained depending on one's observance.

Neshamah Kedosha: Provided to Jews at the age of maturity (13 for boys, 12 for girls), and is related to the study and fulfillment of the Torah commandments. It exists only when one studies and follows Torah; it can be lost and gained depending on one's study and observance.

Primary texts

Like the rest of the rabbinic literature, the texts of Kabbalah were once part of an ongoing oral tradition, though, over the centuries, much of the oral tradition has been written down.

Jewish forms of esotericism existed over 2,000 years ago. Ben Sira (born c. 170 B.C.) warns against it, saying: "You shall have no business with secret things". Nonetheless, mystical studies were undertaken and resulted in mystical literature, the first being the apocalyptic literature of the second and first pre-Christian centuries and, which contained elements that carried over to later Kabbalah.

Throughout the centuries since, many texts have been produced; among them the ancient descriptions of Sefer Yetzirah, the Heichalot mystical ascent literature, the Bahir, Sefer Raziel HaMalakh and the Zohar, the main text of Kabalistic exegesis. Classic mystical Bible commentaries are included in fuller versions of the Mikraot Gedolot (Main Commentators). Cordoveran systemisation is presented in Pardes Rimonim, philosophical articulation in the works of the Maharal, and Lurianic rectification in Etz Chayim. Subsequent interpretation of Lurianic Kabbalah was made in the writings of Shalom Sharabi, in Nefesh HaChaim and the 20th century Sulam. Hasidism interpreted Kabalistic structures to their correspondence in inward perception. The Hasidic development of Kabbalah incorporates a successive stage of Jewish mysticism from historical Kabalistic metaphysics.

Because it is by definition esoteric, no popular account (including an encyclopedia) can provide a complete, precise, and accurate explanation of the Kabbalah. However, a number of scholars from the Hebrew University of Jerusalem, including Gershom Scholem, Joseph Dan, Yehuda Liebes, Rachel Elior, and Moshe Idel, as well as some from other locations, such as Arthur Green and Daniel Matt, have made Kabbalist texts' objects of modern scholarly scrutiny. Some scholars, notably Gershom Scholem and Martin Buber, have argued that modern Hassidic Judaism represents a popularization of the Kabbalah. According to its adherents, intimate understanding and mastery of the Kabbalah brings one spiritually closer to God and enriches one's experience of Jewish sacred texts and law.

Historians have noted that most claims for the authority of Kabbalah involve an argument of the antiquity of authority. As a result, virtually all works pseudepigraphically claim, or are ascribed, ancient authorship. For example, Sefer Raziel HaMalach, an Astro-magical text partly based on a magical manual of late antiquity, Sefer ha-Razim was, according to the kabbalists, transmitted to Adam by the angel Raziel after he was evicted from Eden.

Another famous work, the Sefer Yetzirah, supposedly dates back to the patriarch Abraham. This tendency toward pseudepigraphy has its roots in Apocalyptic literature, which claims that esoteric knowledge such as magic, divination and

astrology was transmitted to humans in the mythic past by the two angels, Aza and Azaz'el (in other places, Azaz'el and Uzaz'el) who 'fell' from heaven (see Genesis 6:4).

Dualism

Although Kabbalah propounds the Unity of God, a serious and sustained criticism is that it may lead away from monotheism, and instead promote dualism, the belief that there is a supernatural counterpart to God. The dualistic system holds that there is a good power versus an evil power. There are two primary models of Gnostic-dualistic cosmology: the first, which goes back to Zoroastrianism, believes a creation is ontologically divided between good and evil forces; the second, found largely in Greco-Roman ideologies like Neo-Platonism, believes the universe knew a primordial harmony, but that a cosmic disruption yielded a second evil dimension to reality. This second model influenced the cosmology of the Kabbalah.

According to Kabbalistic cosmology, the Ten Sephiroth corresponds to ten levels of creation. These levels of creation must not be understood as ten different "Gods" but as ten different ways of revealing God, one per level. It is not God, who changes but the ability to perceive God that changes.

While God may seem to exhibit dual natures (masculine-feminine, compassionate-judgmental, creator-creation), all adherents of Kabbalah have consistently stressed the ultimate unity of God. For example, in all discussions of Male and Female, the hidden nature of God exists above it all without limit, being called the Infinite or the "No End" (Ein Sof)—neither one nor the other—transcending any definition. The ability of God to become hidden from perception is called "Restriction" (Tzimtzum). Hiddenness makes creation possible because God can become "revealed" in a diversity of limited ways, which then forms the building blocks of creation.

Later Kabbalistic works, including the Zohar, appear to more strongly affirm dualism, as they ascribe all evil to a supernatural force known as the Sitra Achra ("the other side") that emanates from God. The "left side" of divine emanation is a negative mirror image of the "side of holiness" with which it was locked in combat.

While this evil aspect exists within the divine structure of the Sephiroth, the Zohar indicates that the Sitra Achra has no power over Ein Sof, and only exists as a necessary aspect of the creation of God to give a man free choice, and that evil is the consequence of this choice. It is not a supernatural force opposed to God, but a reflection of the inner moral combat within mankind between the dictates of morality and the surrender to one's basic instincts.

Mystical elements of the Torah

Ezekiel and Isaiah had prophetic visions of the angelic Chariot and Divine Throne. Later Kabbalah relates their narratives to the Four Worlds. In Judaism, the only permitted images of angels were on the Ark of the Covenant. According to adherents of Kabbalah, its origin begins with secrets that God revealed to Adam. According to a rabbinic Midrash, God created the universe through the ten Sefirot. When read by later generations of Kabbalists, the Torah's description of the creation in the Book of Genesis reveals mysteries about the Godhead itself, the true nature of Adam and Eve, the Garden of Eden, the Tree of Knowledge of Good and Evil and the Tree of Life, as well as the interaction of these supernal entities with the Serpent which leads to disaster when they eat the forbidden fruit, as recorded in Genesis 2.

The Bible provides ample additional material for mythic and mystical speculation. The prophet Ezekiel's visions in particular attracted many mystical speculations, as did Isaiah's Temple's vision (Isaiah, Ch.6). Jacob's vision of the ladder to heaven provided another example of esoteric experience. Moses' encounters with the Burning bush and God on Mount Sinai are evidence of mystical events in the Tanach that form the origin of Jewish mystical beliefs.

The 72 letter name of God, which is used in Jewish mysticism for meditation purposes, is derived from the Hebrew verbal utterance Moses spoke in the presence of an angel, while the Sea of Reeds parted, allowing the Hebrews to escape their approaching attackers. The miracle of the Exodus, which led to Moses receiving the Ten Commandments and the Jewish Orthodox view of the acceptance of the Torah at Mount Sinai, preceded the creation of the first Jewish nation approximately three hundred years before King Saul.

The Medieval era began esoteric circles of Kabbalistic dissemination in French Provence, Andalusian Spain and Germany-Ashkenaz.

The 13th century Nachmanides, a classic figure in Rabbinic theology, was an early exponent of Kabbalah. From the 8th–11th Century Sefer Yetzirah and Hekalot texts made their way into European Jewish circles. Modern scholars have identified several mystical brotherhoods that functioned in Europe, starting in the 12th Century. Some, such as the "Iyyun Circle" and the "Unique Cherub Circle", were truly esoteric, remaining largely anonymous.

One well-known group was the "Hasidei Ashkenaz", (????? ?????) or German Pietists. This 13th Century movement arose mostly among a single scholarly family, the Kalonymus family of the French and German Rhineland.

There were certain rishonim ("Elder Sages") of exoteric Judaism, who are known to have been experts in Kabbalah. One of the best known is Nahmanides (the Ramban) (1194–1270) whose commentary on the Torah is considered to be based on Kabbalistic knowledge. Bahya Ben Asher (the Rabbeinu Behaye) (d. 1340) also combined Torah commentary and Kabbalah. Another was Isaac the Blind (1160–1235), the teacher of Nahmanides, who is widely argued to have written the first work of classic Kabbalah, the Bahir.

Sefer Bahir and another work, the "Treatise of the Left Emanation", probably composed in Spain by Isaac Ben Isaac ha-Kohen, laid the groundwork for the composition of Sefer Zohar, written by Moses de Leon and his mystical circle at the end of the 13th Century, but was credited to the Talmudic sage Shimon bar Yochai, cf. Zohar. The Zohar proved to be the first truly "popular" work of Kabbalah, and the most influential. From the thirteenth century onward, Kabbalah began to be widely disseminated, and it branched out into an extensive literature. Historians in the nineteenth century, Heinrich Graetz for example, argued that the emergence into public view of Jewish esotericism at this time coincides with, and represents a response to, the rising influence of the rationalist philosophy of Maimonides and his followers. Gershom Scholem sought to undermine this view as part of his resistance to seeing Kabbalah as merely a response to medieval Jewish rationalism. Arguing for a gnostic influence has to be seen as part of this strategy. More recently, Moshe Idel and Elliot Wolfson have independently argued that the impact of Maimonides can be seen in the change from rhetoric to writing in the thirteenth century. That is, Kabbalists committed to writing many of their oral traditions in part, as a response to the attempt of Maimonides to explain the older esoteric subjects philosophically.

Most Orthodox Jews reject the idea that Kabbalah underwent a significant historical development or change such as has been proposed above. After the composition known as the Zohar was presented to the public in the 13th century, the term "Kabbalah" began to refer more specifically to teachings derived from, or related, to the Zohar. At an even later time, the term began to generally be applied to Zoharic teachings as elaborated upon by Isaac Luria Arizal. Historians generally date the start of Kabbalah as a major influence in Jewish thought and practice with the publication of the Zohar and climaxing with the spread of the Arizal's teachings. The majority of Haredi Jews accept the Zohar as the representative of the Ma'aseh Merkavah and Ma'aseh B'reshit that is referred to in Talmudic texts.

Orthodoxy and diversity

There is a diversity of practices in Vodou across the country of Haiti and the Haitian diaspora. For instance, in the north of Haiti the lave tèt, ("head washing") or kanzwe, may be the only initiation, as it is in the Dominican Republic and Cuba; whereas in Port-au-Prince and the south, they practice the kanzo rites with three grades of initiation – kanzo senp, si pwen, and asogwe – and the latter is the most familiar mode of practice outside of Haiti. Some lineages combine both, as Manbo Katherine Dunham reports from her experience in her book, Island Possessed.

While the overall tendency in Vodou is very conservative in accord with its African roots, there is no singular, definitive form, only what is right in a particular house or lineage. Small details of service, and the spirits served, will vary from a house to house and information in books or on the internet. Therefore, it may seem contradictory. There is no central authority or "pope" in Haitian Vodou, since "every manbo and houngan is considered to be the head of their own house", as a popular saying in Haiti goes. Another consideration in terms of Haitian diversity is the many sects besides the Sevi Gine in Haiti such as the Makaya, Rara, and other secret societies, each of which has its own distinct pantheon of spirits.

Practices

Vodou ceremony, Jacmel, Haiti. After a day or two of preparation-setting up altars, ritually preparing and cooking towl and other foods, etc., a Haitian Vodou service begins with a series of Catholic prayers and songs in French, a litany in Kreyol and African "langaj" that goes through all the European and African saints and Iwa honored by the house, and then a series of verses for all the main spirits of the house. This is called the "Priye Gine" or the African Prayer. After more introductory songs, beginning with saluting Hounto-the spirit of the drums, the songs for all the individual spirits are sung, starting with the Legba family through all the Rada spirits, then there is a break and the Petwo part of the service begins, which ends with the songs for the Gede family.

As the songs are sung, participants believe that spirits come to visit the ceremony by taking possession of individuals and speaking and acting through them. When a ceremony is made, only the family of those possessed is benefited. At this time, it is believed that devious mambo or houngan can take away the luck of the worshippers through particular actions. For instance, if a priest asks for a drink of champagne, a wise participant will refuse. Sometimes these ceremonies may include dispute among the singers as to how a hymn is to be sung. In Haiti, these vodou ceremonies, depending on the Priest or Priestess, may be more organized. However, in the United States, many vodou practitioners and clergy take it as a sort of non-serious party or "foly".

In a serious rite, each spirit is saluted and greeted by the initiates present and will give readings, advice and cures to those who approach them for help. Many hours later, as morning dawns, the last song is sung, the guests leave, and all the exhausted hounsis and houngans and manbos can go to sleep.

On the individual's household level, a Vodouisant, or "sevite/serviteur", may have one or more tables set out for their ancestors and the spirit, or spirits, that they serve with pictures or statues of the spirits, perfumes, foods, and other things favored by their spirits. The most basic set up is just a white candle and a clear glass of water and perhaps flowers. On a particular spirit's day, one lights a candle and says an Our Father and Hail Mary, salutes Papa Legba and asks him to open the gate, and then one salutes and speaks to the particular spirit as an elder family member. Ancestors are approached directly, without the mediating of Papa Legba, since they are said to be "in the blood".

Priests

Most Vodouisants are not initiated, referred to as being "bossale"; it is not a requirement to be an initiate in order to serve one's spirits. There are clergy in Haitian Vodou whose responsibility it is to preserve the rituals and songs and maintain the relationship between the spirits and the community as a whole (though some of this is the responsibility of the whole community as well). They are entrusted with leading the service of all the spirits of their lineage. Sometimes they are "called" to serve in a process called "being reclaimed", which they may resist at first. Priests are referred to as "Houngans" and priestesses as "Mambos". Below the houngans and mambos are the hounsins, who are initiated who act as assistants during ceremonies and who are dedicated to their own personal mysteries.

Myths and misconceptions

Vodou has come to be associated in popular culture with the lore of Satanism, zombies and "voodoo dolls". While there is evidence of zombie creation, it is a minor phenomenon within rural Haitian culture and not a part of the Vodou religion proper. Such manifestations fall under the auspices of the sorcerer rather than the priest of the Loa.

The practice of sticking pins in dolls has a history in folk magic, but its exact origins are unclear. How it became known as a method of cursing an individual by some followers of what has come to be called New Orleans Voodoo, but more appropriately Hoodoo (folk magic), is unknown. This practice is not unique to vodou or hoodoo, however, and has a strong basis in magical devices, such as the poppet and the nkisi or bocio of West and Central Africa. These are, in fact, power objects, what in Haiti would be referred to as pwen, rather than magical surrogates for an intended target of sorcery, whether for a boon or for bane. Such vodou dolls are not a feature of Haitian religion, although dolls intended for tourists may be found in the Iron Market in Port au Prince. The practice became closely associated with the Vodou religions in the public mind through the vehicle of horror movies and popular novels.

There is a practice in Haiti of nailing crude puppets with a discarded shoe on trees near the cemetery to act as messengers to the other world, which is very different in function from how puppets are portrayed as being used by vodou worshippers in popular media and imagination, i.e. for purposes of sympathetic magic towards another person. Another use of dolls in authentic Vodou practice is the incorporation of plastic doll babies in altars and objects used to represent or honor the spirits, or in pwen, which recalls the aforementioned use of bocio and nkisi figures in Africa.

Although Vodou is often associated with Satanism, Satan is rarely incorporated in Vodou tradition. Mississippi Delta folk songs mix references to Vodou and to Satan.

Further adding to the dark reputation of Vodou were films such as "The Serpent and the Rainbow" and "Live and Let Die" (part of Ian Fleming's widely successful James Bond series). Fleming's depiction of the scheming of a fiendish Soviet agent using Vodou to intimidate and control a vast network of submissive black followers reached an incomparably greater audience than any careful scholastic work on the subject of Vodou.

To address the myths and misconceptions that have historically maligned the practice and present a more constructive view of the religion; in April 1997, fifteen scholars gathered at UCSB for a colloquium on Haitian Vodou. The Spirit and The Reality: Vodou and Haiti created a new association under the name, the Congress of Santa Barbara, also known as KOSANBA.

"from the edges of the cosmos. I witness the distinctive types of magic: Judaic charming, Catholic enchantments, Greek Spells, Egyptian Illusions; one bore unequalled, the black Magia of the dark skinned of the east, dark and abolished, consulting ancient evil spirits of the past, those who names shall not be spoken of.

This causes me marvel: how did they come across this understanding? What force of God shall suffer a man to sorrow at the pin stoke of a stilted doll?"

Wicca

Wicca is a Neopagan religion and a form of modern witchcraft. It is often referred to as Witchcraft, or the Craft, by its adherents, who are known as Wiccans or Witches. Its disputed origins lie in England in the early 20th century, though it was first popularized during the 1950s by Gerald Gardner-a retired British civil servant- who at the time called it the "witch cult" and "witchcraft", and its adherents "the Wicca". From the 1960s, the name of the religion was normalized to "Wicca".

Wicca is typically a duotheistic religion, worshiping a Goddess and a God, who are traditionally viewed as the Triple Goddess and Horned God. These two deities are often viewed as being facets of a greater pantheistic Godhead, and as manifesting themselves as various polytheistic deities. Nonetheless, there are also other theological positions within the Craft, ranging from monotheism to atheism. Wicca, equally important, involves the ritual practice of magic, largely influenced by the ceremonial magic of previous centuries, often in conjunction with a liberal code of morality known as the Wiccan Rede, although this is not adhered to by all Witches. Another characteristic of the Craft is the celebration of seasonally based festivals known as Sabbats, of which there are usually eight in a number annually.

There are various denominations within Witchcraft, which it refers to as traditions. Some, such as Gardnerian and Alexandrian Wicca, follow in the initiatory lineage of Gardner; these are often collectively termed British Traditional Wicca, and many of their practitioners consider the term "Wicca" to apply only to these lineage traditions. Others, such as Cochrane's Craft, Feri and the Dianic tradition, take primary influence from other figures and may not insist on any initiatory lineage. Some of these do not use the term "Wicca" at all, instead preferring to be referred to only as "Witchcraft", while others believe that all traditions can be considered "Wiccan".

Beliefs

Wiccan beliefs vary markedly between different traditions. However, various commonalities exist between the various groups, which usually include views on theology, the afterlife, magic and morality.

Although Wiccan views on theology are numerous and varied, the vast majority of Wiccans venerates both a God and a Goddess. These two deities are variously understood through the frameworks of pantheism (as being dual aspects of a single Godhead), duotheism (as being two polar opposites) or polytheism (being composed of many lesser deities). In some pantheistic and duotheistic conceptions, deities from diverse cultures may be seen as aspects of the Goddess or God. However, there are also other theological viewpoints to be found within the Craft, including monotheism; the concept that there is just one deity, which is seen by some, such as Dianic Wiccans, as being the Goddess, whilst by others, like the Church and School of Wicca, as instead being genderless. There are other Wiccans who are atheists or agnostics, not believing in any actual deity, but instead viewing the Gods as psychological archetypes of the human mind, which can be evoked and interacted with.

According to the Witches Janet and Stewart Farrar, who held a pantheistic, duotheistic and animistic view of theology, Wiccans "regard the whole cosmos as alive, both as a whole and in all of its parts", but that "such an organic view of the cosmos cannot be fully expressed, and lived, without the concept of the God and Goddess. There is no manifestation without polarization; so at the highest creative level, that of Divinity, the polarization must be the clearest and most powerful of all, reflecting and spreading itself through all the microcosmic levels as well".

The God and the Goddess

For most Wiccans, the God and Goddess are seen as complementary polarities in the universe that balance one another out, and in this manner, they were compared to the concepts of yin and yang found in Taoism. As such they are often interpreted as being "embodiments of a life-force manifest in nature" with some Wiccans believing that they are simply symbolic of these polarities, whilst others believing that the God and the Goddess are genuine beings that exist independently. The two divinities are sometimes given symbolic associations, with the Goddess commonly being symbolized as the Earth (i.e. Mother Earth), but also sometimes as the Moon, which complements the God being viewed as the Sun.

"The Gods are real, not as persons, but as vehicles of power. Briefly, it may be explained that the personification of a particular type of cosmic power in the form of a God or Goddess, carried out by believers and worshippers over many centuries, builds that God-form or Magical Image into a potent reality on the Inner Planes, and makes it a means by which that type of cosmic power may be contacted."

Traditionally, the God is viewed as a Horned God, associated with nature, wilderness, sexuality, hunting and the life cycle. The Horned God is given various names according to the tradition, and these include Cernunnos, Pan, Atho and Kamayna. Whilst this figure is not equated with the traditional Christian figure of Satan, who is seen as being an entity devoted to evil in Christianity, a small minority of Wiccans, in keeping with the accusations of the historical witch trials, refer to their Horned God with some of Satan's names, such as "the Devil" or as "Lucifer", a Latin term meaning "light bearer". At other times the God is viewed as the Green Man, a traditional figure in European art and architecture, and they often interpret him as being associated with the natural world. The God is also often depicted as a Sun God, particularly at the festival of Litha, or the summer solstice. Another depiction of the God is that of the Oak King and the Holly King, one who rules over spring and summer, the other who rules over autumn and winter.

The Goddess is usually portrayed as a Triple Goddess, thereby being a triadic deity comprising of a Maiden Goddess, a Mother Goddess and a Crone Goddess, each of whom has different associations, namely virginity, fertility and wisdom. She is also commonly depicted as a Moon Goddess, and is often given the name of Diana after the ancient Roman deity. Some Wiccans, particularly from the 1970s onwards, have viewed the Goddess as the more important of the two deities, who is pre-eminent in

that she contains and conceives all. In this respect, the God is viewed as the spark of life and inspiration within her, simultaneously her lover and her child. This is reflected in the traditional structure of the coven. In one monotheistic form of the Craft, Dianic Wicca, the Goddess is the sole deity, a concept that has been criticized by members of other more egalitarian traditions.

The concept of having a religion venerating a Horned God accompanying a Goddess had been devised by the Egyptologist Margaret Murray during the 1920s. She believed, based upon her own theories about the Early Modern witch trials in Europe, that those two deities, though primarily the Horned God, had been worshiped by a Witch-Cult ever since Western Europe had succumbed to Christianity. Whilst it now widely discredited, Gerald Gardner was a supporter of her theory, and believed that Wicca was a continuation of that historical Witch-Cult, and that the Horned God and Goddess were therefore, ancient deities of the British Isles. Modern scholarship has disproved his claims. However, various horned Gods and mother Goddesses were indeed worshiped in the British Isles during the ancient and early mediaeval periods.

Pantheism, Polytheism and Animism

A sculpture of the Horned God of Wicca found in the Museum of Witchcraft in Boscastle, Cornwall. Many Wiccans believe that the God and Goddess are merely two aspects of the same Godhead, often viewed as a pantheistic deity, thereby encompassing everything in the universe within its divinity. In his public writings, Gardner referred to this being as the Prime Mover, and claimed that it remained unknowable, although in the rituals of his tradition, Gardnerianism, it is referred to as Dryghten, which had originally been an Old English term meaning "lord". Since then it has been given other names by different Wiccans, for instance Scott Cunningham called it "The One".

As well as pantheism and duotheism, many Wiccans accept the concept of polytheism, thereby believing that there are many different deities. Some accept the view espoused by the occultist Dion Fortune that "all Gods are one God, and all Goddesses are one Goddess" —that is that the Gods and Goddesses of all cultures are, respectively, aspects of one supernal God and Goddess. With this mindset, a Wiccan may regard the Germanic Eostre, Hindu Kali, and Christian Virgin Mary each as manifestations of one supreme Goddess and likewise, the Celtic Cernunnos, the ancient Greek Dionysus and the Judeo-Christian Yahweh as aspects of a single, archetypal God. A more strictly polytheistic approach holds the various Goddesses and Gods to be separate and distinct entities in their own right. The Wiccan writers Janet Farrar and Gavin Bone have postulated that Wicca are becoming more polytheistic as it matures, tending to embrace a more traditionally pagan world view.

