Curses, Hexes, & Crossing

A Magician's Guide to Execration Magick



S. Connolly

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By S. Connolly

DB Publishing Electronic Edition
United States of America

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Published by DB Publishing - 2011
ISBN on File

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THE LAW

First things first – here in the US we do have stalking, harassment, and bullying laws.

So while telling someone you're cursing them may be tempting, especially after they've hurt you, it can end up becoming a misdemeanor or a felony depending on the state you live in. So please – don't stalk those who have wronged you, don't threaten them, don't send them nasty e-mails over and over, don't call them on the phone, don't text them, don't send them regular mail, and in general don't harass them.

In writing this book I am in NO WAY suggesting or condoning stalking, bullying, or harassing people. I suggest that if magicians actually use this book that they use the curses herein as psychological exercises in letting go.

I am not responsible for the actions of anyone using or reading this book. You're an adult and from this point forward you take all responsibility for the magick you work.

And if you're a parent who has found this book in the hands of your teenager, you're the parent. I'm not.

A Note: Please note that in this book I have spelled Magick with a 'k'. This is intentional. Magick with a K separates occult magick from stage magic. Since many magicians (of the occult variety) recognize magick with a K, I have decided to keep the K. I like the K. Yes, I know many will vehemently scream that it's spelled wrong. So let me apologize to those of you who can't stand magick with a K.

Acknowledgements

There are always so many people who go into the actual process of

writing and producing a book. Again, I have a good number of people to thank for their work on this book. First I'd like to thank Ken. Not only has he acted as the official sigil "scanner" for many of my newer books (this one included), but he also provided thoughtful discussions and commentary that was invaluable during the editing stages. Beta input is very valuable and I'd like to thank Rex and Selinda this time around for their help there. Also, like usual, I have to thank Brad for his continued support, editing, and beta skills. And finally – I got a great deal of input on the Latin from Donald T. who answered all my silly Latin questions without judgment. Thank you for that. I'd also like to thank Morgan who offered additional commentary. Finally, I want to send a heartfelt thank you to all of those who responded to comments, offered up curses for inclusion, or answered questions and gave your opinion on execration magick. You know who you are. I hope your thoughtful commentary and inclusions will enlighten the gentle reader as much as it enlightened me.

This book is dedicated to my friends and enemies,
and to all the magicians who came before me
and to those who will most certainly come after.

Introduction

Those who know me know that I have a fondness for execration magick. That is - cursing rituals. Erroneously, my love for the dark arts has given some people the impression that I spend all my free time in a blackened ritual chamber sticking pins into poppets, and continually lighting black and red candles with my victim’s names engraved in them.

Truthfully I am familiar with curses. I have both cursed others and been cursed by magician ex-friends. However -- for as much as I know about the subject, and the fondness I have for execration magick, you'd probably be surprised to learn that I use curses quite sparingly. In my youth I may not have bided any magician’s ethics and have allowed my emotions spur an unwarranted curse or two. But nowadays I'll simply bind people or send their own negativity back at them. Such methods are much less energy draining, and far less time consuming than performing curses, which take a great deal of anger and energy to perform. I save curses for those persons and situations where my loved ones or myself have truly been screwed-over or injured. In most instances, persons who deserve to be cursed curse themselves by default so I choose not to waste my time if the person in question will curse himself or herself.

Cursing can help a magician heal after a particularly bad relationship/friendship, or after a traumatic event. The psychodrama can help us come closer to letting go of the past. You can use curses to curse the situation or the feelings you have toward the situation or person rather than directing it at a person. So there are many uses for the curse. It's not just a means to hurt another person.

Some of what I am sharing in this book will shock and possibly even anger the non-aggressive peace loving magicians reading this. For those who

share my interest in curses, or for those who have an enemy that needs to be taught a lesson -- this book is for you. You will find rituals and techniques in here that are rarely put into print (if at all).

For those of you who are shaking your heads saying "Tsk, tsk..." or "How immature to write an entire book about curses and methods for destroying others", just know that understanding how the darker aspects of magick work and by writing a book about such methods, I feel I am helping the magician learn how to deal with such things when and if they ever run across them.

This means in studying curses, you also learn how to break them and repel them. There is no black and white when it comes to magick, only shades of gray. Sure – writing a book of curses may encourage bad behavior on the part of the magician, but it's been my experience that those who want to curse will find the information at any cost and will use the information regardless. Not to mention many young magicians go through a curse happy phase. No magickal education would be complete without the discussion of execration magick.

So in short, this book will merely help those new to magick get it out of their system faster and will give the curious (and terrified) a good hard look at what can be accomplished with execration magick. You can also take the techniques for execration and use them for more positive works (including healing and protection). So consider that while reading this book.

As I said, most curses take a great deal of energy and time to perform, so it is doubtful that they will be something you'll use often.

Also consider the magickal courtesies and your particular tradition. In my tradition for example, there's a courtesy in particular that tells you not to use magick against other magicians. Why? Because then you usually end up in a cursing war that no one wins.

Everyone spends a lot of time wasting time. So if you're going to curse another magician, take into consideration what you're getting yourself into and make sure it's warranted. Even then, that opens a whole new can of worms because then you need to consider using self-defense, working to overcome the victim's natural magickal abilities, and protecting those around you.

Some of you are probably wondering how someone like me ended up with a fascination for execration magick and how I ended up writing a book like this (some of you know me so this book doesn't surprise you in the least).

I first became infatuated with execration magick at the tender age of twelve after my natural abilities as a medium caused me to look into necromancy and divination. Clearly you can't delve too far into such topics without finding books about magick not far behind. First you should know that I wasn't a strong child. I was skinny as a twig and a head shorter than all my classmates. I was

teased mercilessly on the bus to school every morning, and again the entire way home. I was one of those kids who was destined to be picked on by virtue of the mere fact that I was small and always had my nose in a book.

So it's really no wonder my interest in exacting revenge started at such a young age. Admittedly I was attracted to the power of the curse. It gave me the self-confidence to confront those who tormented me and rise above them. Sympathetic magick (where I started) was my secret weapon. It boosted my self-esteem and made me feel that no obstacle could stop me. How little did I understand then exactly how these rituals, spells, and incantations helped me. Now, some twenty-seven years later, I understand the curse more intimately. After all, my fascination with execration magick didn't end all those years ago. Obviously it persisted into adulthood even though, as I said before, my use of execration magick nowadays is saved for only special circumstances.

I learned there's a significant psychology to the act of cursing just as there is with any act of magick. About this time someone always calls out, "So you're saying this stuff is just psychology and psychodrama? What about real results?"

First let me say that you should never underestimate the psychological aspects of magick to manifest change around you. Second let me say that I have seen some curses work with such potency that even I have no scientific explanation except meaningful coincidence. Some may call this Karmic Justice. Basically – we all get what we deserve in the end and some believe the curse merely facilitates this process faster. How? By tapping the universal consciousness (or Gods/energies/etc…) and sending the anguish and pain of what that person did to us back to all that is and possibly back to them. More about this process later when we discuss the actual anatomy of a curse.

Right now I think it's prudent to point out that some people will object to this book's mere existence. After all, it's impolite to curse and there are a lot of magicians out there who decry anything that explores this subject. The modern Wiccans, for example, have been so busy trying to be accepted by the Christian mainstream that they insist upon distancing themselves from anything that could be misconstrued as "evil". This includes cursing.

I'll start this book discussing what a curse is and then we'll discuss some ethics. I hear someone in the reading audience saying, "Oh, well if you're cursing you're unethical, period!"

I disagree. I believe there are instances where curses are appropriate. As I mentioned earlier I also believe curses can go a long way to helping the magician psychologically. For everything negative something good will come of it. Everything is a shade of gray. We could reasonably argue that prosperity

magick has a dark side. Just so you know – saying “As long as it harms none” is merely a clause a lot of people throw into magick to clear their conscience. For example, if you do working for prosperity and find one-hundred dollars on the sidewalk the next day, someone else lost one-hundred dollars and they were harmed even if you added, “As long as it harms none.” So let’s drop that sanctimonious crap right now. We do a lot of things in our day to day lives that hurt other people even when it’s unintentional. That’s life and life isn’t fair.

If your interest in cursing is merely “I want to know my enemy” then you’re in luck! This book isn’t only about how to exact revenge and get rid of negativity, it is also going to teach you how to remove curses, protect yourself, block negative energy and send it back to its source, put wards on yourself and your home, and show you how to cleanse your space of negative energy. I think it’s only appropriate to include all of these things in a book about cursing.

On the flipside of that there will be those reading this book who say, “If you discuss ethics and cursing you’re a white light, new age fluffy bunny.” This is often said by people who want to practice only the blackest magick and arts so arcane that they may dress in black and purport to be the scariest most evil magicians to walk the earth. To them I say, eventually you’ll grow up, get off your high horse, and join the rest of us in reality. Again, magick is not black or white. It’s all a shade of gray. I hope that the formulas in this book will help those whose focus is evil and anger, to heal from their pain. After all, I’ve been there and done that and I’m pretty sure execration magick made me a more positive, loving person. Yeah – you heard me. Cursing is healthy! It can be a positive, life changing force. You’ll see why when we discuss the psychology.

With that, I give you Curses, Hexes, and Crossing: A Magicians Guide to Execration Magick. *-S. Connolly*

-1-
What is a Curse?

Some call it black magick. People have been killed for it. If anything, the curse is one of those things people don't like to talk about. There are a few books about cursing out there, but most of them merely list curses or skirt around the specifics. Cursing is essentially a passive-aggressive way to let out anger, frustration, and metaphysically hurt another person who has hurt you. It can also be a way to let out anger toward a situation (rather than an individual). Bad situations and bad habits (like addictions or behaviors) can also be cursed. There are other curses as well. For example: banishing, exorcism, and dispelling negativity are all, also, technically forms of execration as a dear friend pointed out.