Some Wiccans conceive of deities, not as literal personalities, but as metaphorical archetypes or thought forms, thereby technically allowing them to be atheistic. Such a view was purported by the High Priestess Vivianne Crowley, herself a psychologist, who considered the Wiccan deities to be Jungian archetypes that existed within the subconscious that could be evoked in ritual. It was for this reason that she said that "The Goddess and God manifest to us in dream and vision."

While these conceptualizations of deity—duotheism, polytheism and pantheism—may seem radically different from each other, they need not be mutually exclusive; some Wiccans may find it spiritually beneficial (or magically practical) to shift among one or another of these systems, depending upon time and circumstance.

Wicca is essentially an imminent religion, and for some Wiccans, this idea also involves elements of animism. A belief central to Wicca is that the Goddess and the God (or the Goddesses and Gods) are able to manifest in the personal form, most importantly through the bodies of Priestesses and Priests via the rituals of Drawing down the Moon, or Drawing down the Sun.

is to their east. Other Craft groups have associated the elements with different cardinal points; for instance, Robert Cochrane's Clan of Tubal Cain associated Earth with south, Fire with east, Water with west and Air with north, and each of which were controlled over by a different deity, seen as children of the primary Horned God and Goddess. The five elements are symbolized by the five points of the pentagram, the most prominently used symbol of Wicca.

Practices

The Neopagan researcher and High Priestess, Margot Adler defined ritual as being "one method of reintegrating individuals and groups into the cosmos, and to tie in the activities of daily life with their ever present, often forgotten, significance". She also noted that rituals, celebrations and rites of passage in Wicca are not "dry, formalised, repetitive experiences", but are performed with the purpose of inducing a religious experience in the participants, thereby altering their consciousness. She noted that many Wiccans remain skeptical about the existence of the Gods, alterlife, etc. but remain involved in the Craft because of its ritual experiences, with one, Glenna Turner, saying that "I love myth, dream, visionary art. The Craft is a place where all of these things fit together - beauty, pageantry, music, dance, song, dream."

The High Priest and Craft historian, Aidan Kelly, claimed that the practices and experiences within Wicca were actually far more important than the beliefs, stating that "it's a religion of ritual rather than theology. The ritual is first; the myth is second. And taking an attitude that the myths of the Craft are 'true history' in the way a fundamentalist look at the legends of Genesis really seemed crazy. It's an alien head-space." It is for this reason that Adler stated that "ironically, considering the many pronouncements against Witchcraft as a threat to reason, the Craft is one of the few religious viewpoints totally compatible with modern science, allowing total skepticism about even its own methods, myths and rituals".

There are many rituals within Wicca that are used when celebrating the Sabbats, worshipping the deities and working magic. Often these take place on a full moon or in some cases a new moon, which is known as an Esbat. In typical rites, the coven or solitary assembles inside a ritually cast and purified magic circle. Casting the circle may involve the invocation of the "Guardians" of the cardinal points, alongside their respective classical element; Air, Fire, Water and Earth. Once the circle is cast, a seasonal ritual may be performed, prayers to the God and Goddess are said, and spells are sometimes worked. These rites often include a special set of magical tools. These usually include a knife called an athame, a wand, a pentacle and a chalice, but other tools include a broomstick known as a besom, a cauldron, candle, incense and a curved blade known as a boline. An altar is usually present in the circle, on which ritual tools are placed and representations of the God and the Goddess may be displayed. Before entering the circle, some traditionalists fast for the day, and/or ritually bathe. After a ritual has finished, the God, Goddess and Guardians are thanked and the circle is closed.

A sensationalized aspect of Wicca, particularly in Gardnerian and Alexandrian Wicca, is the traditional practice of working in the nude, also known as skyclad. This practice seemingly derives from a line in Aradia, Charles Leland's supposed record of Italian witchcraft. Other traditionalists wear robes with cords tied around the waist or even normal street clothes. In certain traditions, ritualized sex magic is performed in the form of the Great Rite, whereby a High Priest and High Priestess invoke the God and Goddess to possess them before performing sexual intercourse to raise magical energy for use in spell work. In some cases, it is instead performed "in token", thereby merely symbolic, using the athame to symbolize the penis and the chalice to symbolize the vagina.

Collectively, these occasions are often termed the Wheel of the Year. Many Wiccans, such as Gardnerians and most eclectics, celebrate a set of eight of these Sabbats, though in other groups, particularly those that describe themselves as following "Traditional Witchcraft"- the Clan of Tubal Cain-only four are followed, and in the rare case of the Ros an Bucca group from

Cornwall, only six are adhered to. The four Sabbats that are common to all these groups are the cross-quarter days, and these are sometimes referred to as Greater Collectively,

They originated as festivals celebrated by the ancient Celtic people of Ireland, and possibly other Celtic people of Western Europe, as well. In the Egyptologist Margaret Murray's, *The Witch-Cult in Western Europe* (1921) and *The God of the Witches* (1933), in which she dealt with what she believed to be a historical Witch-Cult, she stated that these four festivals had survived Christianization and had been celebrated in the pagan Witchcraft religion.

Subsequently, when Wicca was first developing in the 1930s through to the 1960s, many of the early groups, such as Robert Cochrane's Clan of Tubal Cain and Gerald Gardner's Bricket Wood coven, adopted the commemoration of these four Sabbats as described by Murray. Gardner himself made use of the English names of these holidays, stating that "the four great Sabbats are Candlemass, May Eve, Lammas, and Halloween; the equinoxes and solstices are celebrated also".

The other four festivals commemorated by many Wiccans are known as Lesser Sabbats, and comprise of the solstices and the equinoxes, and were only adopted in 1958 by members of the Bricket Wood coven, before subsequently being adopted by other followers of the Gardnerian tradition and eventually other traditions like Alexandrian Wicca and the Dianic tradition. The names of these holidays that are commonly used today are often taken from Germanic pagan and Celtic polytheistic holidays. However, the festivals are not reconstructive in nature, nor do they often resemble their historical counterparts, instead exhibiting a form of universalism. Ritual observations may display a cultural influence from the holidays from which they take their name, as well as an influence from other unrelated cultures.

Rites of passage

Various rites of passage can be found within Wicca. Perhaps the most significant is an initiation ritual, through which somebody joins the Craft and becomes a Wiccan. In British Traditional Wiccan (BTW) traditions, there is a line of initiatory descent that goes all the way back to Gerald Gardner and from him back to the New Forest coven. Gardner himself claimed that there was a traditional length of "a year and a day" between when a person began studying the Craft and when they were initiated, although he frequently broke this rule with initiates. In BTW, initiation only accepts someone into the first degree; to proceed to the second degree, an initiate has to go through another ceremony, in which they name and describe the uses of the ritual tools and implements. It is also at this ceremony that they are given their craft name. By holding the rank of second degree, a BTW is therefore capable of initiating others into the Craft, or founding their own semi-autonomous covens. The third degree is the highest in BTW, and it involves the participation of the Great Rite, either actual or symbolically, as well as ritual flagellation. By holding this rank, an initiate is capable of forming covens that are entirely autonomous of their parent coven.

This three-tier degree system following initiation is largely unique to BTW and traditions heavily based upon it. The Cochranean tradition, which is not BTW, but based upon the teachings of Robert Cochrane, does not have the three degrees of initiation, merely having the stages of novice and initiate. Some solitary Wiccans also perform self-initiation rituals, to dedicate themselves to become a Wiccan.

The first of these to be published was in Paul Huson's *Mastering Witchcraft* (1970), which involved recitation of the Lord's Prayer backwards as a symbol of defiance against the historical Witch Hunt. Subsequent, more overtly pagan self-initiation rituals have since been published in books designed for solitary Wiccans by authors like Doreen Valiente, Scott Cunningham and Silver Ravenwolf.

A handfasting ceremony at Avebury, in England, occurred during Beltane in 2005. Handfasting is another celebration held by Wiccans, and is the commonly used term for their weddings. Some Wiccans observe the practice of a trial marriage for a year and a day, which some traditions hold should be contracted on the Sabbath of Lughnasadh, as this was the traditional time for

trial, "Telltown marriages" among the Irish. A common marriage vow in Wicca is "for as long as love lasts" instead of the traditional Christian "until death do us part". The first ever known Wiccan wedding ceremony took part in 1960 among the Bricket Wood coven, between Frederic Lamond and his first wife, Gillian.

Infants in Wiccan families may be involved in a ritual called a Wiccaning, which is analogous to a Christening. The purpose of this is to present the infant to the God and Goddess for protection. Despite this, in accordance with the importance put on free will in Wicca, the child is not necessarily expected or required to adhere to Wicca or other forms of paganism should they not wish to do so when they get older.

Book of Shadows

In Wicca, there is no set sacred text such as the Christian Bible or Islamic Qur'an, although there are certain scriptures and texts that various traditions hold to be important and influence their beliefs and practices. Gerald Gardner used a book containing many different texts in his covens, known as the Book of Shadows, which he would frequently add to and adapt. In his Book of Shadows, there are texts taken from various sources, including Charles Godfrey Leland's *Aradia, or the Gospel of the Witches* (1899) and the works of the 19th-20th century occultist Aleister Crowley, whom Gardner knew personally. Furthermore, in the Book are examples of poetry largely composed by Gardner and his High Priestess Doreen Valiente, the most notable of which is the Charge of the Goddess.

"The Book of Shadows is not a Bible. It is a personal cookbook of spells that have worked for the owner. I am giving you mine to copy to get you started: as you gain experience discard those spells that don't work for you and substitute those that you have thought of yourselves." Gerald Gardner to his followers.

Similar in use to the grimoires of ceremonial magicians, the Book contained instructions for how to perform rituals and spells, as well as religious poetry and chants like Eko Eko Azarak to use in those rituals. Gardner's original intention was that every copy of the Book would be different, because a student would copy from their initiators, but changing things which they felt to be personally ineffective. However, among many Gardnerian Witches today, particularly in the United States, all copies of the Book are kept identical to the version that the High Priestess Monique Wilson copied from Gardner, with nothing being altered. The Book of Shadows was originally meant to be kept a secret from non-initiates into BTW, but parts of the Book have been published by authors including Charles Cardell, Lady Sheba, Janet Farrar and Stewart Farrar.

Today, adherents of many non-BTW traditions have also adopted the concept of the Book of Shadows, with many solitaires also keeping their own versions, sometimes including material taken from the published Gardnerian Book of Shadows. In other traditions however, practices are never written down, meaning that there is no need for a Book of Shadows.

In certain Witchcraft traditions, different forms of literature are used; for instance, of the 1734 tradition, the letters which Robert Cochrane wrote to Joseph Wilson containing the mystical instructions are held in high esteem; whilst in the Sabbatic tradition, various grimoires are followed, such as the Azoetia of Andrew Chumbley.

From The Scripts of Osar! the Wise (section 3, page 126)

"When I was seeing a confidant in the faint south. I unearthed a new system which worships images of God and exhorts magic.

Upon my research, I understood that this fresh system is anything but unjust towards God: in fact, its principal source of rule is symbolized by God himself, in spite of the fact that he is spoken of under an unlike name and title: it is yet an equivalent origin of life, this is the occult of the Wicca"

Symbols



Triple Goddess symbol of waxing, full and waning moon. Wiccans use various symbols similar to the crucifix by Christians, or the Star of David by Jews. The most notable is the pentagram, which has five points each representing one of the five classical



Wizardry is linked to magical beliefs and practices and is the means for people to magically affect the world around them through various spells, rituals or even desires, in either a harmful or benevolent way. The ability to perform magic is sometimes viewed as a biological trait and is sometimes said to be an acquired skill. In relation, sorcery is generally seen as the manipulation of magic. The intent behind magic has been the object of much debate. Historically, wizardry has been cited as the source of trickery or illusions. Occasionally, as in the case of Jesus, the common men's fear of a higher power may lead to denial or destruction of everything "Unnatural". Many wizards keep to themselves and do not reveal their identity to the world in fear of prosecution, even today.

A wizard, or a person known under one of many other possible terms, is someone who uses or practices magic that derives from supernatural or occult sources; they are common figures in works of the Bible, and it was reported that real wizards had disappeared from the face of the earth after 1480, when Europe was obsessed with witch and wizard hunting.

Wizards have powers arising from their connection to the source- the infinite energy which surrounds us at all times, or as others may refer to it – their ability to connect to God.

Magicians, sorcerers, wizards, warlocks and practitioners of magic by other titles have appeared in myths, folk tales and literature throughout recorded history, and fantasy draws on this background. They commonly appear in fantasy as mentors and villains, as they did in older works, and more recently as heroes themselves. Although they are often portrayed as wielding great powers, their role in shaping the fantasy world they inhabit varies; much of fantasy literature writes of medieval worlds with wizards in a fairly limited role as guardians or advisers.

Some figures, termed by Katharine Briggs as supernatural wizards, were magicians whose abilities were innate; such wizards, such as Gwydion in Welsh legends, may once have been regarded as Gods.

Others, even in medieval romances, learned their abilities by study; Merlin, despite his half-human origin, studied with Blaise. Still, others did not have consistent stories told of them; Morgan Le Fay clearly shows her origins as an innately magical being in her name, but in *Le Morte d' Arthur*, it is said that "she was put to school in a nunnery, and there she learned so much that she was a great clerk of necromancy".

Punishment for sorcery and witchcraft is addressed in the earliest law codes preserved; both in ancient Egypt and in Babylonia, it played a conspicuous part. The Code of Hammurabi (18th century BC short chronology) prescribes; that if a man has put a spell

upon another man, and it is not justified, he upon whom the spell is laid shall go to the holy river; into the holy river he shall be plunged. If the holy river overcomes him, and he is drowned, the man who put the spell upon him shall take possession of his house. If the holy river declares him innocent, and he remains unharmed the man who laid the spell shall be put to death. He who plunged into the river shall take possession of the house of him who laid the spell upon him. The pre-Christian Twelve Tables of pagan Roman law has provisioned against evil incantations and spells intended to damage cereal crops.

The Hebrew Bible condemns sorcery. Deuteronomy 18:11-12 calls it an "abomination" and Exodus 22:18 prescribes "thou shalt not suffer a witch to live"; tales like that of 1 Samuel 28, reporting how Saul "hath cut off those that have familiar spirits, and the wizards, out of the land" suggest that in practice, sorcery could at least lead to exile.

In later Jewish history, Rabbi Simeon Ben Shetach - Pharisee scholar and Nasi of the Sanhedrin in the 1st century BCE - is reported to have sentenced to death 80 women, who had been charged with witchcraft, on a single day in Ashkelon. Afterwards, the women's relatives took revenge by bringing false witnesses against Simeon's son and causing him to be executed in turn.

The 6th century CE Getica of Jordanes records a mythical persecution and expulsion of witches among the Goths, in an account of the origin of the Huns. The ancient fabled King Filimer is said to have found among his people certain witches, whom he called in his native tongue-Haiiurunnae.

"Suspecting these women, he expelled them from the midst of his race and compelled them to wander in solitary exile afar from his army. There the unclean spirits, who beheld them as they wandered through the wilderness, bestowed their embraces upon them and begat this savage race, which dwelt at first in the swamps, a stunted, foul and puny tribe, scarcely human, and having no language save one, which bore but slight resemblance to human speech."

So, you must understand that magic exists in every religion. Regardless of your personal faith, you are able to practice different types of magic; the layer from which God gives power to wizards, witches or necromancers still survives and although it was meant to be kept a secret, this information is available to the common good.

When the Jews were enslaved in Egypt, they discovered the secrets of Egyptian magic, which includes the worship of the Egyptian Gods. Many wizards believe they are actually demons, not Gods.

A well known case of forbidden Jewish curse is the use of the Pulsa Denura curse upon previous prime minister of Israel "Ariel Sharon" in the year 2006;

The curse was once recorded and published in the Israeli media, but rabbis denied it and asked that it be removed from the media. The video shows 5 rabbis standing in a graveyard, reading from the Sefer ha-Razim book and praying. A few weeks after, the prime minister collapsed in his house, taken to the hospital, he is in a coma until these days (2009).

Pulsa diNura, or Pulsa Denura, (Aramaic: ????? ????? "lashes of fire") is a purportedly cabalistic ceremony in which the angels of destruction are invoked to block heavenly forgiveness of the subject's sins, causing all the curses named in the Bible to befall him resulting in his death. However, the Torah prohibits praying that something bad should happen to someone else. Rather, it offers the solution to pray that the "evil" in the person dies, and he becomes a righteous person. The source for this modern ritual is not to be found in Kabala, but among the Hebrew magical manuals of antiquity, such as Sefer ha-Razim and Harba de-Moshe.

Allegations of the use of this curse by religious Jews against figures whom they find objectionable, has been made often over the past 50 years and quoted in mostly Israeli media. Early in the 20th century, agitated Hardee Jews in Jerusalem were accused by the media of having recited the curse against the linguist Eliezer Ben Yehuda. There have been unsubstantiated media reports of the curse being recited against archaeologists and authors. Prior to the assassination of Israeli Prime Minister Yitzhak Rabin, there have been rumors that the curse had been recited against him by right-wing extremists.

Avigdor Eskin, a member of the Gush Emunim (bloc of the faithful), claimed to have recited the following maledictions of the Pula diNura on the night of October 6, 1995: "Angels of destruction will hit him. He is damned, wherever he goes. His soul will instantly leave his body... and he will not survive a month. Dark will be his path and God's angel will chase him. A disaster he has never experienced will befall him and all curses known in the Torah will apply to him. I deliver to you, the angels of wrath and ire, Yitzhak, the son of Rosa Rabin, that you may smother him and the specter of him, and cast him into hell, and dry up his wealth, and plague his thoughts, and scatter his mind that he may be steadily diminished until he reaches his death. Put to death the cursed Yitzhak. May he be damned, damned, damned!" Rabin was assassinated within the month.

In July 2005, the Israeli media, without citing sources reported that opponents of the Gaza pullout plan recited the Pula diNura in the old cemetery of Rosh Pina, asking the "Angel of Death" to kill Israeli Prime Minister Ariel Sharon. Six weeks later, Sharon suffered two strokes and is currently in a coma, fighting for his life.

Reportedly, ten rabbis and cabalists, including Yosef Dayan, instigated the same curse at the grave site near Safed several months prior to the assassination of former Prime Minister Yitzhak Rabin.

On November 7, 2006, the HaEdah HaCharedis said it was considering placing the curse on the organizers of the gay pride parade scheduled to march in Jerusalem on November 10, 2006. Four weeks later, he died of a heart attack at the age of 47.

You can find the video of the practice here: www.youtube.com/watch?v=1T0u6BPSWy0

Wizards in history



Belief in various magical practices has waxed and waned in European and Western history, under pressure from either organized monotheistic religions or from skepticism about the reality of magic, and the ascendancy of scientism. The time of the Emperor Julian of Rome, marked by a reaction against the influence of Christianity, saw a revival of magical practices associated with neo-Platonism under the guise of theurgy.

In the Middle Ages

Medieval authors, under the control of the Church, confined their magic to compilations of wonder lore and collections of spells. Albertus Magnus was credited, rightly or wrongly, with a number of such compilations. It specifically Christianized varieties of magic were devised at this period. During the early middle Ages, the cult of relics as objects not only of veneration but also of supernatural power arose. Miraculous tales were told of the power of relics of the saints to work on miracles, not only to heal the sick, but for purposes like swaying the outcome of a battle. The relics had become amulets, and various churches strove to purchase scarce or valuable examples, hoping to become places of pilgrimage. As in any other economic endeavor, demand gave rise to supply. Tales of the miracle-working relics of the saints were compiled later into quite popular collections like the Golden Legend of Jacobus de Voragine or the Dialogus miraculorum of Caesar of Heisterbach.

There were other, officially proscribed varieties of Christianized magic. The demonology and angelology contained in the earliest grimoires are surrounded by Christian implements and sacred rituals. The underlying theology in these works of Christian demonology encourages the magician to fortify himself with fasting, prayers, and sacraments, so that by using the holy names of God, he can use divine power to coerce demons into appearing and serving his usually lustful or avaricious magical goals. Not surprisingly, the church disapproved of these rites; they are, nonetheless, Christianized for all that, and assume a theology of mechanical sacramentalism.

Magic in the Renaissance

Renaissance humanism saw a resurgence in hermeticism and other Neo-Platonic varieties of ceremonial magic. The Renaissance and the Industrial Revolution, on the other hand, saw the rise of scientism, in such forms as the substitution of chemistry for alchemy, the dethronement of the Ptolemaic theory of the universe assumed by astrology, the development of the germ theory of disease, which restricted the scope of applied magic and threatened the belief systems it relied on. Tensions roused by the Protestant Reformation led to an upswing in witch-hunting, especially in Germany, England, and Scotland; but ultimately, the new theology of Protestantism proved a worse foe to magic by undermining belief in the sort of ritualism that allowed religious rites to be re-purposed towards earthly, magical ends. Scientism, more than religion, proved to be magic's deadliest foes.

Alongside the ceremonial magic followed by the better educated, was the everyday activity of folk practitioners of magic across Europe, typified by the cunning folk found in Great Britain. In their magical practices astrology, folklore, and distorted versions of Christian ritual magic worked alongside each other to answer customer demand.

Magic and Romanticism

More recent periods of renewed interest in magic occurred around the end of the nineteenth century EV, where Symbolism and other offshoots of Romanticism cultivated a renewed interest in exotic spiritualities. European colonialism, which put Westerners in contact with India and Egypt, re-introduced exotic beliefs to Europeans at this time. Hinduism and Egyptian mythology frequently feature in a nineteenth century magical texts. The late 19th and early 20th centuries EV spawned a large number of

magical organizations, including the Hermetic Order of the Golden Dawn, the Theosophical Society, and specifically magical variants on Freemasonry including Ordo Templi Orientis. The Golden Dawn represented perhaps the peak of this wave of magic, attracting cultural celebrities like Aleister Crowley, William Butler Yeats, Algernon Blackwood, and Arthur Machen to its banner.

Magic in the twentieth century

A further revival of interest in magic was heralded by the repeal, in England, of the last Witchcraft Act in 1951 EV. This was the cue for Gerald Gardner, now recognized as the founder of Wicca, to publish his first non-fiction book Witchcraft Today, in which he claimed to reveal the existence of a witch-cult that dated back to pre-Christian Europe. Gardner's new religion combined magic and religion in a way that later caused people to question the Enlightenment's boundaries between the two subjects.

Gardner's new religion, and many imitators, took off in the atmosphere of the 1960s and 1970s, when the counterculture of the hippies also spawned another period of renewed interest in magic, divination, and other occult practices. The various branches of neo-paganism and other new earth religions that have sprung up in Gardner's wake tend to follow his lead in combining the practice of magic and religion. The trend was continued by some heirs to the counterculture; feminists led the way when some launched an independent revival of Goddess worship. This brought them into contact with the Gardnerian tradition of magical religion, and deeply influenced that tradition in return.

History tells us of wizards in the stories of Siberian shamans, in prose by the classical Roman poet Virgil, in the medieval and Renaissance eras including Dr. John Dee; also, we get our ideas of wizards from famous fictional practitioners of wizardry such as Tolkien's Gandalf, and shamans in South America and India, and in Celtic lore and fable.

The traditional role of the wizard is portrayed as prophet, visionary and master of nature's elements. The wizard is a genius who works with nature to transform himself and others...

Wizards are also seen as keepers of secret knowledge and seekers of arcane knowledge and truth; they then share that knowledge with their responsible apprentices in order to pass on that precious knowledge they have acquired. They are feared for their power that comes from that knowledge, and revered for their ability with things that others cannot readily understand. They keep alive their 'knowledge trust' for future generations to benefit the community they serve. They are truly guardians of human ingenuity, and protectors of practical wisdom.

Much of what we perform in this modern age could be called "Wizardry" by that definition. The knowledge and experience we acquire to change our world can be used in countless ways. Others benefit from the products we help to create and the world is really a 'magical' place because of that effort. Our technology today would astound those who lived in medieval times. Normal use of the TV remote, or talking over the cell phone, or viewing information on a computer would be seen as Magic.

The ancient world was saturated with witchcraft & wizardry. People believed in the power of the word to influence and cause events, without one lifting a hand. It followed that the believers in witchcraft & wizardry had need of those experts (in the period before there were any other realms of expertise) who were capable of changing or rectifying matters in the world with a mere utterance of their mouths.

As it is known, the Jewish Torah forbids witchcraft in any form whatsoever; this prohibition is repeated a number of times. In Deut. 18:10-12, we read:

There shall not be found among you any one that ... use divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord.

In Lev. 19:26, it states, "You shall not eat anything with the blood; neither shall you use enchantment, nor observe times", and in regard to King Manasseh, it states clearly (II Kings 21:2 ff.), "He did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel". His sins are then enumerated as follows:

He built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. He wrought much wickedness in the sight of the Lord, to provoke Him to anger (vs. 5-6).

Thus, in the Torah we find skepticism for the existence of witches, on the one hand, and a prohibition against practicing witchcraft on the other. In Exodus 22:17, a further prohibition is brought: "You shall not suffer a witch to live". A new element is introduced here. Not only is the punishment stipulated as death, a punishment not stipulated earlier, but an emphasis is laid here on the woman who is a witch, the Hebrew term used being *Mekasela*, the female form. This emphasis seems strange, given the background of the literary evidence of sorcerers, and not of witches.

One of a few examples in the Bible of a clear description of the practice of witchcraft, is that of the woman who divined using the Ob. In I Sam. 28, we are told how Saul went to fight the Philistines, but before doing, so he went to visit the woman in Ein Dor, who divined using the Ob. Using the Ob, she raised up the prophet Samuel, who had died not long before, and from the conversation between Saul and the woman, we see that Saul had killed all the diviners, in accordance with the verse, "You shall not suffer a witch to live". There are those who claim that the woman merely deceived Saul into believing that the prophet Samuel had spoken to him, but this rationalistic approach does not change anything in understanding the story here: witchcraft in ancient times, and the role of women in it.

Another woman to whom the Bible ascribes acts of witchcraft is Jezebel, the daughter of the king of Sidon. Regarding Jezebel, we are told in II Kings 9:22, that "the whoredoms of your mother Jezebel and her witchcrafts are so many". A similar link between sexual immorality and witchcraft can be deduced from the words of the prophet Nahum (3:4), who compares Nineveh to "the well favored harlot, the mistress of witchcrafts, which sells nations through her whoredoms and families through her witchcraft". In other words, in ancient times there was evidently a link between sexual immorality and witchcraft, two "qualities" or "professions" which were possibly on the fringes of society, but which men needed. The prophet Ezekiel (13:1 7-23) prophesied against Jewish women, who dealt with witchcraft and magic to kill people or to bring people to life (i.e., black or even white magic), as an occupation common to a group of women. As a general rule, the Bible carries accounts of women who engaged in witchcraft, and there is even a certain stress on women in contrast to men, but we do not find women being identified with witchcraft in the Bible as we find in the post Biblical literature.

Folk magic and witchcraft are not identical, but they are very similar. Both are concerned with producing effects beyond the natural powers of man by methods which (though arcane) are held to be reliable. In this way, they differ from both prayer and religious magic, which depend upon the assistance of a deity or deities for success. Ceremonial magic almost always refers to hermetic magic being practiced in an ornate and precise manner.

Practices to which the 'witchcraft' label applies are those which influence another person's body or property against his or her will, or, which are believed to undermine the social or religious order (by the person doing the labeling). Some modern commentators, especially Neopagans ones, consider the malefic nature of witchcraft to be a Christian projection. However, the concept of a magic-worker influencing another person's body or property against his or her will was present in many cultures before the introduction of monotheism, as there are traditions in both folk magic and religious magic that have the purpose of countering witchcraft or identifying witches from those times.

Many examples can be found in ancient texts, such as those from Egypt and Babylonia. Where witchcraft is believed to have the power to influence the body or possessions, witches become a credible cause for disease, sickness in animals, bad luck, sudden death, impotence and other misfortunes. Folk magic of a more benign and socially acceptable sort may then be employed to turn the witchcraft aside, or identify the supposed witch so that punishment may be carried out.

Demonology

Under the monotheistic religions of the Levant (namely, Christianity and Islam), sorcery came to be associated with heresy and apostasy. Among the Catholics, Protestants, and secular leadership of the European Late Medieval/Early Modern period, fears regarding witchcraft rose to a fever pitch, and sometimes led to large-scale witch-hunts. Throughout this time, it was strongly believed that Christianity was engaged in an apocalyptic battle against the Devil and his secret army of witches, who had entered into a diabolical pact. In total, tens or hundreds of thousands of people were executed, and others were imprisoned, tortured, banished, and had lands and possessions confiscated. The majority of those accused were women, though in some regions the majority was men. Accusations of witchcraft were frequently combined with other charges of heresy against such groups as the Cathars and Waldensians.

The Malleus Maleficarum, a famous witch-hunting manual used by both Catholics and Protestants, outlines how to identify a witch, what makes a woman more likely to be a witch, how to put a witch to trial and how to punish a witch. The book defines a witch as evil and typically female.

In the modern Western world, witchcraft accusations have often accompanied the satanic ritual abuse moral panic. Such accusations are a counterpart to blood libel of various kinds, which may be found throughout history across the globe.

White witches

A painting in the Rila Monastery in Bulgaria condemns witchcraft and traditional folk magic. In England, the term 'witch' was not used exclusively to describe malevolent magicians, but could also indicate cunning folk. There were a number of interchangeable terms for these practitioners, 'white', 'good', or 'unbinding' witches, blesses, wizards, sorcerers. However 'cunning-man' and 'wise-man' were the most frequent.

The contemporary Reginald Scott noted "At this day it is indifferent to say in the English tongue, '*she is a witch*' or '*she is a wise woman*.'".

While cunning folk could command a lot of respect, public perceptions of them were often ambivalent and a little fearful, for many were deemed just as capable of harming as of healing. Throughout Europe, many such healers and wise men and women were

convicted of witchcraft (Éva Pócs' 'sorcerer witches'); many English 'witches' convicted of consorting with demons seem to have been cunning folk whose fairy familiars had been demonized; many French **devins-guerisseurs** were accused of witchcraft; and over half the accused witches in Hungary seem to have been healers.

Some of the healers and diviners historically accused of witchcraft have considered themselves mediators between the mundane and spiritual worlds, roughly equivalent to shamans. Such people described their contacts with fairies, spirits or the dead, often involving out-of-body experiences and traveling through the realms of an 'other-world'. Beliefs of this nature are implied in the folklore of much of Europe, and were explicitly described by accused witches in central and southern Europe. Repeated themes include participation in processions of the dead or large feasts, often presided over by a female divinity who teaches magic and gives prophecies; and participation in battles against evil spirits, 'vampires' or 'witches' to win fertility and prosperity for the community.

Practices, to which the witchcraft label has historically been applied, are those which influence another person's mind, body, or property against his or her will, or, which are believed, by the person doing the labeling, to undermine the social or religious order.

Some modern commentators consider the malefic nature of witchcraft to be a Christian projection. The concept of a magic-worker influencing another person's body or property against his or her will was clearly present in many cultures, as there are traditions in both folk magic and religious magic that have the purpose of countering malicious magic or identifying malicious magic users. Many examples can be found in ancient texts, such as those from Egypt and Babylonia, where malicious magic is believed to have the power to influence the mind, body or possessions, malicious magic users can become a credible cause for disease, sickness in animals, bad luck, sudden death, impotence and other such misfortunes.

Witchcraft of a more benign and socially acceptable sort may then be employed to turn the malevolence aside, or identify the supposed evil-doer so that punishment may be carried out. The folk magic used to identify, or protect against malicious magic users, is often indistinguishable from that used by the witches themselves.

There has also existed, in a popular belief, the concept of white witches and white witchcraft, which is strictly benevolent. Many Neopagan witches strongly identify with this concept, and profess ethical codes that prevent them from performing magic on a person without their request.

Where belief in malicious magic practices exists, such practitioners are typically forbidden by law as well as hated and feared by the general populace, while beneficial magic is tolerated or even accepted wholesale by the people – even if the orthodox establishment objects to it.

Spell casting

Probably, the most obvious characteristic of a witch was the ability to cast a spell; a "spell" being the word used to signify the means employed to accomplish a magical action. A spell could consist of a set of words, a formula or verse, or a ritual action, or any combination of these. Spells traditionally were cast by many methods, such as by the inscription of runes or sigils on an object to give it magical powers; by the immolation or binding upon a wax or clay image (poppet) of a person to affect him or her magically, and by other means.

Conjuring the dead

Strictly speaking, "necromancy" is the practice of conjuring the spirits of the dead for divination or prophecy – although the term has also been applied to the raising the dead for other purposes. The Biblical Witch of Endor is supposed to have performed it (1 Sam. 28), and it is among the witchcraft practices condemned by Ælfric of Eynsham:

Current scholarly estimates of the number of people executed for witchcraft vary between about 40,000 and 100,000. The total number of witch trials in Europe, which are known for certain to have ended in executions, is around 12,000. In Early Modern European tradition, witches have stereotypically, though not exclusively, been women. European pagan belief in witchcraft was associated with the Goddess Diana and dismissed as "diabolical fantasies" by medieval Christian authors. Witch-hunts first appeared in large numbers in southern France and Switzerland during the 14th and 15th centuries. The peak years of witch-hunts in southwest Germany were from 1561 to 1670.

The familiar witch of folklore and popular superstition is a combination of numerous influences. The characterization of the witch as an evil magic user developed over time.

Early converts to Christianity looked to Christian clergy to work magic more effectively than the old methods under Roman paganism; Christianity provided a methodology involving saints and relics, similar to the Gods and amulets of the Pagan world. As Christianity became the dominant religion in Europe, its concern with magic lessened.

The Protestant Christian explanation for witchcraft, such as those typified in the confessions of the Pendle Witches, commonly involves a diabolical pact or at least an appeal to the intervention of the spirits of evil. The witches or wizards engaged to such practices were alleged to reject Jesus and the sacraments, observe "the witches' Sabbath" (performing infernal rites, which often parodied the Mass or other sacraments of the Church), pay Divine honor to the Prince of Darkness, and, in return, receive from him preternatural powers. It was a folkloric belief that a Devil's Mark, like the brand on cattle, was placed upon a witch's skin by the devil to signify that this pact had been made. Witches were most often characterized as women.

Witches disrupted the societal institutions, and more specifically, marriage. It was believed that a witch often joined a pact with the devil to gain powers to deal with infertility, immense fear for her children's well-being, or revenge against a lover.

The Church and European society were not always so zealous in hunting witches or blaming them for bad occurrences. Saint Boniface declared in the 8th century that belief in the existence of witches was un-Christian. The emperor Charlemagne decreed that the burning of supposed witches was a pagan custom that would be punished by the death penalty.

In 820, the Bishop of Lyon and others repudiated the belief that witches could make bad weather, fly in the night, and change their shape. This denial was accepted into Canon law until it was reversed in later centuries as the witch-hunt gained force. In 1307, the trial of the Knights Templar shows close parallels to accusations of witchcraft, maleficium, and sorcery and may have been the beginning of the great European witch-hunt. Other rulers, such as King Coloman of Hungary, declared that witch-hunts should cease because witches (more specifically, strigas) do not exist.

The Church did not invent the idea of witchcraft as a potentially harmful force whose practitioners should be put to death. This idea is commonplace in pre-Christian religions. According to the scholar Max Dashu, the concept of medieval witchcraft contained many of its elements even before the emergence of Christianity. These can be found in Bacchanalias, especially in the time when they were led by the priestess Paculla Annia (188–186).

However, even at a later date, not all witches were assumed to be harmful practices of the craft. In England, the provision of this curative magic was the job of a witch doctor, also known as a cunning man, white witch, or Wiseman. The term "witch doctor" was in use in England before it came to being associated with Africa. Toad doctors were also credited with the ability to undo evil witchcraft. (Other folk magicians had their own purviews. Girdle-measurers specialized in diagnosing ailments caused by fairies, while magical cures for more mundane ailments, such as burns or toothache, could be had from charmers.)

In the north of England, the superstition lingers to an almost inconceivable extent. Lancashire abounds with witch-doctors, a set of quacks who pretend to cure diseases inflicted by the devil. The witch-doctor alluded to be better known by the name of the cunning man, and has a large practice in the counties of Lincoln and Nottingham.

Francisco Goya's *Los Caprichos*: ¡Linda maestra! ("The Spoils: Beautiful Teacher!") – witches heading to a Sabbath; such "cunning-folk" did not refer to themselves as witches and objected to the accusation that they were such. Records from the Middle Ages, however, make it appear that it was, quite often, not entirely clear to the populace, whether a given practitioner of magic was a witch or one of the cunning-folk. In addition, it appears that much of the populace was willing to approach either of these groups for healing magic and divination. When a person was known to be a witch, the populace would still seek to employ their healing skills; however, as was not the case with cunning-folk, members of the general population would also hire witches to curse their enemies. The important distinction is that there are records of the populace that reporting alleged witches to the authorities as such, whereas cunning-folk were not so incriminated; they were more commonly prosecuted for accusing the innocent or defrauding people of money.

The long-term result of this amalgamation of distinct types of magic-workers into one, is the considerable present-day confusion as to what witches actually did, whether they harmed or healed, what role (if any) they had in the community, whether they can be identified with the "witches" of other cultures and even whether they existed as anything other than a projection. Present-day beliefs about the witches of history attribute to them elements of the folklore witch, the charmer, the cunning man or wise woman, the diviner and the astrologer.

Powers typically attributed to European witches include turning food poisonous or inedible, flying on broomsticks or pitchforks, casting spells, cursing people, making livestock ill and crops fail, and creating fear and local chaos.

North America

The most famous witchcraft incident in the British colonial North America was the witch trials that took place in Salem, Massachusetts. The Salem witch trials were a series of hearings before local magistrates followed by county court trials to prosecute people accused of witchcraft in Essex, Suffolk, and Middlesex Counties of colonial Massachusetts, between February 1692 and May 1693. Over 150 people were arrested and imprisoned, with even more accused who were not formally pursued by the authorities. The two courts convicted twenty-nine people of the capital felony of witchcraft. Nineteen of the accused, fourteen women and five men, were hanged. One man who refused to enter a plea was crushed to death under heavy stones in an attempt to force him to do so. At least five more of the accused died in prison. Despite being generally known as the "Salem" witch trials, the preliminary hearings in 1692 were conducted in a variety of towns across the province: Salem Village, Ipswich, Andover, as well as Salem Town, Massachusetts. The best-known trials were conducted by the Court of Oyer and Terminer in 1692, in Salem Town. All twenty-six who went to trial before this court were convicted. The four sessions of the Superior Court of Judicature in 1693, held in Salem Town, but also in Ipswich, Boston, and Charlestown, produced only three convictions in the thirty-one witchcraft trials it conducted. Likewise, alleged witchcraft was not isolated to New England. In 1706, Grace Sherwood, the "Witch of Pungo", was imprisoned for the crime in Princess Anne County, Virginia.

In Chile, there is a tradition of the Kalku in the Mapuche mythology; and Witches of Chiloé in the folklore and Chilote mythology.

The belief in sorcery and its practice seem to have been widespread in the past. Both in ancient Egypt and in Babylonia, it played a conspicuous part as existing records plainly show. It will be sufficient to quote a short section from the Code of Hammurabi (about 2000 B.C.). It is there prescribed:

If a man has put a spell upon another man, and it is not justified, he upon whom the spell is laid shall go to the holy river; into the holy river shall he plunge. If the holy river overcomes him, and he is drowned, the man who put the spell upon him shall take

Modern practices, identified by their practitioners as "witchcraft", have arisen in the twentieth century, which may be broadly subsumed under the heading of Neopaganism. However, as forms of Neopaganism can be quite different and have very different origins, these representations can vary considerably despite the shared name.

Contemporary witchcraft often involves the use of divination, magic, and working with the classical elements and unseen forces such as spirits and the forces of nature. The practice of natural medicine, folk medicine, and spiritual healing is also common, as are alternative medical and New Age healing practices. Some schools of modern witchcraft, such as traditional forms of Wicca, are secretive and operate as initiatory secret societies. There have been a number of pagan practitioners such as Paul Huson claiming inheritance to non-Gardnerian traditions as well.

More recently, a movement to recreate pre-Christian traditions has taken shape in polytheistic Reconstructionism, including such practices as Divination, Seid and various forms of Shamanism.

Stregheria

Stregheria is an Italian witchcraft religion popularized in the 1980s by Raven Grimassi, who claims that it evolved within the ancient Etruscan religion of Italian peasants who worked under the Catholic upper classes.

Leland's account depicts the followers of Italian witchcraft as worshipping the Goddess Diana, along with her brother, Dianus/Lucifer, and their daughter, Aradia (by divine acceptance and infusion of that which is Diana, as Diana is supposed to be perpetually virginal). Leland's witches do not see Lucifer as the evil Satan of Christian myth, but a benevolent God of the Sun and Moon.

The ritual format of contemporary Stregheria is roughly similar to that of other Neo-Pagan witchcraft religions, such as Wicca. The pentagram is the most common symbol of religious identity. Most followers celebrate a series of eight festivals equivalent to the Wiccan Wheel of the Year, though others follow the ancient Roman festivals. An emphasis is placed on ancestor worship.

Understanding Necromancy



Necromancy, or communicating with the spirits of the dead, is an ancient and venerable magical tradition and is an integral part of most shamanic and polytheistic religions. Present day religions as diverse as Shinto and Santeria still practice necromancy, in the form of contact and sacrifice to ancestral spirits.

Necromancy is a special mode of divination by the evocation of the dead. Known as nigromancy (niger- black), which is the Italian, Spanish and old French form, the term suggests "black" magic or "black" art, in which marvelous results are due to the agency of evil spirits, while in "white" magic they are due to human dexterity and trickery. The practice of necromancy supposes belief in the survival of the soul after death, the possession of a superior knowledge by the disembodied spirit, and the possibility of communication between the living and the dead.

The circumstances and conditions of this communication — such as time, place, and rites to be followed — depend on the various conceptions which were entertained concerning the nature of the departed soul, its abode, its relations with the earth, and with the body in which it previously resided. As divinities frequently were but human heroes raised to the rank of Gods, necromancy, mythology, and demonology are in close relation, and the oracles of the dead are not always easily distinguished from the oracles of the Gods.

Along with other forms of divination and magic, necromancy is found in every nation of antiquity, and is a practice common to paganism at all times and in all countries, but nothing certain can be said as to the place of its origin. Strabo (Geogr. XVI, ii, 39) says that it was the characteristic form of divination among the Persians.

It was also found in Chaldea, Babylonia and Etruria (Clemens Alex., "Protrepticum", II, in Migne, P.G., VIII, 69; Theodoret, "Græcarum affectionum curatio", X, in P.G., LXXXIII, 1076). Isaiah (19:3) refers to its practice in Egypt, and Moses (Deuteronomy 18:9-12) warns the Israelites against imitating the Chanaanite abominations, among which seeking the truth from the dead is mentioned. In Greece and Rome, the evocation of the dead took place especially in caverns, or in volcanic regions, or near rivers and lakes, where the communication with the abodes of the dead was thought to be easier.

Among these, nekromanteia, psychomanteia, or psychopompeia, the most celebrated was the oracle in Thesprotia near the River Acheron, which was supposed to be one of the rivers of hell, another in Laconia near the promontory of Tænarus, in a large and deep cavern from which a black and unwholesome vapor issued, and, which was considered as one of the entrances of hell, others at Aornos in Epirus and Heraclea on the Propontis. In Italy, the oracle of Cumæ, in a cavern near Lake Avernus in Campania, was one of the most famous.

The oldest mention of necromancy is the narrative of Ulysses' voyage to Hades (Odyssey, XI) and of his evocation of souls by the various rites indicated by Circe. It is noteworthy that, in this instance, although Ulysses' purpose was to consult the shade of Tiresias, he seems unable to evoke it alone; a number of others also appear, together or successively. As parallel to this passage of Homer is the sixth book of Virgil's *Æneid*, which relates the descent of *Æneas* into the infernal regions. However, here there is no true evocation, and the hero himself goes through the abodes of the souls. Besides these poetical and mythological narratives, several instances of necromantic practices are recorded by historians. At Cape Tænarus Callondas evoked the soul of Archilochus, whom he had killed (Plutarch, "De sera numinis vindicta", xvii).

Necromancers are mortal practitioners of death magic, also known as Black Magia. Channeling their knowledge of the arcane into manipulation of the forces of life and death, these men and women were instrumental in the Jewish bible.

Necromancers are "Spell Casters" whose magic manipulate the power of death. In calling upon this power, necromancers risk being consumed by it — until eventually, they join the ranks of the Angel of Death himself.

Necromancers twist arcane magic to manipulate the power of "Malach Ha Mavel" (Angel of Death). Commanding the dead, generally in the service of the Angel of Death, they gradually take on many of the characteristics of the Angel of Death himself.

Necromancy in the Bible

In the Bible, necromancy is mentioned chiefly in order to forbid it or to reprove those who have recourse to it. The Hebrew term 'obôth (sing. 'obh) denotes primarily the spirits of the dead, or "pythons", as the Vulgate calls them, who were consulted in order to learn the future and gave their answers through certain bodies in whom they resided (Leviticus 20:27; 1 Samuel 28:7), but is also applied to the bodies themselves who were supposed to foretell events under the guidance of these "divining" or "pythonic" spirits (Leviticus 20:6; 1 Samuel 28:3, 9; Isaiah 19:3). The term yidde 'onim (from yada, "to know"), which is also used, but always in conjunction with 'obôth, refers either to knowing spirits and persons through whom they spoke, or to spirits who were known and familiar to the wizards. The term 'obh signifies both "a diviner" and "a leather bag for holding water" (Job — xxxii, 19 — uses it in the latter sense), but scholars are not agreed whether we have two disparate words, or whether it is the same word with two related meanings. Many maintain that it is the same in both instances as the diviner was supposed to be the recipient and the container of the spirit.