If you want to get more specific, according to dictionary.com, here are the exact definitions.

CURSE

noun, verb, cursed or curst, curs·ing.

–noun

1. the expression of a wish that misfortune, evil, doom, etc., befall a person, group, etc.
2. a formula or charm intended to cause such misfortune to another.
3. the act of reciting such a formula.
4. a profane oath; curse word.
5. an evil that has been invoked upon one.
6. the cause of evil, misfortune, or trouble.
7. something accursed.

8. Slang . the menstrual period; menstruation (usually preceded by the).
9. an ecclesiastical censure or anathema.
–verb (used with object)
10. to wish or invoke evil, calamity, injury, or destruction upon.
11. to swear at.
12. to blaspheme.
13. to afflict with great evil.
14. to excommunicate.
–verb (used without object)
15. to utter curses; swear profanely.

HEX

–verb (used with object)

1. to bewitch; practice witchcraft on: He was accused of hexing his neighbors' cows because they suddenly stopped giving milk.

–noun

2. spell; charm: With all this rain, somebody must have put a hex on our picnic.
3. a witch.

Origin:

1820–30; < German Hexe witch; see hag1

—Related forms

hex·er, noun

CROSSING
–noun
1. the act of a person or thing that crosses.
2. the act of opposing or thwarting; frustration; contradiction.
.
Origin:
1375–1425; late Middle English. See cross, -ing

Cursing has been a part of human history, religion and culture since the dawn of human civilization. Contrary to what many of our modern practitioners of reconstructed pagan traditions (who practice magick) want you to believe, cursing was very much a part of *all* the old magickal traditions. So while a practitioner can say, "I don't use curses in my personal practice" to deny the existence of said curses within most traditions (even when reconstructed without the naughty bits) goes against all of the archeological and written historical evidence. There was no such thing as vegetarian-peace-loving-harm-none-Goddess-only-worshipping pagans in the ancient world. Perhaps there were pagans who were those things separately or individually, but not that entire combination.

There, I said it. It had to be said. Commence throwing daggers.

You'll notice in the definition of cursing there's a lot of mention of swearing and curse words. Yes, cursing is a form of, well, cursing. Telling someone, "Go fuck yourself!" is a complete curse in and of itself. It's ill intentioned, it is directed at the person who has angered you, and you imbue it with your anger in the mere utterance of the words. Once the words leave your lips you have ultimately let your anger out. The curse is cast. It's something to consider as we study magick and power of words both spoken and written.

Please note that this book is by no means the beginning and end all of execration or protection magick. There may be things I haven't included here. On the surface, execration magick may seem a bit shallow as a topic, but I assure you it's actually a very broad topic that spans continents, cultures, and time. Even in our modern world, in many cultures, execration magick is widely used and even feared. Hence the reason a modern witch or sorcerer may even go into business breaking curses. Curses, and the fear of them, are also the reason witches are still being burned, hung, and lynched in more primitive parts of the world.

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Let's Talk About Ethics & Execration Magick

Three Fold Law & The Wiccan Rede

Inevitably most of you who have picked up this book know something of Wicca, you may even be Wiccan yourself. Because Wicca is so popular nowadays, and books about Wicca are so plentiful and easily accessible the question I always get is, "If you curse someone, won't it come back on you? After all, what you send out you get back by three."

Yes. That's what we tell beginners for good reason. All experienced magicians know that if you throw curses at people who really haven't done anything wrong – you're only hurting yourself. We also know that most people will eventually throw a petty curse or go through a curse-happy phase. Okay – not everyone, but those magicians who actually work magick (rather than theorize about it). If you're a real working magician who claims to never have thrown a curse, don't be offended if I don't believe you.

First, cursing requires the magician to approach the subject with some maturity. For example, if you curse everyone who pisses you off or disagrees with you, or every person you just want out of your way because you want what they have – you really will get that back in spades. I suspect it has to do with the law of attraction. If you are a vile, hateful person, you're going to attract that from others. After all, if someone walked up to you and said, *"You're an asshole!"* and slapped your face, are you going to be nice to that person? No. Like attracts like. If you are constantly putting out negativity, those around you will start doing the same. Moods are contagious.

Now let's move on to the Rede. Here's the thing about the Rede that

always confounds me. A lot of allegedly practicing Wiccans out there seem to think it only contains eight words. Those words being, of course, *"An it harm none, do what thou wilt."* However, I assure those folks that there is more to the Rede than that. Quite a bit more actually. The one part I'm most interested in for the purpose of this book, however, is that the Rede does allow for Wiccans to use execration magick in self-defense. There was a very prominent Wiccan, as a matter of fact, who endorsed cursing in self-defense and evidently printed a few curses in her Wiccan grimoire. I'm told her name was Lady Sheba. So if you're interested in Wiccan curses that might be the place to start.

Here is a short version of the Rede, the one I learned when I was exploring Wicca in my teens (back in the mid nineteen-eighties):

Bide the Wiccan laws we must
In perfect love and perfect trust.
Eight words the Wiccan Rede fulfill:
An' ye harm none, do as ye will.
Lest in thy self-defense it be,
Ever mind the Rule of Three.
Follow this with mind and heart,
And Merry ye Meet, and Merry ye Part.

"Ah ha!" someone in the reading audience says. "It's reminding you to mind the rule of three again!"

Yeah, it is, however, there are instances where I think a little execration can go a long way to *self-defense*. For example, your neighbor threatens to kill your dog with a steak marinated in anti-freeze. Do you just sit back and let it happen? Or would some type of defense spell (maybe even a curse if he's truly a bastard) be in order? Your sister is killed by her boyfriend and you're afraid you might be next? Curse his ass, seriously. (I mean on top of taking more pro-active measures like calling the police, getting a restraining order, etc...) Let's be blunt. Your scuzzy boss puts the moves on you and tells you if you don't blow him under his desk you're losing your job. That deserves a curse (on top of a lawsuit). You have a stalker who's harassing you, but the police won't do anything. That's self-defense right there. I have 100 more examples just like this.

Of course I also believe there's a litmus test one should follow before indiscriminately throwing curses.

1. Is the curse really justified? Did someone die? Was someone's life

ruined (emotionally, physically, or financially)? Was what happened accidental or intentional? These questions all serve the purpose of you exploring your true reasons and the emotions behind you wanting to resort to cursing at all. If you only want to curse Jenny because she's dating Stan and you like Stan and want to get Jenny out of the picture - *not* a good reason. Of course your reasons are your own and I know there will be people who pick up this book, completely skip the front of the book and head straight to the curses. That's your choice.

2. Are you willing to take responsibility and any consequences resulting from your magick? All magick has consequences. It's the nature of things. If you do throw an unjustified curse are you willing to take your lashings? If the answer is no – throw this book into a fire pit and light it up.
3. Wait three days. Now ask yourself if it's worth it. I say you should always give yourself a few days to cool down and distance yourself from the issue. A lot of times this will clear things up and make us see things differently. Most times the three day wait period will end up keeping you from throwing negativity for petty reasons.

No Remorse, No Regrets

My personal view of why some curses come home to roost on the person who threw them is because once the person realized their curse was unjust, their own guilt brought that negativity back on themselves. It then becomes a self-fulfilled prophesy. You worry about the law of three, but you're really pissed off. You curse your ex-friend for being a bitch at the end of your relationship. Your ex-friend dies in a fiery car crash. Suddenly you feel very guilty because you got exactly what you thought you wanted. Then you realize you didn't really want the ex-friend to die, maybe just get a wart on her nose. So this incredible sense of guilt, and your fear of the law of three, makes you scared of your own shadow and because you're so busy jumping at your own shadow, you're not paying attention to where you're going and end up falling down a flight of stairs, breaking your leg in the process. Here starts your "bad luck" all because you threw a curse.

No – here starts your bad luck all because you felt remorse or regret and brought that negativity back to you. You're basically punishing yourself. Always remember this and always ask yourself, seriously, if there is any chance you'll regret it down the road. If the answer is yes, put the cursing potions, black/red candles, voodoo dolls and cursing pots away.

I think most of you will find execration a fascinating branch of the

magickal arts, but not one you will tread into often (if at all).

-3-
The Psychology & Anatomy of a Curse

Curses can work on several levels. First, if your enemy knows you're cursing them it will plant a seed that will fester and grow if they're scared of such things. Sometimes all it takes to curse someone is to tell them you've done it. Then sit back and watch as they flip out. This will not work on everyone as not everyone is as easily manipulated.

Now in the modern world – this is illegal. If you keep revisiting and tormenting the same person it's called stalking and harassment; possibly even bullying. There are laws against such things.

Second, the curse can be a way for the magician to focus and let out hurt feelings or pent up anger and frustration toward a person or situation – or even a bad habit. This can be very freeing and healing for someone who has emotional wounds from a relationship gone bad, for example.

Third, the curse can help the magician find closure to a bad situation. I suppose the second and third point could be combined.

Basically what I'm saying is the curse can be used as a very primal psychological exercise in dealing with anger, grief, envy and other emotions that cause us pain. It can also be used to take our own power back in everything from cursing an addiction to banished negativity from our homes. Yes – even banishing and exorcisms are technically a form of execration magick.

All curses have the same elements. The victim (or object of anger) is named, there is a statement of intent of what the magician wants to happen to the victim, and there is the release of energy. Sometimes what the victim has done wrong is included somewhere in there. You'll notice a lot of curses are buried in the ground or burned in fire. There's a saying you should never revisit the graves

of worked magick. This often is said about curses. Basically the point is to let it go and move on with your life without those painful emotions holding you back.

But what about the enemy? Won't they get theirs? I believe we all get what we deserve in the end whether by physical means or supernatural means. You may find that after doing curses your enemy is just fine and dandy and nothing bad seems to be happening to them. This could be because A. They're not sharing their failures, pains, and trials with everyone they meet. B. They didn't really deserve it. C. You've underestimated your enemy. D. They're naturally resistant to being cursed (some people are).