The Septuagint translates 'obôth, as diviners, by "ventriloquists" (eggastrimthouoi), either because the translators thought that the diviner's alleged communication with the spirit was but a deception, or rather because of the belief common in antiquity that ventriloquism was not a natural faculty, but due to the presence of a spirit. Perhaps, the two meanings may be connected because of the peculiarity of the voice of the ventriloquist, which was weak and indistinct, as if it came from a cavity. Isaiah (8:19) says that necromancers "mutter" and makes the following prediction concerning Jerusalem: *"Thou shalt speak out of the earth, and thy speech shall be heard out of the ground, and thy voice shall be from the earth like that of the python and out of the ground, thy speech shall mutter"* (xxix, 4).

Profane authors also attribute a distinctive sound to the voice of the spirits or shades, although they do not agree in characterizing it. Homer (Iliad, XXIII, 101; Od., XXIV, 5, 9) uses the verb trizein, and Statius (Thebais, VII, 770) uses stridere, both of which mean "to utter a shrill cry"; Horace qualifies their voice as triste et acutum (Sat., I, viii, 40); Virgil speaks of their vox ex qua (Æneid, VI, 492) and of the gemitus lacrymabilis which is heard from the grave (op. cit., III, 39); and in a similar way Shakespeare says that "the sheeted dead did squeak and gibber in the Roman streets" (Hamlet, I, i).

The Mosaic Law forbids necromancy (Leviticus 19:31; 20:6), declares that to seek the truth from the dead is abhorred by God (Deuteronomy 18:11, 12), and even makes it punishable by death (Leviticus 20:27; cf. 1 Samuel 28:9). Nevertheless, owing especially to the contact of the Hebrews with pagan nations, we find it practiced in the time of Saul (1 Samuel 28:7, 9), of Isaias, who strongly reproveth the Hebrews on this ground (8:19; 19:3; 29:4, etc.), and of Manasses (2 Kings 21:6; 2 Chronicles 33:6). The best-known case of necromancy in the Bible is the evocation of the soul of Samuel at Endor (1 Samuel 28).

King Saul was at war with the Philistines, whose army had gathered near that of Israel. He *"was afraid and his heart was very much dismayed. And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets"*.

Then he went to Endor to a woman who had "a divining spirit", and persuaded her to call the soul of Samuel. The woman alone saw the prophet, and Saul recognized him from the description she gave of him. However, Saul himself spoke and heard the prediction that, as the Lord had abandoned him because of his disobedience; he would be defeated and killed.

Necromancy is divided into two main branches:

The two are divination by means of ghosts and divination from corpses. The second method leads to the disinterment of corpses and rilling of graves for grisly charms, which magicians and witches consider necessary for the effective performance of the magical arts.

Necromancy is a universal practice of great antiquity; only the profoundly initiated, brave and single-minded magician has any chance of success in such a venture.

It was always considered to be extremely dangerous; for not only is a pact with the Devil necessary, but it is thought that the "astral corpse" has an intense desire to live again and could, by absorbing life-energy from living creatures, prolong its life indefinitely. Thus, unless he has taken adequate precautions, the magician might be in great danger.

To evoke the dead, the magician needs to obtain the help of powerful spirits, both for his own protection and to compel the corpse or ghost to submit to his will. A spell from ancient Greece calls upon the powers of the mighty Kore, Persephone, Ereshkigal, Adonis, Hermes and Thoth, to bind the dead. According to a ritual described by Seneca, the Roman dramatist, the summoning of the dead involves not only a burnt sacrifice, but also a blood-drenched altar.

Scent and odors must be carefully produced from burning substances for their powerful influences. Elaborate preparations include careful study of the positions of the planets, and especially of the moon and the influence of Saturn.

The site for the operation has to be chosen with care; the most favorable is some lonely crossroads, a vault, a ruin, an unfrequented forest, or a blasted heath.

Once a time is decided upon for the operation, a series of concentric circles of power must be drawn on the ground, within which are inscribed crosses and other symbols together with holy names of God. The circle must be blessed and consecrated with the magician and his assistant standing at its centre, protected by the holy names from all dangers. Then, wand in hand, the magician summons the dead to rise, using names of power.

Eliphas Levi and other magicians have suggested the need for some attempt at identification between the living and the dead. For example, the presence of a portrait, and a portion of bread, which the ghost would be, invited to consume. In his evocation, the magician will summon the dead by name and, if he is successful, he has to face the frightening ordeal of a phantom screaming and gibbering with rage at having been compelled against its will to return to the realms of the living. Sometimes, the dead appears in the shapes of furious beasts raging about the circle and threatening to tear the sorcerer to pieces.

When the dead finally decides to submit to the magician's will, he often becomes transformed into a naked man, who is willing to answer the questions put to him.

After the operation, it is necessary to dismiss the dead, who usually vanishes amid clouds of sulphur. Under no circumstances should the magician leave the protection of the magic circle before this. He also has to remove all flowers from the place and after burning them, to bury the ashes deeply in the earth.

The whole operation is fraught with terrible dangers, for the slightest departure from the rites could involve the destruction of the operator and even inflict injuries upon his soul.

Divination by an aid of the dead is said to have been common among the Persians and later among the Greeks and Romans as well.

The Israelites possibly borrowed the art from the Persians, and practiced it so extensively, that the Bible repeatedly forbids it.

There were three classes of necromancers: "ob," "yidde'oni," and "doresh el ha-metim" (Questioner of the dead), the first two usually being mentioned together. While the general meaning of "ob" and "yidde'oni" is clear, their etymology and exact connotation have not yet been determined. "Ob" is said to denote the soothsaying spirit, or the ghost of the dead.

The Septuagint generally translates the word by φωνιστής, "ventriloquist," deriving this meaning from the tone of voice adopted by the necromancer. Jewish tradition says: "Ob is the python, who speaks from his amputated arms; yidde'oni is he who speaks with his mouth".

According to the Talmud, the yidde'oni used a bone of the animal called "yaddua" in his mouth, which is made to speak by magic. The "Possessor of the ob" stooped while speaking; to make it appear as if the spirit spoke from his joints and arms. Two objects are mentioned by which the necromancer worked, one being a human skull.

The Bible indicates still more clearly the manner of the appearance and speech of necromancers. Samuel was manifested to the witch of Endor, as an old man covered with a mantle, so that she immediately recognized him as a man of God.

The shade invoked evidently assumed the same shape that he had had in life. The form was visible only to the necromancer, while the questioner heard merely the voice.

The latter sounded as if it came out of the earth; the speech of these necromancers being therefore called whispering and muttering. The questioner prepared himself by fasting to be in a proper spiritual condition to receive the ghostly visitant.

The fact that necromancy was classed with idolatry and all kinds of magic, shows its connection therewith, and, probably, its foreign origin.

Necromancy, like idol worship and magic in general, was practiced chiefly by women; Saul, who applied in his distress to a female necromancer, had previously driven from the country all those who practiced divination by an aid of the dead.

However, Manasseh favored them as well as all other idolaters; his elder contemporary, the prophet Isaiah, has, in fact, given the most explicit references to necromancers; Josiah, who took for his guide the newly discovered Book of the Law, destroyed them.

Nevertheless, even in post-Biblical times, the necromancers persisted in practicing their art in spite of all measures directed against them, and notwithstanding frequent interdicts in the Torah.

The principal passage of the Talmud, referring to them, has been given above. The teachers of the Talmud call magicians "those that dig up the dead" and "those who predict by means of bones of the dead."

A Babylonian scholar declared the art and speech of osteomancy to be deceit and falsehood. In general, the veracity of the spirit was not doubted, since even the ghost of Samuel had been evoked, it was regarded as a rule that if the necromancer saw the ghost, which he evoked, the questioner heard the voice; but if the latter saw the apparition, the necromancer heard the voice.

To hear and to see at the same time was impossible. When On?elos bar Kalonikos, nephew of the emperor Titus, was thinking of embracing Judaism, he evoked the spirits of Titus, Balaam, and Jesus in succession, and asked them for advice. The first two dissuaded him, while Jesus counseled him to carry out his intention.

Rab, the leading teacher of Babylon, "performed some ceremony in the cemetery, and confirmed that 99 out of 100 people die from the evil eye and that only one dies a natural death". A later Babylonian teacher says that the necromancer burned incense to the demon, and thus questioned him.

A more innocent mode of necromancy was listening secretly to the conversation of the dead.

Some necromancers fasted and spent the night in a cemetery, in order that the "spirit of uncleanness" might visit them and enable them to find out the future or other hidden matters, since the dead was supposed to dwell in an unclean place.

This belief may be implied in Isa. lxxv. 4 (comp. Acts xvi. 16). This kind of necromancy is perhaps meant in the expression "a consulter with familiar spirits".

Get ready to Think

Please understand that if you are to dig into the keys of sorcery, witchcraft, black & white Magic, you will have to be devoted to your cause. You will be required to keep an open mind and be willing to change your faiths and points of view regarding religion, and the authorities of creation.

Reading materials:

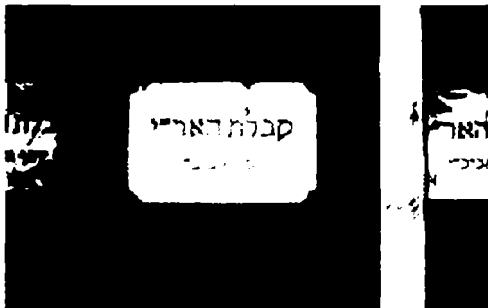
In learning The Occult, one's interest may lead to the practical application of the Ceremonies, and Rituals of Magic. The powers of Words and Specific Rites are expressed in what is known as The Grimoire.

Whether by design or happenstance, The Grimoire is the written legacy of the Magician. It contains the symbols, protocol and invocations of the Priest, Sorcerer, Necromancer, Healer or Conjuror. The Sacred texts are made up of the petitions to God, Spirits, and properties of and powers of plants, animals, and metals, etc. The Grimoire is the more than a written gateway -- it is a communion from the mundane to the supernatural. It contains the methodology of Manifestation --that which we know as Magic.

"Some books cannot be opened with impunity. Enlightenment such-as-this is a loss of innocence, for you cannot unlearn Magick nor-then live in a fool's paradise; blind to good & evil or deaf from truth... this adventure is one-way... crossing the threshold of ignorance and shedding the veil of convention... prepare to see great things... prepare to experience your magnificent self..." -Oliver I. Spence

In addition to The Grimoire, there are plenty of books, text and ancient scrolls, which will help you better, understand the magic you are practicing and your relationship with God and the universe. This chapter provides additional information regarding the basic books that every wizard, witch or necromancer should read. Please, pay careful attention.

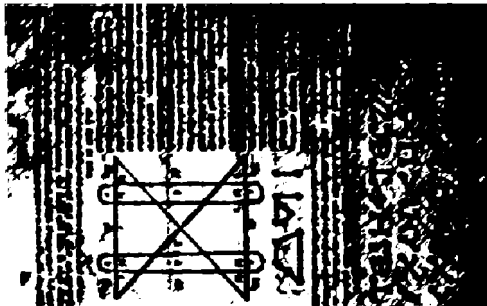
Books of the Kabala



Kabala (alt. Kabbalah) is an aspect of mysticism. It consists of a large body of speculation on the nature of divinity, creation, the origin and fate of the soul, and the role of human beings. It consists also of meditative, devotional, mystical and magical practices, which were taught only to a select few; and for this reason, Kabala is regarded as an esoteric offshoot of Judaism. In general usage, the spelling Kabbalah is used to distinguish the variation of Kabbalah used by western or hermetic magicians from Jewish mystical Kabbalah.

One of the most influential Kabbalistic documents, the "Sepher ha Zohar", was published by Moses de Leon, a Spanish Jew, in the latter half of the thirteenth century. The "Zohar" is a series of separate documents covering a wide range of subjects from a verse-by-verse esoteric commentary on the Pentateuch, to theosophical descriptions of processes within God. The "Zohar" has been widely read and was highly influential within mainstream Judaism, as well as Hermetic Kabala.

Old Hermetic Kabala



About the 16th century, Western European scholars began taking interest in the Jewish Kabala. In this century, we first see documents referring to Hermes Trismegistus, the "father" of Hermetic Magic.

At the time, it was believed that the Corpus really was the religion of the ancient Egyptians, and that Hermes was a kind of Egyptian Moses. The fact that these documents were written much later and heavily influenced by Neo-Platonism, had the effect of convincing readers at that time that Greek philosophy was founded on much older, Egyptian religious philosophy. This had a huge influence on liberal religious and philosophical thinking. Into this environment came the Kabala, brought in part by fleeing Spanish Jews, and it was seized upon as another lost tradition; it was seen as the inner, initiated key to the Bible.

Two figures stand out. One was Giovanni Pico, Count of Mirandola, who commissioned several translations of Kabbalistic works, and did much to publicize Kabala among the intellectuals of the day. The other was Johannes Reuchlin, who learned to read Hebrew and became deeply immersed in Kabbalistic literature. Jews were suspicious of this activity, finding that Christian scholars were using the Kabala as a bludgeon to persuade them to convert to Christianity.

It was out of this eclectic mixture of Christianity, Hermeticism, Neo-Platonism, Kabala and Renaissance humanism that Hermetic Kabala was born. Over the centuries, it has developed in many directions, with strong influences from Freemasonry and Rosicrucianism, but continued input from Jewish Kabala has meant that many variants are not so different in spirit from the original.

Its greatest strength continues to be a strong element of religious humanism - it does not attempt to define God and does not define what an individual should believe, but it does assume that some level of direct experience of God is possible and there are practical methods for achieving this. In a modern world of compartmentalized knowledge, scientific materialism, and widespread cultural and historical illiteracy, it provides a bridge between the spirit of enquiry of the Renaissance and the emergence of a similar spirit of enquiry in our own time.

Kabala in Recent Ceremonial Magic

Kabala was a subject of study for most Ceremonialists between the time of John Dee and the Hermetic Order of the Golden Dawn. However, Eliphas Levi, whose influence on the Order of the Golden Dawn and on Thelema was great, rooted his Transcendental Magic (Dogme ET Rituel de la Haute Magie) in a Kabbalistic tradition. His Elements of the Kabala remains a fundamental text for the student of ceremonial magic.

It would not be an overstatement to say that the Hermetic Order of the Golden Dawn was a Kabbalistic organization. Its initiatory structure was based on the Tree of Life. Indeed, its entire magical system depended on the Kabala.

To summarize the principles of Kabala within this space is similar to attempting to define "love" in three words. There are a few concepts that are fundamental to the Kabala. The student must do more research beyond this book. A beginning list of sources follows.

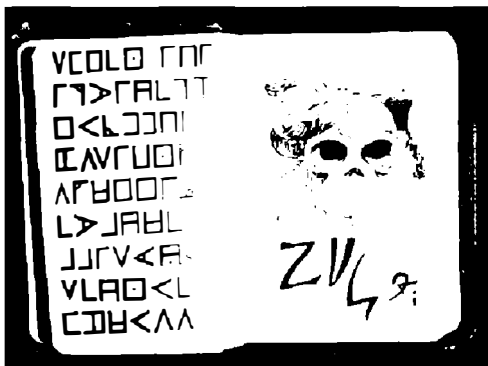
In the original Jewish tradition, the sephiroth (singular sephira) are the ten aspects or manifestations of God. They begin with the highest aspect, Kether, and as the energy, or concepts of God, pass through the creation reaches the created world, the world humanity dwells in Malkuth.

Book of Gematria

own Holy Guardian Angel. The teachings within this small book are clearly expressed in the Law of Thelema, expressed by these two phrases:

*"Do what thou wilt shall be the whole of the Law" (AL I: 40) and
"Love is the law, love under will" (AL I: 57)*

Book of the Dead

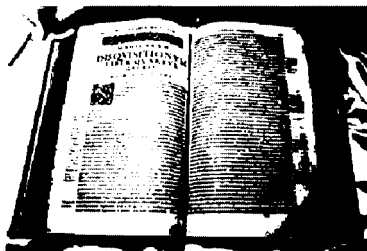


The Book of the Dead is the common name for the ancient Egyptian funerary text The Book of Coming Forth by Day. The name was invented by the German Egyptologist Richard Lepsius, who published a selection of the texts in 1842.

The name is somewhat misleading, as the "book" was nothing like a modern book. The text was initially carved on the exterior of the dead person's sarcophagus, but was later written on papyrus and buried inside the mummy case with the deceased, presumably so that it would be both portable and close at hand.

It constituted a collection of spells, charms and magical formulas for use by the deceased in the afterlife, describing many of the basic tenets of Egyptian mythology. They were intended to guide the dead through the various trials that they would encounter before reaching the underworld. Knowledge of the appropriate spells was considered essential to achieving happiness after death.

Sefer Yetzirah



Yetzirah (Hebrew, "Book of Creation", ??? ?????) is the title of the earliest extant book on Jewish esotericism.

The Sefer Yetzirah is devoted to speculations concerning God's creation of the world. The ascription of its authorship to the Biblical patriarch Abraham shows the high esteem, which it enjoyed for centuries. It may even be said that this work had a greater influence on the development of the Jewish mind than almost any other book after the completion of the Talmud.

The following text came from the 1906 Public Domain Jewish Encyclopedia. This entry thus needs updating by people familiar with the subject. A cryptic story in the Babylonian Talmud states that "On the eve of every Shabbat, Judah ha-Nasi's pupils, Rab Hanina and Rab Hoshaiah, who devoted themselves, especially to cosmogony, used to create a three-year-old calf by means of the Sefer Yetzirah, and ate it on the Sabbath"

All the miraculous creations attributed to other rabbis of the Talmudic era, are ascribed by rabbinic commentators to the use of the same book.

A Mishnah declares that the Biblical patriarch Abraham was the recipient of the divine revelation of mystic lore; so that the rabbis of the classical rabbinic era, and philosophers as Saadia, Donnolo, and Judah ha-Levi, never doubted that Abraham was the

author of the book. In Pardes Rimonim, Moses Ben Jacob Cordovero (Ramak) mentions a minority opinion that Akiba authored it, and takes it to mean Abraham wrote it and Akiba redacted it to its current form.

According to modern historians, the origin of the text is unknown, and hotly debated. Some scholars emphasize its context among various medieval cabalistic texts arising after the 10th century CE, while other scholars emphasize the earlier traditions apparently referring to it and its earlier textual features. Some of the core ideas in the book seem to have a Babylonian origin. The idea of the creative power of the various sounds is possibly Egyptian. The division of the letters into the three classes of vowels, mutes, and sonants is Hellenic, although this classification necessarily underwent changes when applied to the Hebrew letters.

The historical origin of the Sefer Yetzirah is accordingly placed by Reitzenstein, in the second century BCE. The Hebrew grammatical form places its origin closer to the period of the Mishna around the second century CE, by Benton. Christian D. Ginsburg in his book *The Kabala* states that "From Adam it passed over to Noah, and then to Abraham, the friend of God..." Jewish Lore attributes it to Adam.

In a manuscript in the British Museum, the Sefer Yetzirah is called the *Hilkot Yetzirah* and declared to be esoteric lore not accessible to anyone but the pious, and only to be used for Kabalistic purposes.

The Sefer Yetzirah exists in multiple versions, including: 1) The Short Version, 2) The Long Version, 3) The Saadia Version, and 4) The Gra Version, among others. The differences among these versions tend to be minor.

The Sefer Yetzirah is exceedingly difficult to understand because of its obscure style. The difficulty is rendered still greater by the lack of a critical edition, the present text being much interpolated and altered. Hence, there is a wide divergence of opinion regarding the age, origin, contents, and value of the book, since it is variously regarded as the Temple era.

Sefer Raziel HaMalakh (Spells & Amulets)

Book of the Bahir



Bahir or "Sefer Ha-Bahir" (Hebrew, "Book of the Brightness") is an anonymous mystical work, attributed to a first century rabbinic sage, Nehunya Ben ha-Kanah, (a contemporary of Yochanan Ben Zakai) because it begins with the words, "R. Nehunya Ben Ha-Kanah said". It is also known as Midrash of Rabbi Nehunya Ben Ha-Kanah.

It was first published in the 12th century, in southern France. Historians suspect Rabbi Yitzhak Saggi Nehor, also known as Isaac the Blind, wrote it at that time. An important problem in this ascription is that "eyn sof" ("that which is without end") as a term naming God, does not occur in the Bahir, though it does in the works of Isaac the Blind.

It is an early work of esoteric Jewish mysticism, which eventually became known as Kabala.

Emerald Tablet



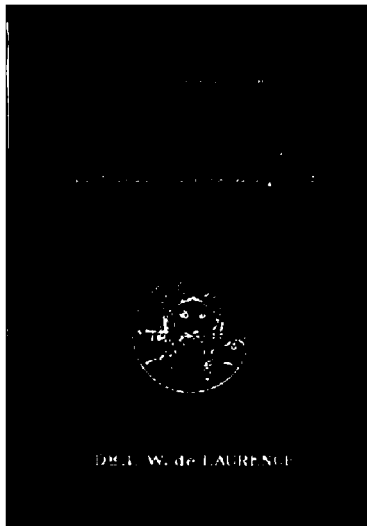
The Emerald Tablet (or in Latin, Tabula Smaragdina) is a short text considered to be a cornerstone of the Hermetic movement, and fundamental to the Art of Alchemy. Alchemical writings sometimes reference it by a variant title: The Secret of Hermes. Its putative author is Hermes Trismegistus (Hermes the Thrice-Great), a legendary Egyptian adept named after the Greek God of occult wisdom. The origin of the Emerald Tablet is lost in antiquity, and there is no recorded history as to its place of creation, or the name of the actual author. Scholars and philosophers have been aware of it since the 10th century.

In the 14th century, the alchemist Ortolanus wrote a substantial exegesis on "The Secret of Hermes," which was influential on the subsequent development of alchemy. Many manuscripts of this copy of the Emerald Tablet and the commentary of Ortolanus survive, dating at least as far back as the 15th century.

A Latin copy of the Emerald Tablet was included among the alchemical papers of Isaac Newton. The manuscript was in Newton's own hand.

C.G. Jung identified "The Emerald Tablet" with a table made of green stone that he encountered in the first of a set of dreams and visions beginning at the end of 1912, and climaxing in his writing the Seven Sermons to the Dead in 1916. The ideas contained in the Hermetic text are consistent with the *enantiodromian processes*, characteristic of Jungian individuation.

The Lesser Keys of Solomon (Book for Necromancers)



The Lesser Key of Solomon, or Clavicula Salomonis, is an anonymous 17th-century Grimoire, and one of the most popular books of demonology. It has also long been widely known as the Lemegeton. It appeared in the 17th century, but much was taken from texts of the 16th century, including the Pseudomonarchia Daemonum, by Johann Weyer, and late-medieval grimoires. It is likely that books by Jewish cabalists and Muslim mystics were also inspirations. Some of the material in the first section, concerning the summoning of demons, dates back to the 14th century, or earlier.

The Lesser Key of Solomon contains detailed descriptions of spirits and the conjurations needed to invoke and oblige them to do the will of the conjurer (referred to as the "exorcist"). It details the protective signs and rituals to be performed, the actions necessary to prevent the spirits from gaining control the preparations prior to the invocations, and instructions on how to make the necessary instruments for the execution of these rituals.

The several original copies vary considerably in detail and in the spellings of the spirits' names. Contemporary editions are widely available in print and on the internet.

The Goetia: The Lesser Key of Solomon the King (Clavicula Salomonis Regis) is a 1904 translation of the text by Samuel Mathers and Aleister Crowley. It is essentially a manual that purports to give instructions for summoning 72 different spirits.

"Upon the beckoning of the great duke demon Gusion, I understood that one need not see tomorrow to know what it beholds; Gusion is an honorable and decorous demon and consulting him will be to your benefit; reading the goetia and following the practices in it, will grant you entry to his wisdom"

The 72 Demons



The demons' names are taken from the Ars Goetia, which differs in terms of numbers and rankings from the Pseudomonarchia Daemonum of Weyer. As the result of multiple translations, there are multiple spellings for some of the names, which are given in the articles concerning them:

We propose you begin performing magic with the Goetia, since it is simpler for beginners, the spells and rituals are easy to comprehend, and the effects are quick to come.

Throughout time, especially during recent centuries, many books have been written and published about magic, but usually in such a misleading and incomplete manner, that only little of what they contain can be used for practical work, and only in small fragments. From the primary origin, only a few societies could initiate the student into hermetic science, or magic, and since then, this science has remained something entirely restricted to specially selected people. Therefore, it is a necessarily dark and mysterious matter to those anxiously looking for truth.

During the Middle Ages, knowledge of magic was repeatedly strongly attacked by various religious orders, the inquisitions of history being the most striking example of this. Later, at the beginning of the modern age, magic was regarded as pure superstition, and any person showing a slight inclination to this kind of science was ridiculed. Mystical sects, and others, were responsible for the ill name of the study of magic and people showing interest in it were usually put into the pillory "for practicing black magic".

True magic was taught in the oldest prophetic schools and in secluded circles, which only initiates had access. The small number of books giving scant information on magic were compiled in such a manner, that their contents would offer little even to the most attentive reader, making a full apprehension of the science entirely impossible.

According to the old Egyptian mysteries, magic corresponds to the second tarot-card displaying a priestess. We are willing to show the right way to the serious and diligent student, who is free of any fanatical religion or mistaken conception of the world, and who is prepared to penetrate deep into the mysteries of hermetic science, or magic.

The following collections of spells in their corresponding books and collections are either rare, or hard to find. They are essentially collections of powerful magical spells from either unusual or lost sources. All of these collections contain serious spells, which should be used carefully and judiciously. The user of these spells assumes all responsibility for the outcomes.

Century of spells

Introduction to magic

Ancient Christian magic

Magic shield

Grimoire Of Armadel

Book of black magic

Book of sacred magic of Abramelin the mage

Magick, Book 4, Parts I - IV -Revised

Techniques of high magic

Compendium Of Herbal Magick

John Dee's Five Books Of Mystery

Black Pullet

Karanina's Book of Spells

21 Spells of Domesius

Ancient Conjurations and Invocations

Potent Protection Spells

Book of Shadows

Practical Candleburning Rituals: Spells and Rituals for Every Purpose

Charms, Spells, and Formulas

Spell Crafts: Creating Magical Objects

Complete Book Of Spells, Ceremonies & Magic

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Alphabets, Language, and Magic

Magic Alphabets create language. Language is a metaphor, representing concepts and objects, without being those concepts or objects. So, too, are the building blocks of our written language, the alphabet. We use our alphabet to symbolize our spoken language. The shapes of the characters comprising an alphabet are often comparisons to things real or imagined. An obvious example of this is the English letter "S" which mimics the shape of the snake, which oddly enough perhaps, makes that sound. Other alphabet shapes are not as obvious or may have been corrupted as cultures and their languages developed, but nevertheless, the connections are there.

Most people are familiar with the runic alphabet and the runes, but there are several other alphabets or scripts that are associated with witchcraft, magic spells, and magical or spiritual practices.

On the following pages, you will observe these alphabets in their entirety with their corresponding English letters, but it is important to keep in mind that these scripts have been given English counterparts based on the sounds of each letter—not because there is a definitive connection between some ancient language and modern English. To put it plainly, when one writes an English word in runes, it is not the same, as if one were to write as the ancient Norse wrote. You will notice as you go through the magic alphabet, that some alphabets are missing English letters; this is not an error, some of the older languages had no corresponding symbols for all the letters used in our modern-day languages.

Alphabets were initially developed by the Ancients to symbolize magical objects or ideas. Later, they were used for sacred writings and eventually for common writing. The descriptions of the alphabets that follow have survived through time or have been rediscovered.

The Enochian



The Enochian alphabet, and the language written with it, was allegedly transmitted to Court Astrologer and Magician, Dr. John Dee (1527-1608) and his associate, Sir Edward Kelly (1555-1597) by entities they referred to as angels. The characters shown are comprised of the proper alphabet for the Enochian Tablets. The Enochian language is considered the only correct and valid language for the Enochian Calls, or Keys, which are used to invoke the angels. Therefore, it is a fundamental in the practice of true Enochian Magic.

The Enochian alphabet forms the basis for magical text and language philosopher, and mathematician John Dee reportedly received it from an angel, through the well-known medium Edward Kelley, late in the sixteenth century of our Common Era. Dee wrote that the letters represented the order of man's creation. Although Dee referred to the alphabet in his writings as "Adamic," the Enochian alphabet was eventually named for the Biblical prophet Enoch.

The Enochian language formed the foundation for a rudimentary theurgical system begun by Dee, but never completed. Eventually, the Enochian alphabet and language became the basis of the Golden Dawn's magical system until abandoned by Paul Case, due to his belief in the inherent danger of the system.

The Enochian alphabet consists of twenty-one letters, and the language, like Hebrew and other angelic alphabets, is written right to left. Some letters represent multiple sounds, including some overlap.

Futhark



Futhark is a writing system of uncertain origin that was used by the Germanic people of northern Europe, Britain, Scandinavia, and Iceland from about the 3rd century CE to the 16th or 17th century CE. Because of its angular letterforms, runic writing is believed to belong to an ancient system. Elder Futhark is the oldest form of the runic alphabet, used by Germanic tribes for Proto-Norse and other Migration period; Germanic dialects of the 2nd to 8th century CE are used for inscriptions on artifacts such as jewelry, amulets, tools, and weapons, and also on rune stones. In Scandinavia, the script of the Elder Futhark was simplified to that of the Younger Futhark from the late 8th century CE, while the Anglo-Saxons and Frisians extended the Futhark, which eventually became the Anglo-Saxon Futhorc after Proto-English.

Futhark was likely adapted by the Greek. Futhark can be written either left-to-right or right-to-left. The Futhark of 24 letters is called "**Elder Futhark**". It was used mostly before the 9th century CE.

Gothic

Ð Ɔ Γ Δ Ε U Z h ψ I
Ɔ Λ M N G Π Π Ɔ R S
T Y Ɔ X Θ R ↑

The Goths were one of the most important "barbarian" tribes responsible for the downfall of the Roman Empire and the politics of early Medieval Europe. By the 4th century CE, the Goths were becoming Christianized. At this time, the Goths wrote their language using their version of the Futhork alphabet, but it was deemed a pagan invention. Except for a few Norse inscriptions in runes, records of Gothic are older than those for any other Germanic language.

Languages

The performance of magic usually involves the use of language. Whether spoken aloud or unspoken, words are frequently used to access or guide magical power. In The Magical Power of Words (1968), S. J. Tambiah argues that the connection between language and magic is due to a belief in the inherent ability of words to influence the universe. Bronislaw Malinowski, in Coral Gardens and their Magic (1935), suggests that this belief is an extension of man's basic use of language to describe his surroundings, in which *The knowledge of the right words, appropriate phrases and the more highly developed forms of speech, gives to man powers above and beyond his own limited field of personal action.*

Magical speech is therefore a ritual act, and is of equal or even greater importance to the performance of magic than non-verbal acts. However, not all speech is considered magical. Only certain words and phrases (words spoken in a specific context) are considered to have magical power. Magical language, according to C. K. Ogden and I. A. Richards's Categories of Speech (1923), is distinct from scientific language because it is emotive, and it converts words into symbols for emotions; whereas in scientific language, words are tied to specific meanings and refer to an objective external reality. Magical language is therefore, particularly adept at constructing metaphors that establish symbols and link magical rituals to the world. Malinowski argues, "The language of magic is sacred, set and used for an entirely different purpose to that of ordinary life." The two forms of language are differentiated through word choice, grammar, style, or by the use of specific phrases or forms: prayers, spells, songs, blessings, or chants, for example. Sacred modes of language often employ archaic words and forms in an attempt to invoke the purity, or "truth", of a religious or a cultural 'golden age.'

The use of Hebrew in Judaism is an example. Another potential source of the power of words is their secrecy and exclusivity. Much sacred language is differentiated enough from common language, that it is incomprehensible to the majority of the population, and it can only be used and interpreted by specialized practitioners, (magicians, priests, shamans, even mullahs.). In this respect, Tambiah argues that magical languages violate the primary function of language: communication. However, adherents of magic are still able to use and to value the magical function of words, by believing in the inherent power of the words themselves, and in the meaning that they must provide for those who do understand them.

You can practice magic in any language. However, to practice certain spells and different types of magic, you do need to understand the speech. You must know what you are speaking of; otherwise, it may provide you with a different result (and you do not want that to happen)

Latin
(Language of the Healing Priests)



Old Latin (also called Early Latin or Archaic Latin) refers to the Latin language in the period before the age of Classical Latin; that is, all Latin before 75 BC. The term "prisca Latinitas" distinguishes New Latin and Contemporary Latin from *vetus Latina*, in which "old" has another meaning.

The use of "old", "early" and "archaic" has been standard in publications of the corpus of Old Latin writings, since at least the 18th century. The definition is not arbitrary, but these terms refer to writings that utilize some spelling conventions, and word forms not generally in use in works written under the Roman Empire. This book presents some of the major differences.

Sumerian

(Language of the Fallen)



Sumerian ("native tongue") was the language of ancient Sumer, spoken in southern Mesopotamia, since at least the 4th millennium BCE. During the third millennium BCE, there developed a very intimate cultural symbiosis between the Sumerians and the Akkadians, which included widespread bilingualism.

The influence of Sumerian on Akkadian (and vice versa) is evident in all areas, from lexical borrowing on a massive scale, to syntactic, morphological, and phonological convergence. This has prompted scholars to refer to Sumerian and Akkadian in the third millennium, as a sprachbund.

Akkadian gradually replaced Sumerian as a spoken language, somewhere around the turn of the 3rd and the 2nd millennium BCE (the exact dating being a matter of debate), but Sumerian continued to be used as a sacred, ceremonial, literary and scientific language in Mesopotamia until the 1st century CE. Then, it was forgotten until the 19th century, when Assyriologists began deciphering the cuneiform inscriptions and excavated tablets left by these speakers. Sumerian is a language isolated.

The Sumerian language is the earliest known written language. The "proto-literate" period of Sumerian writing spans from 3500 to 3000 BCE. In this period, records are purely logographic, with no linguistic or phonological content. The oldest document of the proto-literate period is the Kish tablet. Falkenstein (1936) lists 939 signs used in the proto-literate period (late Uruk, 34th to 31st centuries).

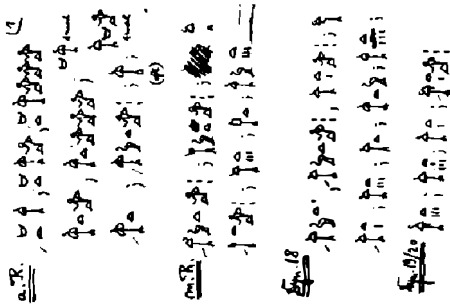
Records with unambiguously linguistic content, identifiably Sumerian, are those found at Jemdet Nasr, dating to the 31st or 30th century BC. From about 2600 BC, the logographic symbols were generalized using a wedge-shaped stylus to impress the

Modern Aramaic is spoken today as a first language by many scattered, predominantly small, and largely isolated communities of differing Christian, Jewish and Muslim groups of the Middle East—most numerous by the Assyrians in the form of Assyrian Neo-Aramaic. They have all retained use of the once dominant “lingua franca”, despite subsequent language shifts experienced throughout the Middle East. The Aramaic languages are considered to be endangered.

‘Ancient Aramaic’ refers to the earliest known period of the language, from its origin until it became the official ‘lingua franca’ of the Fertile Crescent. It was the language of the Aramaean city-states of Damascus, Hamath and Arpad.

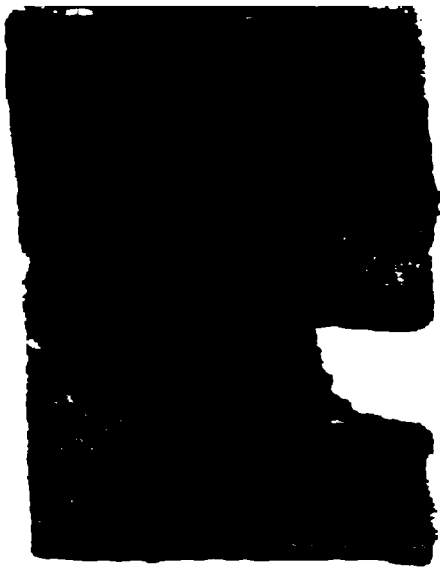
You may have a problem learning ancient Aramaic because there are only a few books in existence which teach ancient Aramaic, but learning Hebrew might help you get around it.

Archaic Egyptian (The Language of Pharaoh)



Egyptian is the indigenous language of Egypt, and a branch of the Afro-Asiatic language family. Written records of the Egyptian language have been dated from about 3400 BCE, making it one of the oldest recorded languages. Egyptian was spoken until the late 17th century CE in the form of Coptic. The national language of modern-day Egypt is Egyptian Arabic, which gradually replaced Coptic as the language of daily life in the centuries after the Muslim conquest of Egypt. Coptic is still used as the liturgical language of the Coptic Church. It reportedly has a handful of native speakers today.

Ancient Greek
(Language of the Druids)



Ancient Greek is the historical stage in the development of the Greek language, spanning across the Archaic, Classical and Hellenistic periods of ancient Greece and the ancient world. It is dated in the second millennium BC by Mycenaean Greek. Its Hellenistic phase is known as Koine ("common") or Biblical Greek, and its late period mutates imperceptibly into Medieval Greek. Koine is regarded as a separate historical stage of its own, although in its earlier form, it closely resembles Classical Greek. Prior to the Koine and earlier periods, classic Greek included several regional dialects.

The Ancient Greek language is one of the most prominent in human cultural history, as it was the language of the works of Homer, historians, playwrights and philosophers during the Athenian Golden Age, and of the New Testament. It has made a large contribution to the vocabulary of English and was a standard subject of study in Western educational institutions, from the Renaissance to the early 20th century. The New Latin used in the scientific binomial classification system, continues today to draw vigorously from Ancient Greek vocabulary.

Enochian

(Language of the Angels)

𐌆	A	𐌒	I	𐌔	S
𐌈	B	𐌐	L	𐌖	T
𐌊	C	𐌔	M	𐌘	U
𐌌	D	𐌖	N	𐌚	V
𐌎	E	𐌘	O	𐌜𐌜	W
𐌐	F	𐌚	P	𐌞	X
𐌒	G	𐌜	Q	𐌠	Y
𐌔	H	𐌞	R		

As a Germanic language, Gothic is a part of the Indo-European language family. It is the Germanic language with the earliest attestation, but has no modern descendants. The oldest documents in Gothic date back to the 4th century. The language was in decrease by the mid-6th century, due in part to the military defeat of the Goths at the hands of the Franks, the elimination of the Goths in Italy, and geographic isolation. The language survived in the Iberian Peninsula (modern Spain and Portugal) as late as the 8th century, and Frankish author Walafrid Strabo wrote that it was still spoken in the lower Danube area and in isolated mountain regions in Crimea in the early 9th century. Gothic-like terms found in later (post-9th century) manuscripts might not belong to the same language.

The existence of such early attested corpora make it a language of considerable interest in comparative linguistics.

Divine Language Adamic (The Language of God)



The Adamic language is, according to Abrahamic traditions, the language spoken by Adam and Eve in the Garden of Eden. Adamic is typically identified with either the language used by God to address Adam, or the language invented by Adam. Traditional Jewish exegesis such as Midrash says that Adam spoke Hebrew because the names he gave Eve - "Isha" and "Chava" - only made sense in Hebrew. By contrast, Cabbalism assumed an "eternal Torah", which was not identical to the Torah written in Hebrew. Thus, Abulafia in the 13th century assumed that the language spoken in Paradise had been different from Hebrew, and rejected the claim current among Christian authors, that a child left unexposed to linguistic stimulus would automatically begin to speak in Hebrew.

Eco (1993) notes that Genesis is ambiguous about whether the language of Adam was preserved by Adam's descendants until the confusion of tongues or if it began to evolve naturally, even before Babel (Genesis 10:5). Dante addresses the topic in his De Vulgari Eloquentia. He argues that the Adamic language is of divine origin and therefore, unchangeable. He also notes that according to Genesis, the first speech act is due to Eve addressing the serpent, and not to Adam. In his Divina Commedia, Dante changes his point of view to another, which treats the Adamic language as the product of Adam. This had the consequence that it could no longer be regarded immutable; hence, Hebrew could not be regarded as identical with the language of Paradise. Dante concludes that Hebrew is a derivative of the language of Adam. In particular, the chief Hebrew name for God, in scholastic tradition "E", must be derived of a different Adamic name for God, which Dante gives as the letter "I".

***"For everyone who asks receives; he who seeks finds;
And to him who knocks, the door will be opened" – Joshua son of Joseph (Jesus Christ)***

What is my nature?

This question spawns many different answers. Many use protective magic to shield themselves and their friends from the stormy blast of other magic. Many people abandon the idea of combative magic altogether and opt for enchantments to ease the burdens of life on everybody, such as blessings and prosperity spells.

After deciding upon the type of magic you wish to practice, it is time to confront the most difficult question of magic.

Remember, the more experienced you are, the longer the process may take; the reserves of the caster grow with experience and constant Mana regeneration.

The concept of energy is set apart for those that wish to have Magical Mana on hand at any given moment.

Those who are interested in spirit conjuring do not have to worry about Mana and instant power. A spirit conjuration can be done by calling on higher powers to exert their energy to do your will.

A conjurer is simply an ethereal coordinator, not a spell caster, and therefore does not have to collect energy; the same is true for necromancers.

However, if you decide to develop into a dark wizard, white wizard or a mage, you will need to practice every day (meditate) to attain your Mana -your power. The only way meditation will have an effective influence on your Mana powers, is only if you become enlightened and practice meditation daily.

Therefore, the first step to becoming enlightened and gathering Mana is by practicing **'Magical Meditation'**.

A wizard's Guide to Enlightenment

Most of you reading this will have tasted enlightenment, without realizing it. In addition, you will not have realized it because "it" is usually so different from expectations, that you probably missed the significance of those moments. It is important to unlearn your concepts regarding enlightenment.

The biggest problem with the "holiday brochure type" of enlightenment being promoted these days, is the belief that it is a single and definitive state of mind. As a result, different teachers around the world give out conflicting advice on what it is and how to attain it. This is akin to holiday companies arguing which part of the world is "paradise", and refusing to accept that for someone else, paradise might be in a different location. Sure, paradise locations around the world might have certain common characteristics, they are probably all clean and beautiful, but there are not enough common characteristics to singularly define all enlightened states. There is much more that differentiates them.

If we understand that the process of Magical Enlightenment, and perhaps the goal of this, then we realize that enlightenment itself is not one thing. Just like we understand that there is more than one path to God or magic, we learn better social and spiritual integration.

We strive to live without the need to judge whether our neighbor, or "that person over there in another country", is doing "it" right or wrong. In addition, in understanding the multiplicity of enlightenment, we can choose a teacher or path to which we are better suited, vastly increasing our chance of successful magic practice.

It could be that, although there are many different paths to enlightenment, the final goal is singular, just as all religious paths, in theory, lead to "God". Unfortunately, that is pure conjecture, but has become a dogma of the enlightenment industry. It is time that there is an alternative enlightenment perspective to challenge that dogma, and to open up more discussion in an area that most spiritual seekers feel themselves unqualified to discuss.

It is time for each of us to take back the process and concept of enlightenment from its controllers — the teachers and gurus that profit so greatly from their monopoly — and become unafraid to make up our own minds what enlightenment is for us and how we intend to reach it, if indeed we even want to. As long as something like enlightenment remains undefined and controlled by the spiritually elite, we are not spiritually free to realize our true divinity or to express it in a way that suits us, individually.

By presenting an alternative, I hope to help you reach your goals faster, whether you choose to practice magic at the end of this book, or not.

your reaction to it and your behavior with it. It will also determine other people's reaction to you while you are in that state. For example, what appears as an enlightened state to an Intellectual Enlightenment group, might appear as a pathological state of consciousness from a Psychological Enlightenment group perspective. What is considered enlightenment varies considerably from a group to group, often leading to intolerance between groups.

You see this intolerance of belief everywhere — even in those that are regarded as enlightened — and it arises when individuals hold their beliefs and feelings above those of another individual. This is fundamentalism. It is just as extreme and intolerant as the fundamentalism of the Islamic militant. Fundamentalism after all is fundamentalism — it occurs when we are unable to separate our beliefs from the reality that we experience. Moreover, nobody can be as sure of himself/ herself as a fundamentalist; that is why so many people are attracted to them. In a complex and uncertain world, anybody convincingly offering pat answers to life's questions becomes exceedingly popular. Confidence, whether misguided or not, is a central quality of charisma.

Therefore, any enlightened individual, or seeker of enlightenment who is too stringent in his or her definition of enlightenment, is actually falling into the fundamentalist's trap. To illustrate this point, let us look at a case study of someone claiming enlightenment. I could choose any number of enlightened individuals from around the world, but I have actually chosen a man who is particularly lucid and rational in detailing his own type of enlightened state, and the process by which we can arrive at that state. That individual is Jed McKenna, and his first book [Spiritual Enlightenment: The Damnedest Thing](#) gives a fabulous insight into the mind of an individual claiming and considered by many to be enlightened.

McKenna's spiritual heritage is Zen Buddhism and the enlightenment he claims for himself is Intellectual Enlightenment. Of course, he does not put it that way. For him, Intellectual Enlightenment is TRUE enlightenment, and everything else is just a spiritual charade. He claims he has no teaching, but actually, his teaching is very specific: repeatedly ask yourself what is true, and continue that process until you distill out pure awareness as the only truth. With that realization, you reach enlightenment. The only problem is that it doesn't actually work for everyone because not everyone is intellectually inclined — different minds have different modalities, and this intellectual approach will only work for those... well... like Jed McKenna. Someone who is emotionally or mystically orientated will just not get "it" that way, as McKenna himself admits in his book, and when he is interacting with these types of people. However, rather than accept that different individuals have different paths to enlightened states, McKenna dismisses every other path as fantasy and puts those he believes will never gel with his particular form of enlightenment into the "hopeless box". This is spiritual fundamentalism. It could also be called spiritual fascism.

Because of this fundamentalism, McKenna appears very intolerant on many issues. For example, he is adamant that enlightenment (whatever that is) cannot arrive instantly, but only as the result of an intellectual process of questioning truth, and yet many of us are aware that it can come instantly and some of us have experienced this — there are many enlightened individuals who have claimed arriving at a realization without going through the sorts of processes that McKenna describes. In addition, when individuals come to him with glimpses of other types of enlightenment — for example, mystical enlightenment — he tells them that these experiences are just distractions along the way. He is right — they are distractions — but only if your goal is Intellectual Enlightenment specifically.