With any luck you're only casting curses at those who truly deserve it and those curses will manifest the strongest results.

The Psycho-Drama of Cursing

As with any magick, the drama of the rituals and incantations themselves add impact to the overall effect of the magick. So by all means – wear black robes, inverse pentagrams, and allow yourself to be and feel like the powerful being you are. In your temple you are the most powerful magus in the world. Your magick is strong. If you can use your surroundings and the psychodrama of ritual to produce these feelings of power within yourself, your rituals have more effect on you psychologically and produce more energy for the "supernatural" side of things. So don't discount the importance of details and planning. These things will help you fine-tune your intent. With intent it can be easy to manipulate your own mind and change your view of things, which in turn will manifest a change in the world around you.

Not only that, but there is a concept known in Satanic circles (Temple of Set, Church of Satan) known as Lesser Black Magick. This basically refers to what the human mind perceives as magick. This is an interesting concept in that by learning to manipulate others through very simple techniques, you can master any situation. You can liken it to the stage magician who has learned to use sleight of hand to produce illusion, often by distracting others. The magician is always in control of his situation and surroundings and in that he controls the perceptions of those around him.

This actually leads us into hypnotism and methods of compelling, commanding, and controlling others by being completely in control of yourself and thinking through your every word, action, and thought in your interactions with others (to make them more agreeable, less combative, etc…). Thus you can manipulate the situation in your favor. Is manipulation a type of execration magick? It can be if you wish to harm an enemy or change a bad situation.

For example, to get rid of a pesky co-worker, it can be easy to sabotage them simply by manipulating your boss into seeing the flaws in your co-worker while seeing your skills and strengths, without you having to say a bad word about your co-worker. I have met magicians who are masters at the art of manipulation.

It also stands to reason that in using hypnosis and manipulation you will also become more aware when you are being manipulated by someone else, making it easier for you to take back that control and turn it around in your favor. There are a lot of non-magicians out there who use manipulation, too. I tend to view psychological manipulation as a form of psychic vampirism if you will.

Thoughts On Curses & Culture

While having a conversation with a dear friend of mine, also a beta for this book, he shared with me some of his thoughts on cursing. One particular thing he said sparked my interest and I felt maybe it was worth inclusion here. He said that when people have a cultural connection with magick that it reinforces the strength of that magick. This may mean that if you are of a specific ethnicity or from a specific cultural background – researching magick from that background and using it is going to give you a closer connection to the magick in general. My friend may have a point here. It's something to consider. So as you read the following pages, think about your own cultural background and how it may affect your magick. Of course in saying this don't think I'm say that if you're Asian you should only practice Asian sorcery. No, but don't discount it either. Remember that every culture and every group from around the world does have its own unique form of magick or shamanism or occult tradition. I suppose magick is one of those things that we can say is within our nature as human beings and it connects us all. Even execration magick.

-4-
A Brief History of Cursing

Curses in the Ancient World

Like I said earlier, every culture back to ancient Egypt kept curses in a very prominent place in their magical arsenals. They were as commonplace as blessings are today. Across cultures and continents you can find curses. Curses are mentioned in Canaanite and Sumerian mythology. Usually the curse was an utterance wherein the mere act of saying what you wanted to happen to an enemy was considered a curse. In many ancient cultures the act of making curse pottery wherein the names of your enemies were etched into it before it was fired was common. Then, once the pot was taken out of the kiln, it was broken and buried. Archeologists have dug up numerous pots such as this in Egypt.

Egypt

In ancient Egypt only certain types of priests could work magic and curses were often used as a viable method of protecting the state (by state appointed magi). Not only that, but on occasion curses were displayed on tombs of kings to ward off grave robbers or those who would defile or disrespect the tomb in any way.

There is also the matter of the Egyptian execration texts. These were basically lists of Egypt's enemies. We have to remember that Egyptian magicians viewed the word as sacred, so a great deal of writing and speaking was involved in all of their magick. Statues of bound human figures or bowls, or blocks of clay and stone were often covered with the execration texts and then destroyed and buried. The act of ceremoniously destroying such items and then

burying them was symbolic of destroying the enemy. Sympathetic magick, if you will. The fragments of such curses were oftentimes placed near tombs or ritual sites. This form of effigy magick was done for enemies of the state as well.

Some Samples of Egyptian Curses inscribed on tombs:

Dynasty 5 Pyramid Texts (Utterance 534, §1278-9):
As for anyone who shall lay a finger on this pyramid and this temple which belong to me and my ka, he will have laid his finger on the Mansion of Horus in the firmament, he will have offended the Lady of the Mansion ... his affair will be judged by the Ennead and he will be nowhere and his house will be nowhere; he will be one proscribed, one who eats himself.

A stele belonging to Sarenput I, a nomarch of Elephantine under Senusret I (Dynasty 12), bears this message meant to protect the offerings left to the statue in his image:

As for every mayor, every wab-priest, every scribe and every nobleman who shall take [the offering] from the statue, his arm shall be cut off like that of this bull, his neck shall be twisted off like that of a bird, his office shall not exist, the position of his son shall not exist, his house shall not exist in Nubia, his tomb shall not exist in the necropolis, his god shall not accept his white bread, his flesh shall belong to the fire, his children shall belong to the fire, his corpse shall not be to the ground, I shall be against him as a crocodile on the water, as a serpent on earth, and as an enemy in the necropolis.

Obviously a curse was worthless if you couldn't see it so most tomb curses were inscribed in tomb chapels and in the more public areas of the tomb complex. Of course since the written word had power, any curses not in these public areas were considered to have power just because the priests had written them. There have been curses found inscribed on walls, false doors, statues, stelae and even on the coffins. As usual, the curse tells you what not to do and what will happen if you do it. The following is a list of inscriptions found on various statues, walls, tombs and coffins.

I shall seize his neck like that of a goose (Inscription of Hermeru, Dynasty 6)

He shall die from hunger and thirst (on a statue of Herihor, High Priest of

Amun, Dyn. 20-21)

He shall have no heir (inscription of Tuthmosis I, Dyn. 18)

His years shall be diminished (on a statue of Monthuemhat, Dyn. 25-26)

His lifetime shall not exist on earth (tomb of Senmut, Dyn. 18)

He shall not exist (tomb of Khnumhotep, Dyn. 12)

His estate shall belong to the fire, and his house shall belong to the consuming flame ... His relatives shall detest him (tomb of Tefib, Dyn. 9-10)

He shall be miserable and persecuted (tomb of Penniut, Dyn. 20)

His office shall be taken away before his face and it shall be given to a man who is his enemy (on a statue of the scribe Amenhotep, Dyn. 18)

His wife shall be taken away before his face (Apanage Stele, Dyn. 22)

*His face shall be spat at (*El-Hasaia tomb, Dyn. 26)

A donkey shall violate him, a donkey shall violate his wife (Deir el-Bahri Graffito No. 11, Dyn. 20)

His heart shall not be content in life (on a statue of Wersu, Dyn. 18)

He shall be cooked together with the condemned (tomb of Khety II, Dyn. 9-10)

His name shall not exist in the land of Egypt (on a statue of the high priest Herihor, Dyn. 20-21)

A curse found on the entrance to the Dynasty 3 tomb of Petety at Giza reads:

Listen all of you! The priest of Hathor will beat twice any of you who enters this tomb or does harm to it. The gods will confront him because I am honored by his Lord. The gods will not allow anything to happen to me. Anyone who does anything bad to my tomb, then the crocodile, hippopotamus, and lion will eat

him.

We have to remember that curses in the ancient world were entwined with religion and culture and often not seen as a separate part of things as is often done today. In Egypt the curse was a method to keep people in line with Ma'at (spiritual law). A manifested curse was the highest punishment for rebelling against Ma'at.

Most of the curses mentioned above are taken from Katarina Nordth's *Aspects of Ancient Egyptian Curses and Blessings: Conceptual Background and Transmission, Uppsala, 1996.*

The use of waxed effigies was also popular in Egypt (as well as Africa, Persia, India and ancient Europe). In many places they're still used. Look on any modern occult shop shelf. Effigies are often painted or marked in such a way where they somehow resemble the victim. Or a piece of the victim's hair, clothing, or belongings might be affixed to the effigy to bring the effigy closer to the victim. The effigy is then harmed or destroyed, the belief being that the victim, too, is harmed or destroyed (it's the same concept behind poppets, "Voodoo dolls" etc…). If the effigy is destroyed it is believed the victim dies.

The ancient Egyptians were known to have used (often) waxed figures of Apep, enemy of the sun (Ra). So it's told the magician would write Apep's name in green ink on the effigy then wrap it in a new papyrus before throwing it onto a fire. Then, while it burned, the magician would kick it with his left foot four times. Afterward, the ashes were mixed with excrement and thrown into another fire. Waxed figures were also left on tombs.

Greco-Roman

The Greeks called them *katadesmoi* and the Romans called them *tabulae defixiones*. The curse tablet was basically a curse that was written on a lead tablet. It often invoked the aid of deities, daimons, or the dead. Cursing tablets were often addressed to liminal or infernal gods like Hades, Hecate, Hermes, Charon or Persephone. To activate these cursing tablets they were often placed in a cemetery, a tomb or thrown into a sacred spring or well. As for what was written on the lead tablet – it was basically a very specific prayer in which the person stated what they wanted their enemies to suffer as well as the reason

for the curse. So it wouldn't be just, "Cause my neighbor's cows to die." But instead, "Cause my neighbor's cows to die as he slaughtered mine." The Romans, Etruscans, and Greeks in Italy all practiced this custom. In many cases they even buried the curses as archeologists have dug up quite a few of them. I've had the opportunity to see some of these curses first hand when I visited the Roman pools in Bath, England. There was a particular sacred pool there where archeologists found a good number of curses on lead tablets. It's quite a fascinating practice.

Middle-Ages

The middle ages produced some interesting curses as well (or perhaps rumors of such fed by wild God fearing imaginations). Once again – back to burning wax effigies, in Daemonologie (1597), King James I of England writes:

To some others at these times he [the Devil] teaheth how to make pictures of wax or clay. That by the roasting thereof, the persons that they beare the name of, may be continually melted or die away by continually sickness.

They can bewitch and take the life of men or women, by roasting of the pictures, as I spake of before, which likewise is verie possible to their Maister to performe, for although, as I said before, that instrument of waxe has no vertue in that turne doing, yet may he not very well, even by the same measure that his conjured slaves, melts that waxe in fire, may he not. I say at these times, subtily, as a spirite, so weaken and scatter the spirites of life of the patient, as may make him on the one part, for faintnesses, so sweate out the humour of his bodie. And on the other parte, for the not concurrence of these spirites, which causes his digestion, so debilitate his stomake, that this humour redicall continually sweating out on the one part, and no new good sucks being put in the place thereof, for lacke of digestion on the other, he shall at last vanish away, even as his picture will die in the fire.

African Curses (Including Afro-Caribbean and Afro-Cuban)

There are some wonderful examples of curses in the numerous African traditions of magick.

In Palo there is a fun coconut curse wherein a coconut is drained of its milk and then the enemy's name and something of him/her is placed into the coconut and it becomes an effigy of the victim's head. Next – elements to help the curse along are added. For example, the conjurer might add ants to make the

victim’s mind wander, or graveyard dirt to make sure (s)he doesn’t sleep. Then the conjurer may add cursing herbs such as black salt, brown mustard seeds for confusion, Vandal root for crossing, peppers to cause energy bursts and chaos, and cayenne pepper to cause upheaval. Next the coconut is sealed and then symbols are written upon it. It’s finally wrapped in black cloth and hung from a tree. The conjurer can then beat on the coconut (i.e. enemy’s head) daily or whenever (s)he sees fit.

Interestingly enough coconuts can also be found in spells to break up lovers or get rid of bad neighbors. Thanks to an old friend for introducing me to coconut curses.

To bind the tongues of those who would bear false witness against you, you would mix magical herbs and pour them over a cow’s tongue, then pin the names of your victims to the tongue (Hoodoo).

Again – plenty of wax effigies and poppets or conjure dolls (often erroneously called Voodoo dolls) are used in many of the Afro-Caribbean practices. Not just for cursing certainly, but they can be used to harm and heal and everything in between.

Asian Curses

Some interesting facts I learned about Asian curses. You can curse someone with rice, pennies, and oil. First, leaving a few pennies and a meager amount of rice on one's doorstep is a curse of bad fortune. In Chinese culture, giving anyone four of anything is a bad omen because the word for four *sha*, is pronounced the same as the Chinese word for *death*, evidently. So to give anyone four of anything is to wish death upon them. Finally, to pour oil on another person's door and on their windows brings them misfortune as well.

We also cannot forget the military philosophies of Sun Tzu. *The Art of War* is not just about physical war, but psychological warfare as well. As mentioned earlier in this book, never discount the psychological when turning to your "magickal" arsenal for solutions to problematic situations or people.

India

Belief in the supernatural is very common and strong in some parts of India. Even nowadays it's not uncommon to hear about witches being lynched. The Iron Age Atharvaveda is a collection of charms and spells classically associated with witchcraft. Clearly the spells have purposes benevolent, but there are also plenty of ways to harm an enemy. Again, waxed effigies were/are common.

Central Asia

Since the 16th century witchcraft has been practiced in both Kazakhstan and Tajikistan. There it is believed that if you are murdered by a witch (via magickal means) your soul is then owned by that witch. On that note, Siberian Inuit Shamans, who believe in fragmented souls, also believe it is possible to steal the souls of their enemies by magickal means.

North America – Native American

Even the Native American shamans worked curses.

Black being the color of death, the soul of an enemy could be invoked and enveloped in black pitch or fog and be "astrally" beaten incessantly with black war clubs. When a Cherokee Shaman conjured to destroy an enemy, he would use black beads and invoke the darkest spirits that lived in the West, asking the spirits to rip out the soul of the enemy and carry it to the West. One Shaman told me he would add to this request that the spirits place the soul into a black coffin deep in the black mud, with a black serpent coiled above it.

Celtic Curses

The Celts had a number of interesting curses. From Ireland come cursing stones, egg curses, milk curses and a thing called the New Year's Curse. To use a cursing stone you might say the enemy's name while turning the stone three times (often to the left). Egg curses were used to cause infertility or impotence. One in particular says you must place an egg beneath a bucket and circle it three times to the left while using a cursing chant that often included the victim's name and a declaration to make the person infertile or impotent. It was also believed that if you hid or buried eggs on an enemy's land you could take their land's fertility or their luck if they were prosperous. The New Year Curse was that if you took a belonging of your enemy on the New Year – you took their luck for that year. If an enemy was able to steal back his/her item, then their luck was returned to them. And of course finally there were the milk curses where curses were put on the victim's cows in hopes they'd stop producing while yours would flourish.

To add to all of this, the Irish had some wonderful curses to go along with their well-known blessings. One of the most popular of these curses being the Curse of Mary Malone.

May the curse of Mary Malone and her nine blind illegitimate children chase you so far over the hills of damnation that the Lord himself can't find you with a telescope.

And here is another:

No butter be on your milk nor on your ducks a web
May your child not walk and your cow be flayed

And may the flame be bigger and wider
Which will go through your soul
Than the Connemara mountains
If they were on fire

Some of them are in Gaelic and I've included the examples such as *Go Fuck Yourself* and *Kiss My Ass* just because they are valid curses (pardon the expletives but we are talking about curses).

Go n-ithe an cat thú is go n-ithe an diabhal an cat.
May the cat eat you, and may the devil eat the cat.

Titim gan éirí ort.
May you fall without rising.

Imeacht gan teacht ort.
May you leave without returning.

Póg mo thóin.
Kiss my butt!

Trasna ort féin.
Go... yourself!

Dóite agus loisceadh ort.
Burning and scorching on you.

Plá ar do theach.
A plague on your house.

Go mbeadh cosa gloine fút agus go mbrise an ghloine
May you have glass legs and may the glass break

Once again, it's all about the spoken word and the intent behind it. There's a reason we call curse words, curse words. The words express the intent and in magick, the intent is everything.

Archeologists have also found binding tablets from ancient Britain and Gaul not to mention records of early medieval Celtic stipulation and binding. Gaulish curse texts, and Celtic Latin Curse tablets from the Alpine regions of Britain! They even found Old Brittonic tablets in the Roman Bath (so it looks like even the Celts got in on the cursing tablets).

Scandinavian/Nordic Curses

The Norse people had some unique cursing customs. Perhaps the most popular of Scandanavian Curses is the *Niding Pole* also called *Nidhstong* or *Nidstang.* Literally translated it means a "curse pole". Evidently *nidh* being Old Norse for "curse" and *stong* or *stang* being Old Norse for "pole". The pole itself is made out of hazel and it is placed erect on a hill, facing the direction the curse is to be sent. On the pole is placed one horse head while speaking incantations

that pronounce the target of the curse. When that's done, the horse head is pointed in the direction the curse is being sent. Basically this curse is meant to get the land spirits to work against the victim. The pole itself is prepared by etching various runic inscriptions on it. Nowadays the horse head is replaced with a horse skull or the pole has a horse's head etched on it.

In the book *Historia de Gentibus Septentrionalibus* (1555) by Olaus Magnus there is a description of witches using a Niding Pole to curse King Eric and Queen Gunnhilda.

"*And when all was ready for sailing, Egil went up into the island. He took in his hand a hazel-pole, and went to a rocky eminence that looked inward to the mainland. Then he took a horse's head and fixed it on the pole. After that, in solemn form of curse, he thus spake: 'Here set I up a curse-pole, and this curse I turn on king Eric and queen Gunnhilda. (Here he turned the horse's head landwards.) This curse I turn also on the guardian-spirits who dwell in this land, that they may all wander astray, nor reach or find their home till they have driven out of the land king Eric and Gunnhilda.' This spoken, he planted the pole down in a rift of the rock, and let it stand there. The horse's head he turned inwards to the mainland; but on the pole he cut runes, expressing the whole form of curse*." - Egils Saga, Chapter 75

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Miscellany of Curses

About the Curses

The curses on the following pages do tend to favor traditions wherein cursing is an acceptable practice. Those particular traditions being traditional Witchcraft, Satanism, and Daemonolatry. Over the years I've collected a very wide selection of curses from the aforementioned traditions. Some of what is here are from my notes taken from other magicians who have allowed me to print the curses here. Others have been collected from books over the years and I've noted said books if there was a note. Others are tradition specific and others still are my own creation (making magickal paper is one of my favorites). Overall, it's a fairly substantial selection of curses that I'm sure you'll find easy to work with.

I have tried to include all information the magician would need to perform each working. Since a lot of the curses are Daemonolatry related (being that's my own tradition) if you are interested in Daemonolatry you should look into the books *The Complete Book of Demonolatry* and *The Daemonolater's Guide to Daemonic Magick.*

Please note that magick is only limited by the imagination of the magician. I believe an effective magician can activate the power of all the workings herein or modify them to work within the context of *any* belief system. It should be simple enough for an off-the-shelf magician (people who like to do things by the book) as well. If your sole interest is reading about and studying curses, you will find the following entertaining in the very least.

Some of the following magickal recipes, spells, or rituals may ask you to use your own blood, urine, etc… Sexual fluids and spit can be substituted for blood. I come from a blood magick tradition where the use of a few drops of the magicians blood during worked magick is actually a very common practice. However, in the magickal world as a whole – it's not as common. So use your own discretion and if you choose to practice blood magick, the general rule is to take the blood in the least destructive manner possible. You only need a drop or two! A diabetic lancet device and one-time-use lancets offers the easiest, most sanitary method by which to do this.