If you are a born mystic, those experiences are actually signposts that you are being true to your own spiritual modality and you are squarely on the right path. However, McKenna cannot see this because he is blinded by his own intolerant view. He cannot step outside his own belief system and see it for what it is: a paradigm, not reality. Instead, his world is THE World. His beliefs ARE reality. This is fundamentalism. McKenna even admits to this intolerance when he labels himself a solipsist- when only the certainty of self exists, everything that self believes IS reality, by definition.

The irony is that the core of his teaching is that the ego has no reality outside of a two-dimensional character on the world stage, it is an illusion and yet, solipsism can be defined as "absolute egotism".

When egotism becomes absolute, the boundaries of ego paradoxically dissolve because the ego encompasses everything. Moreover, McKenna's egotism comes across in his first book mentioned above, and certainly in his second book, Spiritually Incorrect Enlightenment, which is a poor read because it is so self-centered, it leaves no room for the reader.

McKenna's response would probably be that nobody can pass judgment on matters of enlightenment, if they are themselves enlightened — a point he makes in his book. But this is actually no different to an Islamic fundamentalist saying that nobody who isn't an Islamic fundamentalist can understand, let alone judge, what Islamic fundamentalism is about (forget the evidence seen with our own eyes of murder and mayhem).

This is actually a standard defense of the fundamentalist, and while most of us in the West can recognize its invalidity in religious fanatics, especially those of other "exotic" faiths, we are blind when it comes from rational, softly spoken Western spiritual teachers like Jed McKenna.

Please do not interpret this as meaning that McKenna's teachings are unhelpful. If you are focused on Intellectual Enlightenment, his are one of the best around.

His books are extremely well written and lucid, fantastic stuff!

I am not aware of an Intellectual Enlightenment guru that teaches better than McKenna does. Also, be careful if this is the path for you; understand that these teachings apply to you, but may not apply to everybody else. Otherwise, McKenna ends up teaching fundamentalism along with Intellectual Enlightenment.

So enlightenment can be regarded as specific altered states of consciousness, ones that awake us from living the dream (or nightmare) of a "normal" life. This is the ego's dream of who, and what we think we are in relation to ourselves and to others.

From the Physical Enlightenment perspective, the dream is ended by getting out of the head and into physicality.

From the Intellectual Enlightenment perspective, the dream has ended by using the intellect to deny its reality. From the Psychological Enlightenment perspective, it is ended by bringing out our inner psychology into conscious awareness. From the Devotional Enlightenment perspective, it has ended by superseding it with a divine relationship — inner and/or outer. From the Energetic Enlightenment perspective, the dream is ended by losing ourselves to the greater reality of energetic systems. From the Shamanic Enlightenment perspective, it is ended by the experience of visiting the shamanic realms and interacting with non-physical beings. And from the Mystical Enlightenment perspective, the dream is ended by surfing time and space itself, and in the dimensional expansion of self. However, what is important is that all these are completely different types of awakening, not just different aspects of awakening.

When we dream, we still exist in the waking world, but we exist there unconsciously. The same holds true for enlightenment; enlightenment is the background noise of our ordinary lives. The higher states of consciousness we label as enlightenment are always present as background hums. Most will never hear these hums; some will hear them periodically and not focus on them, some will hear them and try to focus on them, and some will focus on them their whole lives. Nevertheless, eventually, we ALL tire of foreground distractions and focus on aspects of ourselves that are much deeper. To do this, we disentangle the ego from everyday living, and this disentanglement is a requirement in order for us to experience these deeper states of consciousness. Otherwise, we are glued to the play of life in the same way that we find ourselves addicted to a television show or a cinema film, lost in the story because we have identified with aspects of it. Once again, this is not a process of dissolving the ego; just as when the cinema film ends, our ego merely disengages back to a greater reality as the credits role.



Existence is always particular and individual—always my existence, your existence, his existence. Existence is primarily the problem of existence (i.e., of its mode of being); it is, therefore, also the investigation of the meaning of Being. This investigation is continually faced with diverse possibilities, from among which the existent (i.e., man) must choose, to which he must then commit himself. Because these possibilities are constituted by man's relationships with things and with other men, an existence is always a being-in-the-world—i.e., in a concrete and historically determinate situation that limits or condition choice. Man is therefore, called Dasein ("there being") because he is defined by the fact that he exists, or is in the world and inhabits it.

With respect to the first point, that existence is particular, Existentialism is opposed to any doctrine that views man as the manifestation of an absolute or of an infinite substance. It is thus opposed to most forms of Idealism, such as those that stress Consciousness, Spirit, Reason, Idea, or over soul. Secondly, it is opposed to any doctrine that sees in man some given and complete reality that must be resolved into its elements in order to be known or contemplated. It is thus opposed to any form of objectivism or scientism, since this stresses the crass reality of external fact. Thirdly, Existentialism is opposed to any form of necessitarianism; for existence is constituted by possibilities from which man may choose and through which he can project himself. And, finally, with respect to the fourth point, Existentialism is opposed to any solipsism (holding that I alone exist) or any epistemological Idealism (holding that the objects of knowledge are mental), because the existence, which is the relationship with other beings, always extends beyond itself towards the being of these entities; it is, so to speak, transcendence.

Starting from these bases, Existentialism can take diverse and contrasting directions. It can insist on the transcendence of Being with respect to an existence, and, by holding this transcendence to be the origin or foundation of existence, it can thus assume a theistic form. On the other hand, it can hold that human existence, posing itself as a problem, projects itself with absolute

freedom, creating itself by itself, thus assuming to itself the function of God. As such, Existentialism presents itself as a radical atheism. Alternatively, it may insist on the finitude of human existence—i.e. on the limits inherent in its possibilities of projection and choice. As such, Existentialism presents itself as humanism.

From 1940 on, with the diffusion of Existentialism through continental Europe, its directions have developed in terms of the diversity of the interests to which they are subject: the religious interest, the metaphysical (or nature of being) interest, the moral and political interest. This diversity of interests is rooted, at least in part, in the diversity of sources on which Existentialism has drawn. One such source has been the subjectivism of the 4th–5th-century theologian St. Augustine, who exhorted man not to go outside himself in the quest for truth, for it is within him that truth abides. "If you find that you are by nature mutable," he wrote, "transcend yourself." Another source has been the Dionysian Romanticism of Nietzsche, who exalted life in its most irrational and cruel features and made this exaltation the proper task of the "higher man," who exists beyond good and evil. Still another source has been the nihilism of Dostoyevsky, who, in his novels, presented man as continually defeated as a result of his choices and as continually placed by them before the insoluble enigma of himself. As a consequence of the diversity of these sources, Existentialist doctrines have focused on several aspects of existence.

The motion picture film, "The Matrix", is based on a philosophical question posed by the 17th Century French philosopher and mathematician René Descartes. One of Descartes' most important theses was intellectual autonomy, or the ability to think for oneself. For Descartes, this entails not just having a "good mind", but also "applying it well".

Descartes knew that his sensory experiences did not always match reality, and used the Wax Argument to demonstrate how unreliable the senses are: the senses inform us that a piece of wax has a specific shape, texture, smell, etc. But these characteristics soon change when the wax is brought near a flame.

"Everything I have accepted up to now as being absolutely true and assured, I have learned from or through the senses. But I have sometimes found that these senses played me false it is prudent never to trust entirely those who have once deceived us... Thus what I thought I had seen with my eyes, I actually grasped solely with the faculty of judgment, which is in my mind"

Descartes was therefore, suspicious of his percepts, the knowledge he obtained through his senses, and all his own beliefs. He became convinced that one must use one's mind, rather than one's senses, to obtain information about the world. In the system of knowledge constructed by Descartes, perception is unreliable as the means of gathering information, and the mental process of deduction is the only way to acquire real knowledge of the world. In *Meditations on First Philosophy*, published in 11(?) , he takes this idea to its limits, and concludes that perhaps all of his experiences are being conjured up by this evil demon:

"...firmly implanted in my mind is the long-standing opinion that there is an omnipotent God who made me the kind of creature that I am. How do I know that he has not brought it about that there is no earth, no sky, no extended thing, no shape, no size, no place, while at the same time ensuring that all these things appear to me to exist just as they do now? What is more, just as I consider that others sometimes go astray in cases where they think they have the most perfect knowledge, how do I know that God has not brought it about that I too go wrong every time I add two and three or count the sides of a square, or in some even simpler matter, if that is imaginable? since he is said to be supremely good... I will suppose... some malicious demon of the utmost power and cunning has employed all his energies in order to deceive me. I shall think that the sky, the air, the earth, colors, shapes, sounds and all external things are merely the delusions of dreams which he has devised to ensnare my judgment."

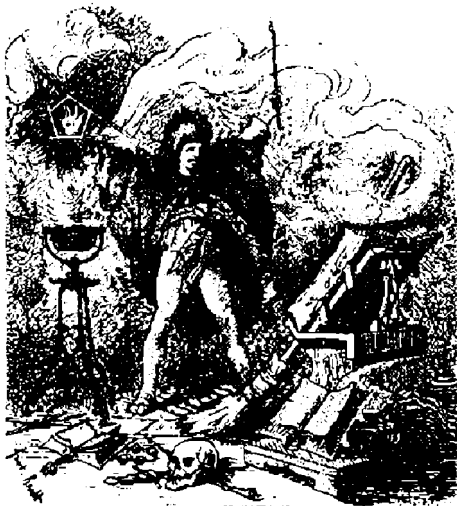
Descartes therefore approached all knowledge, including his own, from a highly skeptical perspective. Despite his skepticism, Descartes, was certain that one could not be fooled about one's own existence, hence his famous dictum *cogito ergo sum* ("I think, therefore I am"). With this, Descartes meant that the only thing he did not doubt was his own existence, because the act of

thinking about, and doubting, the reality of his perceptions was affirmation of his existence. By saying, "I think therefore I am", he was defining 'truth' in terms of doubt.

Descartes' argument is an epistemological one. It questions the nature, limits and validity of human knowledge. Instead of inquiring into the nature of reality, Descartes questions his own knowledge and interpretation of reality. Using methodological skepticism, Descartes doubted anything that could be doubted, in order to lay a foundation for genuine knowledge. In terms of epistemology, much of our acquired knowledge is adequate to explain the world, but there is no such thing as "absolute" truth.

As a wizard, you should accept the absolute truth."The Matrix" is a great example of these lessons, individuals who release their mind from the unseen prison, are then able to affect their environment by offering different thoughts.

Magical thinking



Magical thinking is nonscientific causal reasoning, that often includes such ideas as the ability of the mind to affect the physical world, and correlation mistaken for causation. Associative thinking may be brought into play, as well as the power of magical symbols, metaphor and metonym, and synchronicity. Since, in both theory and practice, magic does not conform to modern canons of causality, it is therefore appropriate to ask if it is rational to practice or believe in magic. For most theorists, these questions turn on the matter of the practitioner's thought processes, intentions, and the efficacy of their practice.

Prominent Victorian theorists typically regarded practitioners of magic as irrational because they felt magic was based on incorrect notions of causality, called "associative thinking." Edward Burnett Tylor coined this term, characterizing it as pre-logical, in which the "magician's folly" is in mistaking an ideal connection with a real one. The magician believes that thematically linked items can influence one another by virtue of their similarity. For example, in E. E. Evans-Pritchard's account, among the Azande, one rubs crocodile teeth on banana plants to make them fruitful, because crocodile teeth are curved (like bananas) and grow back if they fall out. The Azande observed this similarity and wanted to impart this capacity of regeneration to their bananas. To them, the rubbing constitutes a means of transference.

Sir James Frazer later elaborated upon this principle by dividing magic into the categories of "contagious" and "sympathetic" magic. The former is based upon the law of contagion or contact, in which two things that were once connected to retain this link and have the ability to affect their 'related' objects, such as harming a person by harming a lock of his hair. Sympathetic magic

operates upon the premise that "like affects like," or that one can impart characteristics of one similar object to another. Frazer believed that "primitive people" think the entire world functions according to these mimetic or 'homeopathic' principles.

In How Natives Think, Lucien Lévy-Bruhl describes a similar notion of mystical, "collective representations." He, too, claims that magical thinking is fundamentally different from Westerners'. He asserts that in these representations, 'primitive' people's "mental activity is too little differentiated for it to be possible to consider ideas or images of objects by themselves apart from the emotions and passions which evoke those ideas or are evoked by them." Lévy-Bruhl explains that natives commit the post hoc, i.e. proper hoc logical fallacy, in which people observe that x is followed by y. Therefore, y has been caused by x... He believes that this fallacy is institutionalized in native culture and is committed regularly and repeatedly.

These theories of associative thinking assert that magic is irrational. However, they are contested because they are based upon the premise that native people's notions of causality are inferior. This outlook has sparked much disagreement and has generated alternative theories of magical thinking, such as the symbolic and psychological approaches.

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Bronislaw Malinowski discusses another type of magical thinking in which words and sounds are thought to have the ability to directly affect the world. This type of thinking can result in the avoidance of talking about certain subjects ("speak of the devil, and he'll appear"), the use of euphemisms instead of certain words, or the belief that to know the "true name" of something gives one power over it, or that certain chants, prayers, or mystical phrases will bring about physical changes in the world. More generally, it is magical thinking to take a symbol to be its referent or an analogy to represent an identity.

Sigmund Freud believed that magical thinking was produced by cognitive developmental factors. He described practitioners of magic as projecting their mental states onto the world around them, similar to a common phase in child development. From toddlerhood to early school age, children will often link the outside world with their internal consciousness, e.g., "It is raining because I am sad."

Achieving enlightenment



Most magicians advocate the use of meditation to eventually reach enlightenment. Each magician has their own method of meditation but underlying them all is one important point. This point really has to do with how you control your attention. The attention is within each of us, and it observes everything. If you can keep your attention absolutely still, not letting it wander

Wizard's Meditation



Eventually, we will be able to stay magical at all times, even in the most difficult circumstances. The purpose of meditation is to make our minds calm and peaceful. If our minds are peaceful, we will be free from worries and mental discomfort; so we will experience true happiness.

In addition to that, we will be able to practice magic without the weight of negativity or to doubt that what we are doing is "wrong" or "will never work"; if our minds are not peaceful, we will find it very difficult to practice magic, even if we are surrounded by magicians and reading materials.

If we train in meditation, our minds will gradually become more and more peaceful, and we will be able to perform purer and mightier forms of magic.

Usually we find it difficult to control our minds. It seems as if our minds are like a balloon in the wind – blown here and there by external circumstances. If things go well, our minds are happy, but if they go badly, they immediately become unhappy. For example, if we get what we want, such as a new possession or a new partner, we become excited and cling to them tightly.

However, since even magic cannot give us everything we want, and since we will inevitably be separated from the friends and possessions we currently enjoy, this mental stickiness, or attachment, serves only to cause us pain. On the other hand, if we do not get what we want, or if we lose something that we like, we become despondent or irritated. For example, if we are trying to perform a spell or other act of magic, and it fails to work, we will probably become irritated and feel aggrieved with the result that we achieved (or didn't achieve) and will feel as if we are doing it all in vain.

By training in meditation, we create an inner space and clarity that enable us to control our minds: such fluctuations of mood arise because we are too closely involved in the external situation. We are like a child making a sand castle who is excited when it is first made, but who becomes upset when it is destroyed by the incoming tide. By training in meditation, we create an inner space and clarity that enable us to control our minds regardless of the external circumstances. Gradually, we develop mental equilibrium, a balanced mind that is happy and understanding all the time, rather than an unbalanced mind that oscillates between the extremes of excitement and despondency.

If we train in meditation systematically, eventually we will be able to eradicate from our minds the delusions that are the causes of all our problems and suffering. In this way, we will come to experience a permanent inner peace, known as "liberation" or "nirvana". Then, day and night in life after life, we will experience only peace and happiness, and since we know that our thoughts create the reality in which we live in, when we are 100% confident in our abilities to perform magic, we will not come across many failures, if any.

Breathing Meditations

Generally, the purpose of breathing meditation is to calm the mind and develop inner peace. We can use breathing meditations alone or as a preliminary practice to reduce our distractions, before engaging in a magical meditation.

A Simple Breathing Meditation

The **first stage** of meditation is to stop distractions and make our minds clearer and more lucid. This is accomplished by practicing a simple breathing meditation. We choose a quiet place to meditate and sit in a comfortable position. We can sit in the traditional cross-legged posture or in any other position that is comfortable. If we wish, we can sit in a chair. The most important thing is to keep our backs straight to prevent our minds from becoming sluggish or sleepy.

Osari the Wise recommends meditating on a high location; if you live in the city, it may be a rooftop, or if you live in the suburbs, it may be a tall mountain or the top of a tall tree. This helps you to connect with God and will be easier, since there are no distractions around.

We sit with our eyes partially closed and turn our attention to our breathing. We breathe naturally, preferably through the nostrils, without attempting to control our breath, and we try to become aware of the sensation of the breath as it enters and leaves the nostrils. This sensation is our object of meditation. We should try to concentrate on it, to the exclusion of everything else.

At first, our minds will be very busy, and we might even feel that the meditation is making our minds busier; but in reality, we are just becoming more aware of how busy our minds actually are. There will be a great temptation to follow the different thoughts as



Even necromancers have love and respect for all living things, in fact – black magicians, black witches, necromancers, and voodoo practitioners understand and appreciate God and life, almost as much as white wizards, druids and healers.

What is the goal of meditation?

Through analytical meditation, we shall perceive our object clearly, and then through placement meditation, we shall gain deeper levels of experience or realization. The main purpose of all Magical meditations is to transform our mind into the path to enlightenment by bringing about the deepest levels of realization. The sign that we have gained perfect realization of any object, and especially magic, is that none of our subsequent actions are incompatible with it and all of them become more meaningful.

For example, when a druid has gained a perfect realization of compassion towards animals, he/she will never again be capable of willingly inflicting harm upon any animal; all of our subsequent actions are influenced by compassion towards them, so we become true druids. When a necromancer has gained a perfect realization of compassion towards the suffering of the dead and the responsibilities of the living, we gain more respect towards them, and perform safer and more respectable forms of necromancy.

When a witch gains a perfect realization of love and compassion towards plants and herbs, he/she will always be sure to treat them with the utmost respect, which will surely create potions and spells that are more effective.

How to Meditate

By training in magical meditation, eventually we shall be able to maintain a peaceful mind continuously throughout our life.

There are five essential stages to successful magical meditation:

- 1) Preparation**
 - 2) Contemplation**
 - 3) Meditation**
 - 4) Dedication**
 - 5) Subsequent Practice**
- 1. Preparation**

The preparatory practices prepare our mind for successful meditation by purifying hindrances caused by our previous negative actions, empowering our mind with merit, and inspiring it with the blessings of God himself. Osari the Wise explains that we all have the potential to gain realizations of the twenty-one Magical Meditations.

. As he says, these potentials are like seeds in the field of our mind, and our meditation practice is like cultivating these seeds. However, our meditation practice will be successful only if we make good and careful preparations beforehand, if we want to cultivate external crops.

First, we remove from the soil anything that might obstruct their growth, such as stones and weeds. Second, we enrich the soil with compost or fertilizer to give it the strength to sustain growth. Third, we provide warm, moist conditions to enable the seeds to germinate and the plants to grow. In the same way, to cultivate our inner crops of Magical realizations, we must also begin by making careful preparations. First, we must purify our mind to eliminate the negative karma we have accumulated in the past, because if we do not purify this karma it will obstruct the growth of Magical realizations. Second, we need to give our mind the strength to support the growth of Magical realizations by accumulating merit. Third, we need to activate and sustain the growth of Magical realizations by receiving the blessings of the holy beings.

There are three essential preparations for successful meditation: purifying negativity accumulating merit, and receiving blessings.

It is very important to receive blessings. For example, if we are growing external crops and remove the weeds and fertilize the soil, we shall not be able to grow anything if we do not provide warmth and moisture. These germinate the seeds, sustain the growth of the plants, and finally, ripen the crop. In the same way, even if we purify our mind and accumulate merit, we shall find it difficult to meet with success in our meditations if we do not receive the blessings of the holy beings. As we mentioned earlier, upon performing (most types of) magic we are tapping into the existence of God himself, and are using the powers with which we were blessed with.

Receiving blessings from God is important, and it transforms our mind by activating our virtuous potentials, sustaining the growth of our Magical realizations, and bringing our Magical practice to completion, think about it – how well could you perform magic, if you know that you had God's permission and support?

From this, we can see that there are three essential preparations for successful meditation: purifying negativity, accumulating merit, and receiving blessings.

Prayers for Meditation

If you like, you can engage in these preparatory practices by reciting the following prayers, while contemplating their meaning.

Going for refuge

(We imagine ourselves and all other living beings going for refuge while reciting three times):

"I, and all sentient beings, until we achieve enlightenment, go for refuge to God".

Generating bodhichitta

"Through the virtues I collect by giving and other perfections, May I become a Wizard for the benefit of all living or dead things." (3x)

Generating the four immeasurable:

**"May God give me the power.
May he give me his blessing,
To act, perform and create new magic,
For the benefit of all the living and the dead
May God, give me his blessing, and I shall be his messenger upon this earth."**

Visualizing

***"In the space before me is the living God surrounded
By all the wizards and the witches, like the full moon surrounded by stars."***

Prayer of necromancers

"Oh, most noble God! I say thou art welcome unto me, I shall call upon your angels and demons, the spirits of the dead and the spirits of the living - through you, who has created Heaven, and Earth, and Hell, and all that is in them contained.
Give me the strengths to summon the dead.
Give me the strengths to speak, to ask and to see.
Give me your blessing to practice under your name and your command.

Prayer of white wizards

The ground sprinkled with perfume and spread with flowers.
The Great Mountain, four lands, sun and moon.
"Oh, most noble God! I say thou art welcome unto me, I shall use your powers of good and heal through you, who have created Heaven, and Earth, and Hell, and all that is in them contained.
Give me the strengths to heal the ill, to console the grieving.
Give me the strengths to create pure Kesem, to shape illusions and command good angles.
Give me your blessing to practice under your name and your command.
Release me from the prison of evil deeds and dark Kesheph.

Prayer of Druids

Thank you for the beautiful land you have given to the trees, the plants and us;
The animals and the insects, the flowers and mountains and all things that are nature.
I am harmonic with nature, I am one with the trees, I am one with all living creatures
I am the son/daughter of the forest, and is one with it
Give me the strengths to heal the ill, to speak to animals, communicate and assist them.
Give me the strengths to create pure Kesem, to speak to the bird, and the cat and the butterfly.
Give me your blessing to practice under your name and your command.
Give me the power of nature; give me the power of the forest.

1. Dedication prayers

Through the virtues I have collected
By practicing the stages of the path,
May all living beings find the opportunity
To practice in the same way.
May everyone experience
The happiness of humans and Gods,
And quickly attain enlightenment,
Give me the power of _____, and let me harvest it under your command.

2. Contemplation

The purpose of contemplation is to bring to mind the object of placement meditation. We do this by considering various lines of reasoning, contemplating analogies, and reflecting on the scriptures. It is helpful to memorize the contemplations given in each

section so that we can meditate without having to look at the text. The contemplations given here are intended only as guidelines. We should supplement and enrich them with whatever reasons and examples we find helpful.