Next – **it's important to note that in some traditions it is important for the person performing the curse/crossing/hex to actually purify and cleanse themselves after each working**. While the tradition I practice doesn't practice this, I do recommend it for most people. So I'm going to give you a brief rundown of ways to clear/cleanse/purify yourself after working execration magick.

The first method of self-cleansing is to light a white candle and fumigate yourself with an incense consisting of Frankincense and a pinch of Rue in a well-ventilated area. Then, shower yourself imagining all negativity washing off of you. Afterward, drink a full glass of water and eat a pinch of salt. In some traditions the magician will take a Hyssop bath after working execration magick. Some Hoodoo and Root-workers will light a white candle dressed with "Cast off Evil" oil to keep the enemy from retaliation. The whole point is to get any residual nastiness from the curse off of you and in some cases – to keep your enemy from retaliating.

You can see how quickly the act of execration can de-evolve into a witch-war, right? Again, all the more reason to make sure you are prepared for the consequences of your magick. That noted – tread into this next section with caution.

Creating Your Own Cursing Spells & Rituals

Why start with the most advanced magick? Because it is going to be the most effective. So many magicians are always crying about how all the books out there are for beginners and just once, they'd like a book about advanced magick. Here's a clue for those particular folks: Advanced magick = magick you create yourself that manifests results. If you still need a book to tell you how it's done, you're not an advanced magician – period. This is why there are no advanced magick books. Advanced magicians don't need to do anything by the book because they're advanced enough to create their own magick that manifests results.

However, I am willing to lend a clue for the non-creative magicians out there as to how this is accomplished. Hence this particular section. You'll find variations of the following in my books *The Art of Creative Magick* and *The Daemonolater's Guide to Daemonic Magick*.

Perhaps it's prudent to take this moment to really define what Ritual is all about (magically speaking). Ritual is the act by which you ceremoniously manifest the change and bring about your desired goal (the will). In most religious/magickal traditions it's basically elaborate spell work combined with paying spiritual homage to deity (whether internal or external and by manner of your personal definition) in order to enlist and harness the external or internal energies to give your magickal working more power. The extended length of ritual (as opposed to spell work) is perfect for those who wish to learn to more acutely focus their energy toward a desired goal.

Let's break down the ritual magickal working into seven parts –

- Define the ritual's purpose and desired outcome.
- Create the invocations or evocations.
- Outline the steps of the ritual:
    - Beginning – invocations (ritual space construct goes here)
    - Middle – the work
    - End - closing
- Assemble the proper sigils, herbal mixtures, and magickal items.
- Prepare the ritual chamber and yourself.
- Perform the ritual.
- Post-ritual follow-up.

Defining the Purpose and Desired Outcome:

The first step to creating any effective magickal working is to define your purpose. Be as specific as you can be. “I want the neighbor gone” is pretty vague but sometimes a necessary way of putting it. “I want my neighbor to move” is more specific. “I want my neighbor to move far away from me” is pretty vague, too. Try adding more information (be realistic) to that sentence. “I’d like my neighbor to move far away within the next two months” is more specific.

Sometimes being specific is impractical. In cases like that, feel free to define your rituals’ purpose and desired goal in broad, sweeping statements. However, being specific has its advantages. First, it helps you focus more clearly on the desired outcome. Second, it gives you a clearer picture of what it is that you really want. Do you really want the neighbor to move in his own time, or do you want him to move soon? Don’t hint around at what you really want.

Create the Invocations

Next, decide which member(s) of your personal pantheon is/are appropriate to the magickal working and create the invocations necessary. For this particular working (to make my neighbor move) I would choose a deity of the home or one that compels others to do the magician’s bidding. An example (continuing along the lines of wanting a neighbor to move) of a created invocation might go something like this:

“Hestia, Goddess of Home and Hearth, please attend this rite. I call upon you with an offering. Hear me; be present at this rite to send my neighbor to another home so that my home may be peaceful.”

You can then add another invocation during the body of the ritual (where the work is performed) that better defines the purpose and goal of your working to the external sources you are calling upon. That might go something like this:

“*Hestia, I ask that you give my neighbor a new home swiftly within the*

next few months so that we both may be happier away from one another."

While these examples may not be as eloquent as you might choose to write your own invocations, they illustrate how specific the invocations should be. The more specific the invocation, the more you understand what you really want, and the Divine is better able to help you. Asking the Divine to simply *get rid of your neighbor* probably isn't going to be as effective. Keep in mind any colors, symbols, or correspondences you will need to follow to make your Divine *guests* comfortable.

Outline the Steps of the Ritual

Next you will want to outline the steps of the ritual. This can be as simple as writing down your invocations for the beginning and middle, and writing down your *"thank you, please depart and drive safely"* for the closing. This means that anything during the body of the ritual (the middle) is fair game. If you would like to perform spells or symbolic action during the work, create talismans or kamea, pray, sing, dance, paint, cook, eat – or whatever it is you do during the body of your rituals – you can note it if you are worried about forgetting a specific part.

Otherwise, during the middle of the ritual there are numerous actions you can perform, only limited by your own imagination. For Rites where the middle isn't clearly defined, make sure you have everything you could possibly want within your ritual space or circle including parchment, candles, ink, oils, incenses, paints, canvas, music, cooking utensils etc…

I know it may sound strange to have some of these items within a ritual space or circle, but you must always remember that whatever you are doing during the body of the rite, the more personal the meaning, the more meaning it holds to you. These actions will connect you to the Divine, and every action you perform must be done with the purpose and the desired outcome of the ritual in mind.

If you feel like writing a script, do it. If prepared scripts seem to hamper the flow of the ritual, don't use them. As you are planning the working part of your ritual, be sure to note any colors, sigils, or correspondence you want to use during the ritual. You might also want to plan a time for the ritual based on moon phase, hour, etc…

Keep in mind that sigils and talismans can be made during the body of the

ritual if you prefer to construct them within a ritual circle. There is power in the *making*.

The closing of the ritual can be elaborate or as simple as you wish. In the case of Hestia I might say something like,

"*Hestia, thank you for attending this rite. Go in peace."*

Basically you are telling your assembled guests (the spirits or the Divine) that you appreciate them coming over to help, and you are seeing them to the door like you might a houseguest.

Assemble the proper sigils, herbal mixtures, and magickal items.

Nothing is more frustrating than to have constructed a ritual circle or space only to find you've forgotten something. Make yourself a list of all the things you want and take them to the ritual chamber or space beforehand. That way nothing is left behind.

Prepare the Ritual Chamber and Yourself

Think of this as set up. Some people, during the planning stage, like to draw diagrams of the ritual's layout. Use this technique if it helps you. Having the ritual space set up ahead of time will free you up to prepare yourself.

Some people may wish to bathe in ritual salts or oils. Others may choose to fast before the ritual. Others still may choose to take their time putting on their robes and mentally preparing themselves for a ritual. Perhaps you want to do all three. Those choices are entirely up to you.

Perform the Ritual

I don't think I need to go further into this. But make sure you've set enough time aside to perform the ritual. Especially if you are on borrowed private time and your roommate/spouse/kids will be home in an hour.

Post Ritual Follow-Up

Usually, after doing a ritual working of magick, usually you have to actively participate in magick. In the case of curses there usually is very little you can do to actively participate outside of performing the ritual and disposing of any remnants. Once again, you perform the cursing ritual and then let it go.

Creating Spells

Creating spells works in much the same way. The difference is that Spell Work does not necessarily have to be a communion between the self and deity. Or at least this is my opinion of it. Feel free to disagree. In Daemonolatry Magick, for example, all magickal work incorporates the Daemonic so in that – spells are often accompanied with Sigil work and Daemonic Invocations. Other traditions may be similar. **There may be an absence of a prepared ritual space or circle**. You can use kitchen witchery and still get the same powerful results of ritual. Spells often rely more on symbols and action rather than petitions to the spirits or Divine in order to help the practitioner manifest his/her will. At the same time, the Spirits and the Divine can play a large part in a spell's symbolism.

The handy thing about spells is their ease of use. With simple candle magick you can focus your will for fifteen minutes to get positive results. With spells, I've always felt the power you draw from is primarily internal. This means that you use more of your own energy rather than plugging into the external power source like ritual often intends to do. You will use symbolism (colors, correspondences, words of power, sigils, and herbal mixtures) and you may create (candle magick, herbal mixtures, sachets, and sigils) during the construction of a spell. These actions and symbols draw from your belief in them (or in your knowing that magick does work), thus pulling their strength directly from the self.

If you believe that writing someone's name on a piece of paper, wrapping it around a piece of High John the Conqueror root, and binding it with a red thread will remove the strife you have with the person whose name you've written – it will happen. By performing this simple symbolic action you have already changed the way you think about that other person.

Let’s break down the spell into five parts –

- Define the spell’s purpose and desired outcome.
- Create the words of power to charge the spell (being specific in your purpose and desired outcome).
- Assemble the proper sigils, herbal mixtures, and magickal items.
- Perform the spell.
- Post-spell follow-up.

As with ritual, many spells (in other areas of magick) must be followed up on. However with execration, this is not always the case unless the spell specifically calls for follow up.

To Part Lovers

Mix equal parts of Mandrake, Mullein, Hemlock, Wormwood and Rose Thorns. Construct your ritual space according to your tradition. On a black candle inscribe the names of the lovers. Light the candle and over it say

Qui Osa Belphegore Lila fubine et Kalo.

Mix your urine into the herbal mixture and then pour in at least one of the victim's yard.

The Blood Curse

(Demonolatry - Dukanté)

- One picture or item of the enemy
- Black candle
- An oleum of Demonic Sorcery (or other cursing oil)

Light the black candle anointed with the oleum. Invoke Sonnellion from the South, “Come forth great Sonnillion, priestess of war. “ Cut your left hand (use a diabetic lancet device or substitute with sexual fluid or spit) and put the blood on the picture or item. Sprinkle the oleum on it, then ignite the picture or item of the person with the flame of the black candle, and put it into a cauldron or bowl and let it burn. Bury the remnants of the candle and burnt item/photo in a desolate place. Place stones over it in the shape of an inverse pentagram (man in control of the elements suggesting control over your life).

Oleum of Daemonic Sorcery

- 2 Parts Devils Claw
- 1 Blood Root
- Ashes of a Daemonic Sigil
- A cup of blood oil (olive oil with three drops of your blood in it).

Heat and strain.

Curse I

First, write down on a piece of paper all the things you want to happen to your enemy. Burn this. Then take a picture of your enemy and drop it into a hole in the ground. Over it pour a mixture of the ashes, urine, feces, spit and blood. Bury it. Over the grave say,

"You are my enemy! Your putrid stench sours many lives. I call upon the dead to torment you. I corrupt your life as you have corrupted the lives of others. I call upon the Gods of death to deliver this justice! As it is done – so be it."

Curse II

Prick a piece of leather 9 times. Lay it over a picture of your enemy and chant,

"Damn thee to hell, to the pits of suffering! Corruption of your soul until death! So be it."

You can either bury these items in a shallow grave in a place where nothing will grow, or you can tie the leather cord around the picture and toss it into an earthenware pot and stow it away somewhere.

Curse III

Sit in front of a black candle anointed with creolin and water (war water). Sprinkle graveyard dust in the flame of the candle and on the thurible (presumably as you burn some cursing incense) while saying:

"Poison of fire to be kissed by death! I call on thee Prince of Darkness, take him/her who has grieved me as a sacrifice in your honor! With deadly thirst I vow to quench, take this mortal to suffer among your suffering undead!"

A Curse Chant
(traditional Witchcraft)

Fair is foul
Foul is fair
I throw this curse into the air.
Dark be darker than
Darkness be
Around this wretch
So mote it be.

I actually love the chanting curses just because they bring a great deal of drama to the curse itself. Even if a curse such as this is used with more extensive ritual it has the potential to heighten the energy and bring the magician into that state where letting go of the anger is inevitable. *Thanks to Susan for this chant.*

Curse IV

Drive a coffin nail into the enemy's footprint (using a stone as your hammering device) whilst chanting:

Pater noster upto in terra. Cause harm to [enemy] until I remove you!

Presumably this spell (back in the day before every good-sized city had a Botanica) required one to lurk in graveyards digging up graves or required one to hang out around the local coffin makers shop (or undertakers) to gather coffin nails, then stalk one's enemy to get a good footprint. This curse is merely included as a point of interest to the practitioner so you can see the curse in its many varieties. I do not suggest you do this due to stalker laws unless you're close to your enemy and they won't notice you pounding a nail into their footprint. I did initially say here that getting coffin nails could be a bit of pain, but a friend did bring up that if you know your local undertaker or have access to a good Botanica they are easily acquired (along with other fun execration implements). He's right, of course.

There are other spells that require you to collect your enemy's footprint. [Insert author sigh here.] I have not included any of those spells because not only does it require you to stalk your enemy (or be close to them), but it requires the right conditions to actually get a footprint. Usually the sand/dirt/mud from the footprint is used by mixing it into a crossing powder or is added to an effigy or is used as a personal item in the spell.

To Cause Dreams of Evil

Chant over the picture of the person when they're sleeping:

"Consquedore oh seductore preditore in dax xanith. So be it."

I presume this is merely a supplement to stronger cursing, or can be used simply to torment someone who's been tormenting you. I've never been much of a sadist so toying with my victims never appealed to me.

A Powerful Curse

On a black candle etch the victim's name into it twice. Push a needle into the candle three times while chanting:

"Thrice the candle's broke by me, thrice sick [victim] will be!"

This is among one of many simple curses that are spoken. Again, I think it's supplementary to more extensive rituals. Though this curse differs from the last in that it has an actual goal that goes beyond just tormenting the victim. It actually seeks to cause illness.

The Infamous “Witches Ladder”
Also known as the Cord of Nine Knots

Tie nine knots in a string, holding in your left hand and starting from the left.

While saying this chant:

[*Victim] I conjure thee!*
By night your eyes are blinded.
By earth your ears are stopped.
By clay your mouth is sealed.
By rocks your limbs are bound.
So be it.

Bury the string in the ground and chant:

Twist and tangle [victim] never to rise again.
Your eyes are dimmed.
Your limbs are bound.
Thus I lay you to rest, still and silent in the ground.

Book of Fire: To Keep A Curse Until Needed

Project the energy you do seek,
the elements vastly wise.
Upon your fury you do speak,
the words bring forth demise.

“Darak vanar evate, Saron Evna Evate”

The flame does then turn to red, a fiery glow of blood.
By hand, mind, needle and thread
The sigil must be done.
An eagle with fire breath upon a sacred oak.
A symbol of destruction, death, placed within fragrant smoke.
Between the bonds of black and white this seal you must keep.
To keep the power bound up tight, until it is released.

The Salt & Coriander Curse

I have seen several variations of this curse over the years in traditional witchcraft, Demonolatry, and Satanism.

You pass a handful of salt and coriander from one hand to the other. Back and forth, to and fro. While you do this you chant something along the lines of:

Salt and coriander I conjure thee, by [names of deities that will curse the victim], by the devil cursed be. Not as salt and coriander I call thee, but the heart of [victim].

With your left hand you toss this mixture into your thurible (with ready to go charcoal). Now you say something along the lines of:

As this burns, so does the heart of [victim]
Bring his/her heart here to me!
Conjured by [usually a feminine death deity of some sort]
By the denizens of hell themselves.
By the serpent of the sea.
[Victim] I summon you!
By [Demonic or death deity names]
By the devil conjured be!
By the denizens of hell themselves
Bring [victim] here to me!

What's interesting about this particular curse is it is meant to conjure the soul of the living person. Worth mentioning: there are curses in other traditions meant to steal and enslave an enemy's soul, too.

A Binding to Control Your Enemy

There is a more detailed binding later in this chapter.

- High John the Conqueror Root
- High John Oil (or controlling oil made of calamus root)
- Purple thread
- Brown Parchment

1. Anoint the root with the oil.
2. Write the name of the victim on the parchment.
3. Soak the parchment in the oil.
4. Wrap the parchment around the root and tie it there with the purple thread. Bury or throw into an earthenware pot and forget it.

Miserable Life Curse

This curse is among the types of curses I call – “Let deity judge so my hands are clean” curses. It basically seems to be something the magician does to absolve him or herself of responsibility for the magick. Don’t let this fool you. You’re still responsible for your magick.

This particular curse is a petition to deity in the form of a prayer. There are no implements. Just statements of intent that are made. Basically you would pray to a deity who has the power to judge the guilty:

“By [deity name] I implore you to be present to judge this person who has wronged me. Let the judgment be fair as I know your wisdom is great. I ask you to judge [victim] as (s)he has caused great discord in my life [you can be specific here]. Let all protections be stripped away from him/her, yet protect me from harm (s)he might throw my way. I request [be very specific in what you wish to happen and why].”

It is presumed at this point that deity will decide whether or not you’ve been wronged and which punishment should be dealt.

Fifteen Day Curse

(for those stubborn enemies)

You'll find a 10 day Ba'alberith curse later in this section of the book.

The theory behind the multi-day curses is that they will slowly weaken your enemy until they have no defenses against the magick. Work like this can take a lot out of a person so really – I would reserve this one for dictators, serial killers, rapists, etc…

First – these curses must be performed when you know your enemy is sleeping. The thinking behind this being they are not protected during sleep. (In some traditions people are advised to keep a glass of water by their head when sleeping to protect themselves from attacks like this.)

Day One: Mix wormwood and mullein in equal parts. Add to it two drops of spit. As you mix it say the following: "You are poison! A rotting corpse. I spit upon you!"

Put this mixture on the person's property (whether it be land or clothing or a personal item).

Day Two: Construct an elemental circle of protection. You will need an apple, a black cloth, a white candle, two black candles (one inscribed and anointed with war water or a cursing oil, oil of mars), and two purple candles. For incense burn mullein. Light the candles.

First, see your own power in the purple candles overpowering the enemy (represented by the black candles) and destroying all protective shields.

Take a bite from the apple: "I tear you from limb to limb!"

Then take the black cloth and rip it to shreds using your ritual knife if need be. "I rip your life up and destroy it!"

Burn the cloth immediately along with the pieces of the apple. "I see your blood in the unholy flame. Wretched and scorched is your life!"

Pull the black candle of the victim toward you and build a box of negative energy around it. Lift the box up and throw it away from you saying, "I am at

last free from your chains! You have no power over me!”

Day Three: If possible, burn a small black candle on the property or nearest to the property of the victim while projecting negative energy toward the person.

Day Four: Mix urine, blood (your own) and graveyard dirt and throw it on your enemies lawn or window, or on their car.

Day Five: Get a belonging of the enemy. This can also be a picture. Hate it, stab it, tear it, spit on it, burn it, or flush it down a public toilet. Urinate on it, etc… You can throw these remnants onto the property of your enemy.

Day Six: Same as Day Three.

Day Seven: Do a full blown cursing ritual of your choice.

Days Eight through Fourteen: Burn a small black candle (inscribed and anointed) nightly.

Day Fifteen: Construct a protective circle and upon the altar keep one white candle on the right, one black candle on the left, and the victim candle (also black) should be at the center. Burn a request on parchment and put it in an envelope. Address it to the enemy. The written ritual says to mail this or give it to your enemy. (I do not recommend mailing it! Again – stalking laws.)