3. Meditation

When, through our contemplations, the object appears clearly, we leave our analytical meditation and concentrate on the object single-mindedly. This is the third part—the single-minded concentration is the actual meditation.

When we first start to meditate, our concentration is poor; we are easily distracted and often lose our object of meditation. Therefore, to begin we shall probably need to alternate between contemplation and placement meditation, many times in each session. For example, if we are meditating on compassion, we begin by contemplating the various suffering experienced by living beings, until a strong feeling of compassion arises in our heart. When this feeling arises, we meditate on it single-mindedly. If the feeling fades, or if our mind wanders to another object, we should return to analytical meditation to bring the feeling back. When the feeling has been restored, we once again leave our analytical meditation and hold the feeling with single-minded concentration.

Both contemplation and meditation serve to acquaint our mind with virtuous objects. The more familiar we are with such objects, the more peaceful our mind becomes. By training in meditation, and living in accordance with the insights and resolutions developed during meditation, eventually we shall be able to maintain a peaceful mind continuously throughout our life.

4. Dedication

Dedication directs the merit produced by our meditation towards the attainment of enlightenment. If merit is not dedicated, it can easily be destroyed by anger. By reciting the dedication prayers sincerely at the end of each meditation session, we ensure that the merit we created by meditating is not wasted, but acts as a cause for enlightenment; in addition, we ensure that our mind is at ease and in full connection with the creator.

5. Subsequent Practice

This consists of advice on how to integrate meditation into our daily life. It is important to remember that Magical practice is not confined to our activities during the meditation session; it should permeate our whole life. We should not allow a gulf to develop between meditation and daily life, because the success of our meditation depends upon the purity of our conduct outside the meditation session. We should keep a watch over our mind at all times by applying mindfulness, alertness, and conscientiousness; and we should try to abandon whatever bad habits we may have. Deep experience of magic is the result of practical training over a long period of time, both in and out of meditation; therefore, we should practice steadily and smoothly, without being in a hurry to see results. To summarize, our mind is like a field. Engaging in the preparatory practices is like preparing the field, by removing obstacles caused by past negative actions, making it fertile with merit, and watering it with the blessings of the holy beings. Contemplation and meditation are like sowing good seeds; and dedication and subsequent practice are the methods for ripening our harvest of Magical realizations.

Magical instructions are not given merely for the sake of intellectual understanding of the path to enlightenment. They are given to help us to gain deep experience, and should therefore be put into practice. If we train our mind in these meditations every day, eventually we shall gain perfect realizations of all the stages of the path. Until we have reached this stage, we should not tire of listening to oral teachings on Magic, or reading about our selected path of magic (whether it's necromancy or druidism), and contemplate and meditate on these instructions. We need to continually expand our understanding of these essential topics, and to use this new understanding to enhance our regular meditation.

*"The existence was composed of thought; when God created the cosmos, he composed it with his thought, and when a thought enters time and space, it initiates the practice of making.
We coin the world around us by thoughts and ways; wizards create magic by using thought and intelligent ways as well, and we are who we think we are..."*

The Wizard's Posture

When we practice magical meditation, we need to have a comfortable seat and good posture. The most important feature of posture is to keep our back straight. To do this, if we are sitting on a cushion, we make sure that the back of the cushion is slightly higher than the front, inclining our pelvis slightly forward. It is not necessary, at first, to sit cross-legged, but it is a good idea to become accustomed to sit in the wizard's posture. If we cannot hold this posture, we should sit on a cushion, which is as close as possible while remaining comfortable.

The seven features of the wizard's posture are similar to those of Buddhists:

- (1)** The legs are crossed in the vajra posture. This helps to reduce thoughts and feelings of keen attachment.
- (2)** The right hand is placed in the left hand palms upwards, with the tips of the thumbs slightly raised and gently touching. The hands are held about four fingers' width below the navel. This helps us to develop good concentration. The right hand symbolizes method and the left hand symbolizes wisdom – the two together symbolize the union of method and wisdom. The two thumbs at the level of the navel symbolize the blazing of inner fire.
- (3)** The back is straight, but not tense. This helps us to develop and maintain a clear mind, and it allows the subtle energy winds to flow freely.
- (4)** The lips and teeth are relaxed as usual, but the tongue touches against the back of the upper teeth. This prevents excessive salivation, while also preventing our mouth from becoming too dry.
- (5)** The head is tipped slightly forward, with the chin tucked in so that the eyes are cast down. This helps prevent mental excitement.
- (6)** The eyes are completely closed; this will get rid of visual distractions.
- (7)** The shoulders are level, and the elbows are held slightly away from the sides to let air circulate.

If we want to color our mind with a virtuous motivation, we need to clear away all our negative thoughts and distractions.

A further feature of Magical posture is the preliminary breathing meditation, which prepares our mind for developing a good motivation. When we sit down to meditate, our minds are usually full of disturbing thoughts, and cannot immediately convert back to the virtuous state we need as our motivation. A negative, disturbed state of mind is like a pitch-black cloth. We cannot in any other color, unless we first remove all the black dye and make the cloth white again. In the same way, if we want to color our

mind with a virtuous motivation, we need to clear away all our negative thoughts and distractions. We can accomplish this temporarily by practicing breathing meditation.

Breathing Meditation

When we have settled down comfortably on our meditation seat, we begin by becoming aware of the thoughts and distractions that are arising in our minds. Then we gently turn our attention to our breath, letting its rhythm remain normal. As we breathe out, we imagine that we are breathing away all disturbing thoughts and distractions, in the form of black smoke that vanishes in space. As we breathe in, we imagine that we are breathing in all the blessings and inspiration of the holy beings, in the form of white light that enters our body and absorbs into our heart. We maintain this visualization single-mindedly with each inhalation and exhalation for twenty-one rounds or until our mind has become peaceful and alert. If we concentrate on our breathing in this way, negative thoughts and distractions will temporarily disappear, because we cannot concentrate on more than one object at a time. At the conclusion of our breathing meditation, we should think 'now, I have received the blessings and inspiration of all the holy beings.' At this stage, our mind is like a clean white cloth, which we can now color with a virtuous motivation such as compassion, or bodhichitta.

Wizard's Mantra

Through the ages, there have been stories of the mysterious power of meditation and visualizations. Every country in the world has its own set of Mantras.

Mantras have always been used to heal, to protect, to attract love, to attract wealth and are an important part of magic, spells and wizardry.

Marching armies who chant or sing the same words or songs are sending the powerful energies out in front of them. Vikings used to chant 'Odin, Odin, Odin' as they charged towards their enemies. It is said that the power of Odin's chant caused many an enemy to break and run.

The ancient Egyptians used to chant the names of the great demons while displaying their powers to Moses, who at the time came to release the Israelites.

A Mantra, be it a mental intonation, a singsong, a chant or a full-blown shout, is all about energy.

In Tibet and India, they have prayer wheels with words, symbols, mantras, chants and prayers attached to them. When the wind blows, it causes the wheel to spin and pours forth the energy of the written words and symbols.

Since windmill technology in this country is growing in popularity, we should incorporate the Tibetan prayer wheel technique into the operation.

What if we painted, in 10 foot letters, power words like, 'Peace', 'Love', 'Health', 'Prosperity', and 'God' on the spinning blades of the windmill?

Where do Mantras get their powerful vibrations? They get it from the Quantum Ocean or Mind of God.

The Age of Aquarius has given us the gift of the Laws of Quantum Physics. These Laws tell us that there exists an infinite ocean of thinking, intelligent energy called the Quantum Ocean. We can view this as the Mind of God.

There is no time, no past, present nor future there. There is no space, nor distance.
Only the here, only the now!

The Quantum Ocean- Mind of God responds to our thoughts. Our thoughts and words, which are spoken thoughts, pull the unmanifested intelligent energy out of the Quantum Ocean and manifest it as physical energy and part of our reality. Thoughts create physical reality.

All is energy and all is under law.

The Mantras, chants and prayer wheels contain energy and when they are spoken or spun by the wind, they pour that energy out into the atmosphere.

The closer the words of the Mantra or prayer wheel match energy in the Quantum Ocean, the more powerful the manifestation.

You would not sit in your chair, meditate, and intone words like 'blah, blah, blooey', (like so many of today's modern, inane songs. They create chaos and destruction). Meditate, rather, on words of magic, which eventually contribute to your end goal as a wizard...

Do your Mantras every day upon meditation.
Repetition is powerful and I sit here quietly intoning my Mantras, 40 at a time.

I choose Mantras that are very powerful for both white and black magicians
And, I will share four of them with you.

(1) "I am an infinite being dwelling in the light surrounded and supported by spiritual powers."

Look at the powerful key words I am pulling out of the Quantum Ocean- Mind of God, and into my reality. You are literally attracting the power of magic and light. What you carry in your aura creates your life.

(2) "I dwell in perfect peace profound, my kingdom now is here and found."

Wonderful, peaceful energy for bedtime:

(3) *God Guides
God Provides
God Heals
God Reveals
God Protects

Magical Language



The performance of magic usually involves the use of language (in Western civilization, mainly Latin). Whether spoken aloud or unspoken, words are frequently used to access or guide magical power. In "The Magical Power of Words" (1968), S. J. Tambiah argues that the connection between language and magic is due to a belief in the inherent ability of words to influence the universe. Bronislaw Malinowski, in *Coral Gardens and their Magic* (1935), suggests that this belief is an extension of man's basic use of language to describe his surroundings, in which "the knowledge of the right words, appropriate phrases and the more highly developed forms of speech, gives man a power over and above his own limited field of personal action."

Magical speech is therefore a ritual act and is of equal, or even greater, importance to the performance of magic than non-verbal acts. Yet, not all speech is considered magical. Only certain words and phrases (words spoken in a specific context) are

considered to have magical power. Magical language, according to C. K. Ogden and I. A. Richards' (1923) categories of speech, is distinct from scientific language because it is emotive and it converts words into symbols; whereas in scientific language, words are tied to specific meanings and refer to an objective external reality. Magical language is therefore particularly adept at constructing metaphors that establish symbols, and link magical rituals to the world.

Malinowski argues, "***The language of magic is sacred, set and used for an entirely different purpose to that of ordinary life.***" The two forms of language are differentiated through word choice, grammar, style, or by the use of specific phrases or forms: prayers, spells, songs, blessings, or chants. Sacred modes of language often employ archaic words and forms, in an attempt to invoke the purity or "truth" of a religious or cultural 'golden age'. The use of Hebrew in Judaism is an example. Another potential source of the power of words is their secrecy and exclusivity. Much sacred language is differentiated enough from common language that it is incomprehensible to the majority of the population, and it can only be used and interpreted by specialized practitioners (magicians, priests, shamans, even mullahs).

In this respect, Tambiah argues that magical languages violate the primary function of language: communication. Yet, adherents of magic are still able to use and to value the magical function of words, by believing in the inherent power of the words themselves and in the meaning that they must provide for those who do understand them. This leads Tambiah to conclude, "The remarkable disjunction between sacred and profane language which exists as a general fact is not necessarily linked to the need to embody sacred words in an exclusive language."

Practicing Witchcraft



Often linked to magical beliefs and practices, witchcraft is a means for people to magically affect the world around them through various spells, rituals or even desires in either a harmful or a benevolent way. The ability to perform witchcraft is sometimes viewed as a biological trait and is sometimes said to be an acquired skill. In relation, sorcery is generally seen as the manipulation of magic. The intent behind witchcraft has been the object of much debate. Historically, witchcraft has been cited as the source of tragedy or misfortune in communities. Occasionally, as in the case of the Salem witch trials, social or economic strain can manifest in witchcraft accusations; suggesting that it is sometimes the alleged witch who is actually innocent. Many witches, moreover, claim to practice white magic, which is a benevolent form of the craft.

So, you want to heal the sick, commune with nature, dance in the moonlight or simply wear a pointy hat? Real witchcraft might involve a lot more than you think

Step 1: Realize that there are many different types of witchcraft; from African Voodoo to Wicca to Hermetic or Ceremonial. They might have many similarities, but they are not all the same; therefore, you must select the types of magic you wish to become an expert in, which you can read all about in this book.

Step 2: Read a lot. After reading the books offered in the previous chapters, do as much research as you can. Read authors like Scott Cunningham, Raymond Buckland, Crowley, Margot Adler, etc. There is a lot of information to assimilate and this is the best way to do it unless you have someone to teach you; in addition to reading, make sure you practice creating spells, potions and magical artifacts (more on that in the next chapters).

Step 3: Find someone willing to give you hands-on experience. Nothing is more valuable than the wisdom that can be passed down to you, by people experienced in the craft. Never pay for such service! A real Witch will not charge you a penny, but will want to be around you and learn from your (if you really read all the books mentioned, you will be a smart cookie when it comes to Magic and witchcraft)

Step 4: Recognize that Nature is sacred and holds many amazing secrets. Respect Nature, as it is a very powerful force in our world; meditate 1-2 hours every day as shown to you in the previous chapters of this book.

Step 5: Learn what gifts Nature has given to the human race; learn the proper use of herbs. For a long time, the use of herbs to heal people was banned because of fears of witchcraft, leaving the medical industry with very little to work with. Only now, are we starting to rediscover how certain plants can affect certain things within our own bodies.

Step 6: Do not be afraid to believe in witchcraft. Everything has energy within it and that energy affects everything around it. You can choose how you want your energy to affect the world.

Step 7: Practice, practice, practice – make sure that you do not miss an opportunity to practice witchcraft and test the results; do not anticipate getting it right straight away, it takes time and plenty of practice.

Some people will think that witchcraft means devil worship. Try to explain to them that the devil, or Satan/Lucifer, is a Christian concept that you feel has nothing to do with your religion, which is nature-based paganism. (Actually, Lucifer is quite older than Christianity, and crucial to the craft.) Visit metaphysical bookstores. These shops specially carry magical items such as wands, runes, ritual robes, calendars (showing moon phases, Sabbats, and Esbats), and books on guiding your way.

Look online or in your newspaper for local pagan events open to the public, such as Pagan Pride festivals or holiday rituals. These will most likely take place in natural outdoor settings, so dress accordingly.

Meditate as shown in the previous chapters. Look within yourself and realize your own power. Do what is best for you; Fortune telling, or divination, is a fun and simple way to practice your craft. Pick up some tarot cards or runes and practice reading them.

Study the mythologies and pantheons of different pagan religions (Greek, Roman, Norse, Celtic, etc.) and see which deities speak the most to you. They could be useful to you.

Try to alternate between calling spirits and projecting energy. If you are doing this right, you will feel very tired after a short time. You must try to keep it up for two hours, from Midnight to 2AM. The longer you keep going, the stronger the spirits will be to respond to your call. You will nearly always have a backlash of some sort from this ritual.

If you want to live dangerously, you can direct your summoning toward nature rather than the astral/spirit plane. Your margin of success is lower because elemental spirits are less likely to respond. But if one does, you will get results. You will also risk cursing yourself with an angry nature spirit, but I never said Necromancy was very safe

Necromancy has come to be associated more broadly with black magic and demon-summoning in general, sometimes losing its earlier, more specialized meaning. By popular etymology, nekromantia became nigromancy "black arts", and Johannes Hartlieb (1456) lists demonology in general under the heading. Eliphas Levi, in his book Dogma ET Ritual, states that necromancy is the evoking of aerial bodies (aeromancy).

Evocation is the magic of dark spirit summoning from the planes beyond human existence. You can summon spirits into the physical plane and order them to do your bidding. Sorcery is one of the greatest powers left to us from the Age of Alchemy.

Early necromancy is likely related to the roots of shamanism, which calls upon spirits such as the ghosts of ancestors. Classical necromancers addressed the dead in "a mixture of high-pitch squeaking and low droning", comparable to the trance-state mutterings of shamans. I have practiced at times, but calling up a ghost to appear as a full body apparition is something that I am honing in every ritual I now perform. Many people believe when they or I 'raise' the dead, they can tell one's future because spirits are not bounded by the same laws of time and space as we are.

The historian, Strabo, refers to necromancy as the principal form of divination amongst the people of Persia (Strabo, xvi. 2. 39.), and it is believed to also have been widespread amongst the peoples of Chaldea (particularly amongst the Sabians or star-worshippers), Etruria, and Babylonia. The Babylonian necromancers were called Manzazuu or Sha'etemmu, and the spirits they raised were called Etemmu.

Necromancy was widespread in ancient Greece from prehistoric times. In The Odyssey (XI, Nekyia), Odysseus makes a voyage to Hades, the Underworld, and raises the spirits of the dead using spells which he had learnt from Circe (Ruickbie, 2004:24). His intention is to invoke and to ask questions of the shade of Tiresias, but he is unable to summon it without the assistance of others.

Necromantic practice is neither the 'right' nor the 'left' path. It is simply an acute attunement to what many refer to as "death energy", an affiliation and natural affinity some people have for the current of transition. It is a fact that some people, besides myself, feel more at ease or comfortable among the dead rather than being with the living. Although some cultures may have considered the knowledge of the dead to be unlimited, the ancient Greeks and Romans indicated that individual shades knew only certain things. The apparent value of their counsel may have been a result of things they had known in life, or of knowledge they acquired after death: Ovid writes of a marketplace in the underworld, where the dead could exchange news and gossip. (Metamorphoses 4.444; Tristia 4.10.87-88)

There are also many references to necromancers, called "bone-conjurers", in the Bible. The book of Deuteronomy explicitly warns the Israelites against the Canaanite practice of divination from the dead. This warning was not always heeded: King Saul has the Witch of Endor invoke the shade of Samuel using a magical amulet, for example. Later Christian writers rejected the idea that humans could bring back the spirits of the dead, and interpreted such shades as disguised demons, thus conflating necromancy with demon summoning.

Proof for the common knowledge of necromancy and belief in its power is evident in the New Testament. Others in the court believed Jesus to be Elijah, another deceased prophet. This account is written in Christian Canonical Scriptures, mainly the book of Mark, chapter 6:14-16. "King Herod heard about this, for Jesus' name had become well known. Some were saying, 'John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him.' Others said, 'He is Elijah.' Still others claimed, 'He is a prophet, like one of the prophets of long ago.' However, when Herod heard this, he said, 'John, the man I beheaded, has been raised from the dead!'

Lisa Lee Harp Waugh was photographed with what many say is real ghost energy collecting around her, right before a ritual to contact a spirit for a local Lone Star Texas ghost hunter to investigate and document. Lisa says, "I think in my own lifetime so far, I have communicated with more ghosts and Spirits than I have living human beings."

Caesarius of Arles (Kors and Peters, 48) entreats his audience to put no stock in any demons, or "Gods" other than the Christian God, even if the working of spells appears to provide benefits. He states that demons only act with divine permission, and are permitted by God to test Christian people. Caesarius does not condemn man here; he only states that the art of necromancy exists, although it is prohibited by the Bible.

In modern times, necromancy is used as a more general term to describe the art (or manipulation) of death, and generally implies a magical connotation. Modern séances, channeling and Spiritualism verge on necromancy when the invoked spirits are asked to reveal future events. Necromancy may also be dressed up as sciomancy, a branch of theurgic magic.

Necromancy is extensively practiced in Quimbanda and is sometimes seen in other African traditions, such as voodoo, and in Santería; though once a person is possessed by a spirit in the Yoruba tradition, he cannot rise to a higher spiritual position, such as that of a babalawo. But this should not be regarded as a modern tradition; in fact, it predates most necromantic practices.

The Enochian script was said to have been revealed to John Dee by the angels, who were conjured by Kelley. John Dee became obsessed with the occult and spent most of his later life in search of its secrets. Dee, who numbers Astrology among his many talents, did some work for Princess Elizabeth by casting her horoscope and those of the Queen and her husband. Dee's enemies used this as an excuse to lay false charges of treason and conjuring evil spirits. Dee successfully defended himself before the Star Chamber and subsequent interrogation by the Bishop of London. Dee was eventually released 3 months after being arrested, but the slur of being a conjurer of spirits haunted him for the rest of his life.

The Steps

Note: it will be easier for you to become a necromancer if you were ever in the presence of death itself, if you have ever been in an accident, or had a near death experience.

Step 1: You must connect with the angels of death and destruction or demons. Try doing it by yourself at first; spend 1-2 hours every night meditating at a graveyard (yes, at a graveyard), or a place close to a graveyard in which you can meditate. Try to connect with the dead before you perform actual magic.

Step 2: You must learn self-hypnosis, which is perfectly safe. You can do this to help reach the deepest trance-like state and find the subconscious source of knowledge. You can practice self-hypnosis during your daily meditation process (1-2 hours every day).

Step 4: You must know what it is you want to achieve, the "End Goal" of your practice. However, you must realize that at the level of subconsciousness, you are on the same plane as the Angel of Death. In other words, you are now one with the current of

minds that exist on another plane other than the earth, as well as those who live here. When you make that transition, you will begin to change.

Step 5: Begin communicating with the dead by using the different rituals you learned about in this book. Start by reading the book Goetia, begin summoning the demons in the book, and then-when you are ready- begin writing your own rituals, and designate them to demons "not" on the Goetia List.

Warning!

Make sure you use Necromancy for good. Summoning a spirit for an evil deed may cause you some damage, and the spirit may use you the next time it want revenge or worse, it may result in Dybbuk.

Beginners will suffer from nightmares, unusual behavior and ghost sightings. Do not start necromancy if you are afraid of the dead because once you enter their domain, you will begin to see them; and unless you are enlightened and you have completed the previous steps in this book, this may cause you some irreversible psychological damage. Believe me – you do not want to see the dead unless you are aware of your choice to see them.

Be careful: be aware of what you are getting yourself into. Necromancers are dark agents of God and the Angel of Death, so prepare to communicate with the dead, prepare to see them, and prepare to deal with them. Take under consideration that once you enter this path, there is no turning back; you will begin to see the dead, even if you do not wish to.

Be respectful to the dead. Be sure to meditate exactly as shown in previous chapters.

Practicing Druidism



Though ancient spiritual practices of Celtic Druidism have left the modern world with very little verifiable history, these fascinating traditions have nonetheless become the foundation for many contemporary attempts at reviving the religion. Neopagans Celtic Druidism is a varied tradition, but one that can provide a deeply satisfying spiritual experience for those seeking an alternative, mystic religion. Though the paths to priesthood in this new, still-forming tradition are far from standardized, it is good for a would-be priest to get a firm foothold in the history and established organizations of this religion

Step 1: Connect with nature. Spend 30 minutes to 2 hours meditating every day in a completely natural environment; if you have woods around your house that will be perfect. Connect with different animals, birds, insects, cats and dogs, connect with the trees and the beauty of nature whenever you get a chance, but it must be daily.

Step 2: Meditate, meditate and meditate! Try to get your mind into a trance, in which you are able to communicate with nature; try listening and speaking to nature, try being one with the trees and all living beings.

Step 3: Create and choose your personal belief system and daily practices. Choose ideas and practices that have resonated most deeply within you, including choices of deity, beliefs about the soul and reincarnation, and practices such as rituals and meditation. Alternately, if you prefer a more externally structured education, your process of spiritual development can be based in a course of study and organized spiritual advancement through groups such as the RDNA or the ADF, or other, smaller groups.

Step 4: Create a spell book, and begin learning and practicing natural spells, healing, the use of herbs and the purification of water.