The Curse of Flereous & Berith

Herbal Mixture to sprinkle on picture or belonging of enemy: Equal parts of Orris Root, Devil’s Claw, Thyme, Rue, Calamus, Vervain, Graveyard Dirt.

Place four black candles on the four corners of the altar (all inscribed with the victim’s name).

If you have an item of the victim (or picture or sample of handwriting), sprinkle it with the herbal mixture and burn it in the flames of the candles (obviously tossing it into the metal offering bowl) while chanting or vibrating:

“Recta sabra naca Flereous.”

Let the candles burn down completely. Take the remnants of the ritual and bury in a graveyard while chanting

“Padar Ast Foe Haoth Pedar Ganabal Berith”

This curse actually tells you to put the remnants of the wax beneath the victims bed. But that is not practical (unless your enemy is your roommate or lover). Go ahead and bury it in the graveyard.

To Bring Forth A Power of Vengeance

With sword or dagger you must kneel at your element. You need to have a representative object to keep this anger. Clay or metals work well. Gather your internal will (anger and vengeance) and pull it directly from inside yourself. Imagine all these toxic emotions filling and seeping into every pore of the representative object. Chant over it to seal it in:

VENI TASA OBJECIUM POISA LACAR VI

Book Of Fire: Curse & Evil Omen

Poison of fire, to be kissed by death. Anger is the passion of the loathed curse. I call upon thee, Prince of Darkness, to take him who has grieved my soul as a sacrifice in your honor. With deadly thirst I vow to quench. Take this mortal to suffer among your suffering undead. Damn thee to Hell, to the pit of sufferings. Corruption of your soul until death. Of Satan's realm I plead the Daemons of omen and darkness, Amducius of life and death, I call upon you to help me. In the name of Satan Kill [victim's name]. Damn [victim's name]!

Burn a drop of your blood. Prick a piece of black leather nine times and place over the picture of your enemy.

Book of Fire: Foes

If a foe be said or heard to hate toward others, be his face a mirror for himself, cast the elements full of darkness upon the putrid ground which you stand. Banish deep into the ground a vial of junipers, the berry fresh as snow. Hem your robe with lockets of black and brown and gold. Within a stump being dead for at least thirteen moons, place upon it absolute black snakes with tongues of fire (candles). Cast the sacred runes. Inscribe the seals of fire and mars, the spirits you do seek. Upon a hide of bark, write your curse. Destroy the bark by flame and free yourself of torment.

Book of Fire: The Mirror

Capture your angered reflection in a mirror. (Variations of this curse say to capture the reflection of the enemy with the mirror). Cover immediately with a black cloth. Go to a place where everything is dead and pour your urine on the mirror while saying: *"He who has a double name be said to put himself to shame and I who bring this prophesy, cursed be my enemy!"*

Note: I am pretty sure "double name" refers to those who are two faced. This could be used, theoretically, to rid yourself of two faced tendencies as well.

Book of Fire: To Rid Yourself of Competition, Doppelgangers, or Enemies

To rid you of those who crowd the path, behold the earth of years long past. Along with putrid stench of water, mix within an iron cast – high john the conqueror, birch and stone. Boil it and say:

UVNA RASSAR HECATE.

With a mental imagine in your mind, seek your foe, imagine him blind. And his protection all but lost – gain to you at any cost.

Book of Fire: During the Rites of Belphegore

To control the flame within you seek
Light by spark and cease to speak
The hand of right to cast the spell
Intention set for ill, not well.
With mighty sword the ring be sought
The elements yourself have brought
Behold this Rite of Belphegore
Spill your blood as this be sworn.

Avenged Be
Revenge be Mine
My foe has sought
The path that's blind.

To seal these words of this dismay
The sword will cast the Baphomet
Above the flame of vengeance burn
Identify with blazing stern.

With this done and all things said,
Add the dirt of one long dead.

Book of Fire: Destroy Friendship

To those who unite of their own free will, the next will cast their friendships ill. Of elements by which they each lay stake, a handful of each you shall take. Hemlock of earth, the ground much adorn. Hensbane for air, vengeance be sworn. Wolvesbane for fire, flame seek the night. Belladonna for water, destroy all light. Seek each out as a mighty hawk and place the bane where they do walk. By the light the black be lit, upon parchment herein must be writ:

Sanarin Serpenté
Destroyer Serpenté
Sanarin Arei
Destroyer Arei
Sanarin Erté
Destroyer Erté
Sanarin Salmé
Destroyer Salmé

Salmé does know me. Show yourself unto me.

With these evocations affirmed, the parchment shall then be burned. Ashes over distant ground, never shall they ever be found.

Book of Fire: To Cause Impotency

Pinch of Hemlock
Wood of Worm
Watch the Thyme
As it be burned.
Of urine stained
With monthly red
Place it in his dinner
And in his bed.

Author's Notes: Another spell suggests you need to take the man's sheets (after he's had intercourse with a woman in his bed), rip the sheet up until you have a piece with his semen on it, tie it in knots, and toss it into a river. Unless you find the cloth and untie it, the man will never be able to perform again.

Revenge of Svengali: Cursed Objects

If you would invoke Svengali to revenge you must first invoke him into the circle. Not to physical manifestation but to energy form. This by his proper invocation. He will then come and lay an object before you. This object will be void of energy. Into this object you must place vengeance, as such with bringing it forth. This object must then be given to whomever the vengeance is sought after. When this person obtains or comes into contact with the object vengeance shall be cast and Svengali enraged.

Author's note: See later in this chapter to learn a great deal more about cursed objects. Also note I have not been made privy as to what Svengali's proper invocation is with regard to this particular working. I am assuming a Daemonolatry based Enn which is *Desa on Svengali ayer*. I have also tried this and an object was not put before me. Instead, I was led (through intuition) to choose an object already in my possession.

Lemon Curse

Items you will need

- 1 lemon
- 1 black candle
- 9 nails
- cursing oil
- picture of the intended
- black bowl
- ritual blade

Light the candle and cut a slit into the lemon. In the slit, place the picture of your enemy. As you visualize your anger toward the person use one of the nails to pierce the lemon. Then, one by one, insert all the nails into the lemon, still projecting your energy into the lemon. Now place the lemon in a bowl and fill the bowl half way with cursing oil. Leave the bowl upon your altar and allow the lemon to rot. As the lemon rots, so does the luck and life of the person being cursed. Once the lemon has rotted completely, feel free to bury it in a shallow grave somewhere.

Author's Note: This curse can be widely found all over the Internet as I discovered while trying to research the actual origin. I never did find the origin. So while this spell's ingredients and how you perform it are widely shared, the above is in my own words. I've included it here because I found a lemon uncrossing spell (which you'll see later in this book). It was an interesting contrast.

A Night Spell

Disparibus miseritis pendent tria corpora varius dismas et gesmas medio divina potestas alta petis dismas. Infelix, infima, gesmas, his versis dicas ne furta tu tua perdas.

Author’s Note: I was told saying this spell before bed is like saying a prayer. It loosely translates to say something about protection as you sleep and not let your goods be stolen and to make your enemies unfruitful (in their attempts to steal from you?).

Sleep of Sickness

Write the 25th Psalm

Ad te domine levavi oculos

On virgin parchment and laye it to his head to sleep.

Author's Note: There aren't a lot of Judaic curses in this book, but I found this curse amidst some old notes, likely taken from an obscure text on witchcraft at some point in my studies I'm sure. Obviously I didn't take very good notes because there's no source cited. I am told the correct translation, though, is "lifted up my soul," not "lifted up my eyes" as in the Latin above. And evidently the Latin above is from the first line of the Psalm, or possibly Psalm 123 as a friend suggested. Technically, again according to the same friend who is versed in Latin, it should likely read *Ad te Domine levavi animam meam* Again, I am no scholar in Latin so please don't hurt me. Another friend pointed out that technically it should all be written in Hebrew. I had to laugh because he had a point. I actually approve of this idea. If you want to try this, you might consider finding the 25th Psalm in Hebrew and writing it out. Though I really have no idea why the line in Latin is within this spell to begin with. Especially if it does not belong to the Psalm the magician should allegedly write out. It could possibly mean to recite the 123rd Psalm at some point. Perhaps for protection since that particular Psalm is asking for mercy from the almighty.

Either way – it's kind of bizarre and unique and I thought it might be an interesting inclusion in this book. For those of you interested in the magick of the psalms, there's actually a book on it, *The Book of Gold* by David Rankine and Paul Harry Barron. Not only that, but there is a list of cursing Psalms! I love the Bible! You'll find the list of cursing Psalms after the 25th Psalm here.

25th Psalm: A Psalm of David

Ps 25:1 A Psalm of David. Unto thee, O LORD, do I lift up my soul.
Ps 25:2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.
Ps 25:3 Yea, let none that wait on thee be ashamed: let them be ashamed

which transgress without cause.
Ps 25:4 Show me thy ways, O LORD; teach me thy paths.
Ps 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
Ps 25:6 Remember, O LORD, thy tender mercies and thy loving kindnesses; for they have been ever of old.
Ps 25:7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.
Ps 25:8 Good and upright is the LORD: therefore will he teach sinners in the way.
Ps 25:9 The meek will he guide in judgment: and the meek will he teach his way.
Ps 25:10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.
Ps 25:11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.
Ps 25:12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.
Ps 25:13 His soul shall dwell at ease; and his seed shall inherit the earth.
Ps 25:14 The secret of the LORD is with them that fear him; and he will show them his covenant.
Ps 25:15 Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.
Ps 25:16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.
Ps 25:17 The troubles of my heart are enlarged: O bring thou me out of my distresses.
Ps 25:18 Look upon mine affliction and my pain; and forgive all my sins.
Ps 25:19 Consider mine enemies; for they are many; and they hate me with cruel hatred.
Ps 25:20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.
Ps 25:21 Let integrity and uprightness preserve me; for I wait on thee.
Ps 25:22 Redeem Israel, O God, out of all his troubles.