Step 5: Consider whether you want to do any traveling. If you want to connect physically with the roots of ancient or modern Druidism, there are a number of locations you may want to visit in person. Probably the most popular and powerful of these is Stonehenge in England, the ruins of a great stone monument built in ancient times. Though technically, this monument is



The term warlock is an insult. It is a degrading term for male witch. The word warlock comes from Old English words "waer logga," and means "oath breaker." Some modern witches believe this term was used to identify "traitors" during what they refer to as the Burning Times, or the Great European Witch Hunts. However, evidence for the use of this insult during the Hunt is elusive.

Step 1: Decide the main type of magic you wish to practice, and read all you can about it.

Step 2: Meditate 30 minutes-1 hour a day in a place of your choice; preferably a place which suites the needs of your magic of choice.

Step 3: Decide which form of paganism fits your personal belief system. If you choose to be a Wiccan/Witch, you will have to decide if you will practice as a solitary or if you will join a coven. Odinism and Druidism followers tend to work in groups. However, you can work alone if you can't find a group. You can look on the web for organizations.

Step 4: Read everything that you can find about your chosen pagan path. However, do not limit your reading to popular books. You need to understand your pagan roots. Read scholarly books as well. You need to know about the ancient people who practiced the ancient religions in their original forms.

Step 5: If you choose to look for a coven or other pagan group, check out: meetup.com. You can enter your zip code and hopefully find a group of like-minded people that want to share their knowledge and traditions with you

So, a warlock is not a male witch as many believe. Warlocks practice witchcraft, but also possess the powers to control several elements, and summon spirits.

You can read the following books if you want to become a warlock:

Academic studies – these books may be more expensive than popular books, so you may want to get them from the library. You may have to get them through interlibrary loan.

European Paganism, Ken Dowden

Anglo Saxon Paganism, William Chaney

The World of the Druids, Miranda J. Green

Myth and Religion of the North: The Religion of Ancient Scandinavia by Edward Oswald Gabriel Turville-Petre

The History and Origins of Druidism: A Long-Lost Classic Resurrected by Lewis Spence

You should be careful about who you meet if you choose to visit a group you find through the Internet. Just like anyone, pagan groups can include scammers, so go with your gut when you consider joining any group. Do not feel pressured to go along with anything you feel uncomfortable with. Before you reveal to other people that you have decided to become a pagan, consider the consequences.

Read the books mentioned in the reading material section and become enlightened before you start practicing, otherwise, you will achieve weak results at best and could never become a fully powered Warlock.

By "performativity", Austin means that the ritual act itself achieves the stated goal. For example, a wedding ceremony can be understood as a ritual, and only by properly performing the ritual does the marriage occur. Émile Durkheim stresses the importance of rituals as a tool to achieve "collective effervescence," which serves to help unify society. Psychologists, on the other hand, describe rituals in comparison to obsessive-compulsive rituals, noting that attentional focus falls on the lower level representation of simple gestures. This results in goal demotion, as the ritual places more emphasis on performing the ritual just right than on the connection between the ritual and the goal.

When thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites, such as candles and incense, which thou wilt find described in the following Chapters: observing the days, the hours, and the other effects of the Constellations which may be found in this book. It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that one of the Seven Planets in regular order, commencing at the highest and descending to the lowest governs each hour. The order of the Planets is as follows: ShBThAI, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is SHMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto hem – viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars; Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day, which takes its name from such Planet, and the Planet, which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn, the Planets always keeping the same relative order. Note that each experiment of magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example:

In the Days and Hours of Saturn, thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly, on these days and hours, thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success to business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord. The Days and Hours of Jupiter are proper for obtaining honors, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars, thou canst make experiments regarding war, to arrive at military honor, to acquire courage, to overthrow enemies and further to cause ruin, slaughter, cruelty, discord, to wound and to give death. The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favor of princes, to dissolve hostile feeling, and to make friends.

Translated Spells

We had taken every opportunity to find the original Sumerian or Akkadian translation of a given Greek charm of conjuration. In this book, the reader will find English translations of the Sumerian charms as they are given in the book THE NECRONOMICON, and the curse of the Pulsa De Nura.

This book includes only 2 spells; because we do not encourage one type of magic over the other, and we have no room in this book for advanced spells, we decided to include a good spell and an evil spell.

You may use them as you wish.

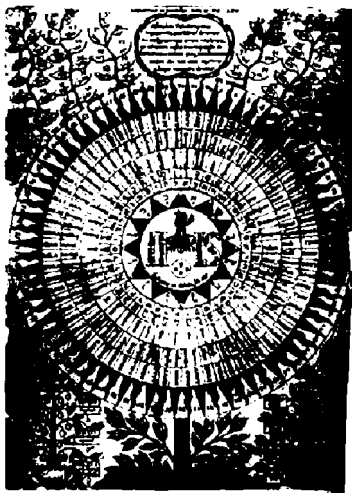
" Charm Against the Hordes of Demons"

*"Arise! Arise! Go far away! Go far away!
Be shamed! Be shamed! Flee! Flee!
Turn around, go, arise and go far away!
Your wickedness may rise to heaven like unto smoke!
Arise and leave my body!
From my body, depart in shame!
From my body flee!
Turn away from my body!
Go away from my body!
Do not return to my body!
Do not come near my body!
Do not approach my body!
Do not throng around my body!
Be commanded by Shamash the Mighty!
Be commanded by Enki, Lord of All!
Be commanded by Marduk, the Great Sorcerer of evil!
Be commanded by the God of Fire, Destroyer of evil!
May you be held back from my body!"*

Original Hebrew Text

???? ???? ???? ?????? ???? ??????
Kum!, Kum!, Harhek Ve Histalek, Harhek Ve Histalek!
????? ???? ???? ????
Tevuiash! Tevuiash! Histalek! Histalek!
?? ???? ???? ???? ????
Lech Mikan! Tegurash! Tegurash Ve Histalek
????? ? ???? ???? ????
Ha-Rasha-ut Becha Tistalek La Shamaim Ve Tealem
?? ????? ????
Tzhe Ve Histalek Megufi!
?? ????? ????
Tzhe Ve Histalek Megufi!
?? ????
Tzhe Ha Hutza!
?? ????
Tzhe Ha Hutza!
?? ?? ???? ????
Tzhe Ve Al Tachazor Legufi
?? ?? ???? ????
Tzhe Va Al Titkarev Legufi!
?? ?????
Zche Ve Titracheck!
?? ????? ????
Zche Ve Tealem Le Olam
????? ???? ? ? ? ? ?
Be Pkudat Ha Shamash, Ha Kol Yachol
????? ??, ???? ?????
Be Pkudat Ha Shem, Elohim She Ba Shama-Im
????? ???? , ???? ????
Be Pkudat Merdok, Ha Mecashef Ha Rasha
????? ???? , ????? ????
Bepkudat Elohim, Ha Mashmid Reshaim

- B. Keep in mind, that cursing someone or practicing dark forms of magic may result in bad karma.**
- C. Do not practice it alone; make sure to do so with an experienced necromancer or wizard.**
- D. Unfortunately, it cannot be translated; you must learn how to read basic Hebrew to perform it.**



A magic item is any object that has magical powers inherent in it. These may act on their own, or be the tools of the person or being whose hands they fall into; Magic items include a part of the creator and his/her mana, meaning that you must devote yourself to creating powerful mana in Magical meditation, therefore, you must not skip the previous steps before continuing to the following.

Your magic items will often act as a plot device to grant you additional magical abilities.

They may give you magical abilities if you lack them, and save you the time required by magical meditation. These items may enhance your powers while performing specific rituals or spells.

Now comes the fun part; let us learn how to create our magical items.

Creating a Staff



Who needs this item? Wizards, Druids, Magi & Necromancers

What Do I Need?

Knife or similar carving utensils

Long stick (Bamboo would be best)

Magical decorations

Adhesive material for attaching decorations

The Steps

Step 1: Pick up a wooden stick (make sure it is long).

It does not have to be straight, but it should be at least as tall as you are, preferably greater. Do not select just any stick. Look around. Pick up more than one. Balance it in your hand. Feel its' energy. You will know which one is for you when it feels right.



Many pagans and witches find wands useful for focusing energy in spells and rituals. On an altar, this tool represents air. Although you can buy wands from New Age shops made from wood and crystals, making your own is a very personal magical experience that will make your workings more powerful.

Step 1: Take a stroll in a natural place. Keep your eyes open for a stick or branch on the ground; it must be no shorter than 13 inches. This stick should be appealing to you; it could be a tool that you use for many years.

Step 2: Scrape off the bark with a sharp blade or a wood burner.

Step 3: Carve down to your desired shape and style.

Step 4: Use charring to change the appearance or to amplify carvings.

Step 5: Customize your wand yourself. You can use feathers, crystals, runes and stones for the decoration of the wand. Furthermore, you can add any cord, metal wires, or symbols that are meaningful to you, and decorate the external of the wand. Proceed with any idea that comes to mind and transform the wand to whatever you want it to be.

To give your wand a better look, sand lightly and apply Tung oil (natural oil derived from the seed of the Tung tree).

You may wish to bless or consecrate your wand ritually, before using your wand for practicing

A wand is a personal item that is connected to your Mana. Lending or borrowing wands is an idea that often results in less powerful magic.

Creating a Magic Ring of Power (Very Advanced)



This is a very demanding magical item to produce; because you need to be at a very progressive rank to create a weak magical ring, and to be in an immoderately higher rank if you want to produce a genuine performing magical ring. Note that only you can wield the ring, and only you can use it. Making a magic ring, using bits and pieces of gold, is something you can do in your own home. By using a few materials that are readily available in the market, you can create your own magic ring in less than a day.

Step 1: Design the ring by drawing the shape on a piece of paper. For example, you can create a ring of fire, or a ring that yields more Mana. You may need to start with a simple design for your first time, so that you do not have to deal with intricate designs or decorations of a complicated design. Practice with one or two basic rings before you start adding additional details. At first, you

could use a "ready-to-wear" ring cast or mould. However, it is important that the creation is yours, and that your Mana and powers are in the rings.

Make sure that you do this only after you achieved the previous steps: if you honestly spent the time reading all the books referred to in the book, and was able to experience enlightenment, this will work out for your advantage.

Step 2: Create a ring mold or casting based on your design. There are rubber or wax molds that you can use to create your ring mold or castings. You can buy it online.

Step 3: Gather some gold or silver. Collect scraps or broken pieces of old jewelry made of real gold. You can also use gold nuggets or a gold bar, if you happen to have them in your possession. If you want to know how much in carat you will be creating, you can have your gold appraised with a jeweler before you start.

Step 4: Place the gold in the ceramic crucible.

Step 5: Turn on the butane or acetylene torch.

Step 6: Heat the crucible with the flame, carefully pointing the flame toward the gold until the gold materials are melted.

Step 7: Pour the melted gold immediately into the ring mold or casting, then allow the gold to cool; while the ring cools, read the spell you created out loud while laying your hand above the ring. This will transfer some of your new energies into the ring; you must be in an advanced level to do this.

Step 9: Remove the ring from the mold once it cools down and solidifies.

Step 10: Inspect the final product by looking through the ring hole, trying it on and looking at the surface.

Advanced Magic ring makers can add diamonds and jewelry onto the ring, and write the name of the ring and its purpose into the ring before it cools; if you are able to perform a high level of magic, you can try to create a ring especially for that occasion.

From The Scripts Of Osari The Wise (section 62, page 10)

*"I carry the ring of Berith, as a suggestion to the day I beckoned my command upon him;
The ring is made of silver; it aided in possessing him under power; the scrawl on the ring pronounces:*

"??? ????? ??????, ?? ? ???? ,??? ??, ??? ???? ???? ????????? ?????"

This means: "The authority of God I command, the rules of Berith the diviner, chief of twenty six legions of demons".

The Seeing Eye



This crystal ball will allow you to communicate with demons and angels (maybe even God himself, if you are powerful enough), and will also allow you to see into your future and the fortune of others.

The tradition comes from the Druid religion, and was later adopted by wizards, seers, gypsies and other people interested in divining the past, present or future. Although Palantirs are traditionally made from beryl, rock crystal and other transparent stones, modern people are often more interested in making flashier objects as costume accessories, or for special effects.

Additionally, commissioning a real crystal ball is too expensive; the knowledge of creating an original crystal ball from scratch is known only to a few. However, that does not mean that you cannot make a crystal ball. You must buy an original crystal ball; cost varies between \$500 and more.

If you are in an advanced state, you will know how to transform a normal crystal ball into your very own Palantir.

Step 1: Buy an original crystal ball (made of real crystals), a simple one will cost \$500, a natural made crystal ball (which is the most effective) can only be found in museums or expensive shops and will probably cost around \$5,000+.

Step 2: Climb to a high peak of a mountain (walk up the mountain, do not drive).Tty for the highest peak you can reach. If you walk, carry the ball with you throughout the trip.

Step 3: Hold the ball with your two hands, as you meditate and transfer energy to it.

Step 4: Stay with it on the mountain from sunrise till sundown for 3 days. (spend all day meditating by it; while transferring your energy into it, take short breaks for food of course).

Step 5: Cover the ball and do not let anyone else touch it.

Step 6: Place it in a high location in your home or a place where you practice magic; if you have a chamber of magic, you can place it under a window so it can catch light. For best results, it is recommended to place it high in the air somewhere- if you are living in a sky-scraper that's an advantage.

Creating potions of different kinds was a common practice of alchemy, and was commonly associated with witchcraft, as in Macbeth.

The best-known type of magical practice is the spell, a ritualistic formula intended to bring about a specific effect. Spells are often spoken, written, or physically constructed using a particular set of ingredients. Preparing your own spells is something you can learn in the Book of Raziel Ha Malachi; we will not cover it here, since it is too wide a subject to cover in this book.

In this chapter, you will learn to create Abramelin Oil.

Abramelin Oil

Abramelin oil, also called Oil of Abramelin, is ceremonial magical oil blended from aromatic plant materials. Its name came about due to its having been described in a medieval Grimoire called The Book of Abramelin written by Abraham the Jew. The recipe is adapted from the Jewish Holy anointing oil of the Tanach, which is described in the Book of Exodus, attributed to Moses.

Abramelin oil became popular in the Western esoteric tradition in the 20th century, after the publication of the S. L. MacGregor Mathers English translation of the Book of Abramelin, and especially via Aleister Crowley, who used a similar version of the oil in

his system of Magick. There are multiple recipes in use today and the oil continues to be used in several modern occult traditions, particularly Thelema and the Ecclesia Gnostica Catholica.

In the English translation, by Steven Guth of Georg Dehn's edition, which was compiled from all the known German manuscript sources, the formula reads as follows:

Take one part of the best myrrh, half a part of cinnamon, one part of cassia, one part galanga root, and a quarter of the combined total weight of good, fresh olive oil. Make these into an ointment or oil as is done by the chemists. Keep it in a clean container until you need it. Put the container together with the other accessories in the cupboard, under the altar. Guth's translation of the recipe may be incorrect. The German sources clearly list "Calmus" or "Kalmus". Guth has translated these as "galanga root". Taking this into account, the five ingredients listed by Abraham of Worms in The Book of Abramelin are identical to those listed in the Bible. Only the proportions are slightly different (one-half versus one part of calamus).

In the first printed edition, Peter Hammer, 1725, the recipe reads:

Nimm Myrrhen des besten 1 Theil, Zimmt 1/2 Theil, soviel des Calmus als Zimmet, Cassien soviel als der Myrrhen im Gewicht und gutes Frisches Baumöl..." (Take 1 part of the best myrrh, 1/2 part cinnamon, as much calamus as cinnamon; of cassia, as much as the myrrh in weight, and good fresh tree oil...)

Note that the proportions in this edition have been changed to conform to the recipe for Holy anointing oil from the Bible:

Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much.

Even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil.

Samuel Mathers' Abramelin oil

According to the S. L. MacGregor Mathers English translation, which derives from an incomplete French manuscript copy of the book, the recipe is:

You shall prepare the sacred oil in this manner: Take of myrrh in tears, one part; of fine cinnamon, two parts; of galangal half a part; and the half of the total weight of these drugs of the best oil olive. The which aromatics you shall mix together according unto the art of the apothecary, and shall make thereof a balsam, the which you shall keep in a glass vial which you shall put within the cupboard (formed by the interior) of the altar.

The four ingredients listed by Mathers in his translation of **The Book of the Sacred Magic of Abramelin the Mage** are Myrrh, Cinnamon, Galangal, and Olive oil. The word that he translated from the French as "Galangal" is actually the word "Calamus." The other extant manuscripts also list "Calamus" as the ingredient. It is unknown if Mathers' use of Galangal instead of Calamus was intentional or a mistranslation, but it was to result in several notable changes, including symbolism and use.

Since Cinnamon and Cassia are two species of the same Cinnamomum genus, their combining into one name, by the translator of the French manuscript, is not unexpected. His reasons for doing so may have been prompted by a pious decision to avoid duplicating true Holy Oil, or by a tacit admission that in medieval Europe, it was difficult to obtain Cinnamon and Cassia as separate products.

Abramelin oil made with essential oils

A recipe for Abramelin oil, using essential oils is as follows:

Half part Cinnamon essential oil
1 parts Myrrh essential oil
1 part Calamus essential oil
1 part Cassia essential oil
One-quarter of the foregoing total weight Olive oil

Since ancient perfumers and apothecaries never compounded their fragrances by mixing essential oils in such large ratio, with respect to carrier oils—because the original formula was to be distilled after maceration, not before, it is possible to restore the proportions to something like what they might have been, if maceration and distillation had occurred “according to the art of the apothecary”:

Half part Cinnamon essential oil
1 parts Myrrh essential oil
1 part Calamus essential oil
1 part Cassia essential oil
7 parts Olive oil

This is a highly fragranced oil that may be applied to the skin in more liberal amounts; it is a close, modern approximation of the oil described by Abramelin to Abraham of Worms.

Macerated Abramelin oil

A recipe for Abramelin oil based upon the French manuscript:

4 parts Cinnamon bark quills, reduced to powder
2 parts Myrrh resin, finely ground
1 part Calamus chopped root, reduced to powder
Half of the foregoing total weight Olive oil

The mixture is macerated for one month; then decanted and bottled for use, producing a fragrant oil suitable for anointing any portion of the body and will not burn the skin. It may be applied liberally after the manner of traditional Jewish Holy Oils, such as the one which was poured on Aaron's head until it ran down his beard. It is not, however, made “according unto the art of the apothecary”, since it is not distilled after the maceration, but decanted into bottles.

Mathers' Macerated Abramelin oil

Making Abramelin oil according to Mathers' translation of the French manuscript requires compounding the oil from raw ingredients. The ratio given in the book is as follows:

4 parts Cinnamon bark quills, reduced to powder
2 parts Myrrh resin tears, finely ground

1 part Galangal sliced root, reduced to powder
Half of the foregoing total weight Olive oil

This mixture is macerated for one month, and then using an apothecary's perfume press the oil would then be separated and bottled for use. The result is a fragrant oil suitable for anointing any portion of the body and it will not burn the skin.

As essential oils are approximately 2% of raw ingredients on average, it is possible to make the oil this way using essential oils by multiplying the total weight by 25 for total weight, divided by 2] for the olive oil quantity or enough olive oil to ensure that the essential oils are completely dissolved. This will have the same effect of the oil no longer burning the skin. Once dissolved, the olive oil will change from green to silver in color.

Abramelin oil made with essential oils

Early in the 20th century, the British occultist, Aleister Crowley, created his own version of Abramelin Oil, which he called "Oil of Abramelin," and sometimes referred to as the "Holy Oil of Aspiration." It was based on Mathers' substitution of Galangal for Calamus. Crowley also abandoned the book's method of preparation—which specifies blending Myrrh "tears" (resin) and "fine" (finely ground) Cinnamon—instead opting for pouring together distilled essential oils with a small amount of olive oil. His recipe (from his Commentary to Liber Legis) reads as follows:

8 parts Cinnamon essential oil
4 parts Myrrh essential oil
2 parts Galangal essential oil
7 parts Olive oil

Crowley weighed out his proportions of essential oils according to the recipe specified by Mathers' translation for weighing out raw materials. The result is to give the cinnamon a strong presence, so that when it is placed upon the skin "it should burn and thrill through the body with an intensity as of fire." This formula is unlike the Grimoire recipe, and it cannot be used for practices that require the oil to be poured over the head. Rather, Crowley intended it to be applied in small amounts, usually to the top of the head or the forehead, and to be used for anointment of magical equipment as an act of consecration.

Effects of Mathers' recipe and Crowley's use of essential oils

Mathers' use of the ingredient galangal, instead of calamus and/or Crowley's innovative use of essential oils rather than raw ingredients, has resulted in some interesting changes from the original recipe:

Scent: The oils of Mathers and Crowley have a different aroma from the Jewish Abramelin oil. The scent of galangal is gingery and spicy, whereas calamus is florally sweet yet a bit yeasty—although the scent of the final oil is strongly cinnamon.

Symbolism: In Jewish, Greek, and European magical botanic symbolism, the ascription given to sweet flag or calamus is generally that of male sexuality, due to the shape of the plant's fruiting body. Crowley gave the following Cabalistic meaning for galangal: "Galangal represents both Kether and Malkuth, the First and the Last, the One and the Many." Thus Crowley's

substitution therefore shifts the symbolism to microcosm/macrocosm unity, which is reflective of Thelema's mystical aim—the union of the adept with the Absolute.

Skin sensation: The original recipe for Abramelin Oil does not irritate the skin, and can be applied according to traditional Jewish and Christian religious and magical practices. Crowley's recipe has a much higher concentration of cinnamon than the original recipe. This results in oil which can be noticeably hot on the skin and can cause skin rashes, if applied too liberally.

Digestive toxicity: Galangal is edible, where calamus is not, as it has some toxicity. This is certainly relevant to those who use Crowley's Oil of Abramelin as a core ingredient for the Eucharistic Cake of Light, giving it a mild opiate taste (from the myrrh) and a spicy tang (from the cinnamon and the ginger-like galangal). Heavy use of calamus in such a recipe would render the host inedible.

Final Words

Congratulations on making it this far, we hope that this book had inspired you to begin practicing magic. Whether you choose to practice good magic, dark magic or both, we hope you do so in remembrance of the true nature of magic: God.

To develop into a real dominant sorcerer, you need to read as much as you can. A real magician invests 60% of his time reading, and we advise you to do the same. While you are reading this, we are working on releasing the scripts of Osari the Wise, which, for some reason, remain hidden and never before have reached publication.

Knowledge is what makes a wizard do what he does. He operates outside of the accepted norm of society. For knowledge, he ventures into places that even the bravest men would run from. Always remember that knowledge and wisdom is power. Knowledge holds the universe together. Knowledge gives the wizard purpose in an uncertain world. When you are depressed and the uncertainty of the world brings you down, remember that the magic and knowledge are what gives your life purpose.

Now that you're completing the first book of its kind about Sorcery, do not lose sight of the technical side of the Art. A Wizard's spells are based on Mana.

Wizardry is best used by those who are academic minded. This is not to say that if you hate studying, reading, and writing, that you will not excel at Wizardry. However, the walk down that magical path will be difficult. At the same time, that is true for almost everything. The saying "What would you do if you had the power?" takes on a very personal and significant meaning when applied to Magic.

List of Books to Read

Holy Books of Thelema
The Book of the Law