Cursing Psalms

O God, hold them guilty; let them fall from their own counsels. Drive them away in the multitude of their transgressions, for they have rebelled against You. (Psalm 5:10)

Let all my enemies be ashamed and greatly troubled; they shall turn back, ashamed in a moment. (Psalm 6:10)

Arise, O Jehovah, in Your anger; be lifted up at the rage of those distressing me; and awake for me! You have commanded judgment. (Psalm 7:6)

Arise, O Jehovah! Do not let man have strength; let the nations be judged before Your face. (Psalm 9:19)

O Jehovah, put fear in them; let the nations know they are but men. Selah. (Psalm 9:20)

The wicked in his pride will pursue the poor; they will be caught in the schemes which they have devised. (Psalm 10:2)

Break the arm of the wicked and evil one; search out his wickedness until You find none. (Psalm 10:15)

Arise, O Jehovah, go before his face and bow him down! Deliver my soul from the wicked, by Your sword, (Psalm 17:13)

Look on my enemies, for they are many; they hate me with violent hating. (Psalm 25:19)

Give to them according to their deeds and according to the evil of their practices; as is the work of their hands, give to them, repay their deeds to them. (Psalm 28:4)

Let me not be ashamed, O Jehovah; for I have called upon You; let the wicked be ashamed; let them be silent in Sheol. (Psalm 31:17)

Let the lying lips be silenced which speak recklessly against the righteous

with pride and scorn. (Psalm 31:18)

A Psalm of David. O Jehovah, contend with those who strive against me; fight those who fight against me. (Psalm 35:1)

Let those who seek my soul be ashamed and disgraced; let them be turned back and brought to confusion, those who plot evil to me. (Psalm 35:4)

Let them be as chaff before the wind, and the Angel of Jehovah driving away. (Psalm 35:5)

Let their way be dark and slippery, and the Angel of Jehovah their pursuer. (Psalm 35:6)

Let destruction come on him; he will not know; and let his net which he concealed catch him; let him fall in it, into destruction. (Psalm 35:8)

Let not my lying enemies rejoice over me; do not let those who hate me without cause wink the eye. (Psalm 35:19)

Judge me, O Jehovah my God, according to Your righteousness; and do not let them rejoice over me. (Psalm 35:24)

Let them not say in their hearts, Aha! Our soul! Let them not say, We have swallowed him up. (Psalm 35:25)

Let them be ashamed and be confounded together, the ones who rejoice at my evil; let them be clothed with shame and dishonor, the ones who magnify themselves against me. (Psalm 35:26)

Let those seeking my soul to destroy it, be ashamed and humbled together; let those delighting in my evil be driven back and disgraced. (Psalm 40:14)

Let them be desolate until it is the reward for their shame; for they are saying to me, Aha! Aha! (Psalm 40:15)

But You, O Jehovah, be gracious to me and raise me up, and I will repay them. (Psalm 41:10)

He shall reward evil to my enemies; cut them off in Your truth. (Psalm 54:5)

Swallow up, O Lord; divide their tongue; for I see violence and strife in the city. (Psalm 55:9)

Desolation be upon them! They go down into Sheol alive, for evils are among them in their dwelling. (Psalm 55:15)

Is escape for them by iniquity? In anger cast down the peoples, O God. (Psalm 56:7)

O God, break their teeth in their mouth; break out the big teeth of the young lions, O Jehovah. (Psalm 58:6)

Let them melt away like waters; they flow off to them; he treads his arrows; let them be as though they were cut off; (Psalm 58:7)

Let them be as a snail that goes into melting, a miscarriage of a woman; they do not see the sun. (Psalm 58:8)

Before your pots can discern the thorns, whether green or glowing, He shall sweep it away. (Psalm 58:9)

The righteous shall rejoice when he sees vengeance; he shall wash his feet in the blood of the wicked. (Psalm 58:10)

And You, O Jehovah God of Hosts, the God of Israel: Awake to visit all the nations; be not merciful to any plotting evil. Selah. (Psalm 59:5)

Do not kill them, lest my people forget; scatter them by Your power and bring them down, O Jehovah our shield. (Psalm 59:11)

For the sin of their mouth is the word of their lips, even let them be captured in their pride, and for cursing and the lying which they utter. (Psalm 59:12)

Consume them in Your anger; consume, so that they may not be; and they shall know that God is ruling in Jacob, to the ends of the earth. Selah. (Psalm 59:13)

Yes, they shall return at evening; let them howl like the dog and go around

the city; (Psalm 59:14)

And those who seek to destroy my life shall go into the depths of the earth. (Psalm 63:9)

They shall pour him out by the sword; they shall be a serving for jackals. (Psalm 63:10)

To the chief musician. A Psalm of David. A Song. God rises up and His enemies are scattered; and those who hate Him flee from His face. (Psalm 68:1)

As smoke is driven away, You drive them away; as wax melts before the fire, the wicked perish in God's presence. (Psalm 68:2)

Let their table be a trap before them, and to those at ease a snare. (Psalm 69:22)

Let their eyes be darkened from seeing, and cause their loins to quiver continually. (Psalm 69:23)

Pour out Your wrath on them; and let the glow of Your anger overtake them. (Psalm 69:24)

Let their home be made desolate; let no one dwell in their tents. (Psalm 69:25)

For whom You have stricken, they have persecuted; and they gossip to the pain of those You pierced. (Psalm 69:26)

Put iniquity to their iniquity, and do not let them enter into Your righteousness. (Psalm 69:27)

Blot them out from the Book of Life; yea, let them not be written with the righteous. (Psalm 69:28)

Let those who seek after my soul be ashamed and turned pale; let them be turned backward and shamed, those who desire my evil. (Psalm 70:2)

Let them be turned back for a reward of their shame, those who say, Aha,

aha! (Psalm 70:3)

Let them be ashamed; let those who are enemies of my soul be consumed; let them be covered with reproach, and let those seeking evil for me be dishonored; (Psalm 71:13)

Do not forget the voice of those distressing to You; the noise of those rising up against You is going up continually. (Psalm 74:23)

Pour out Your wrath on the nations who have not known You, and on the kingdoms who have not called on Your name. (Psalm 79:6)

Why should the nations say, Where is their God? Let Him be known among the nations before our eyes, the avenging of the blood of Your servants that has been poured out. (Psalm 79:10)

Let the groaning of the prisoner come before You. According to the greatness of Your arm, preserve the sons of death. (Psalm 79:11)

And reward our neighbors sevenfold. Give into their bosom their curse with which they have cursed You, O Lord. (Psalm 79:12)

Do to them as to Midian, as to Sisera, as to Jabin at the torrent Kishon. (Psalm 83:9)

At Endor they were destroyed; they became dung for the ground. (Psalm 83:10)

Make their nobles as Oreb and Zeeb, and all their rulers like Zebah and Zalmunna; (Psalm 83:11)

who said, Let us take possession of God's pastures for ourselves. (Psalm 83:12)

O my God, make them as whirling dust, as the stubble before the wind. (Psalm 83:13)

As the fire burns a forest, and as the flame sets the mountains on fire, (Psalm 83:14)

so pursue them with Your tempest, and frighten them with Your storm. (Psalm 83:15)

Fill their faces with shame and they will seek Your name, O Jehovah. (Psalm 83:16)

Let them be ashamed and afraid for ever; yea, let them be confounded and perish. (Psalm 83:17)

And let them know Your name is Jehovah, that You alone are the Most High over all the earth. (Psalm 83:18)

O Jehovah, God of vengeance; O God of vengeance, shine forth! (Psalm 94:1)

Lift up Yourself, O Judge of the earth; give a just recompence on the proud. (Psalm 94:2)

Until when shall the wicked, O Jehovah, until when shall the wicked exult? (Psalm 94:3)

They gush, they speak impudent things; all the workers of evil speak proudly. (Psalm 94:4)

All who serve graven images are shamed, those who boast themselves in idols; all gods bow down before Him. (Psalm 97:7)

Let sinners be consumed out of the earth and let the wicked be no more; bless Jehovah, O my soul; praise Jehovah! (Psalm 104:35)

Set a wicked man over him; and let an adversary stand at his right hand; (Psalm 109:6)

when he is judged, let him go out wicked; and let his prayer become sin; (Psalm 109:7)

let his days be few; and let another take his office; (Psalm 109:8)

his sons be orphans, and his wife a widow; (Psalm 109:9)

and let his sons always beg and wander, and seek food out of their ruins; (Psalm 109:10)

let the moneylender lay a snare for all that is his; and let strangers plunder his labor; (Psalm 109:11)

let there be none giving mercy to him; nor any to have pity on his orphans; (Psalm 109:12)

let his posterity be cut off; let their name be blotted out in the following generation; (Psalm 109:13)

let the iniquity of his fathers be remembered to Jehovah; and let not the sin of his mother be blotted out; (Psalm 109:14)

let them be always before Jehovah, so that He may cut off the memory of them from the earth; (Psalm 109:15)

because he did not remember to do mercy; and he persecuted the poor and needy man, even to kill the broken of heart. (Psalm 109:16)

Yea, he loved cursing, and it came to him; he also had no pleasure in blessing, and it was far from him. (Psalm 109:17)

And he put on cursing as his robe, and it came like water in his inward parts, and like oil into his bones. (Psalm 109:18)

Let it be to him as a garment he wraps in, and for a girdle that he always girds on. (Psalm 109:19)

Let those who accuse me be clothed with shame; and cover themselves in their shame as with a robe. (Psalm 109:29)

As what are the days of Your servant? When will You execute judgment on my persecutors? (Psalm 119:84)

Let them be ashamed and turned back, all those who hate Zion; (Psalm 129:5)

let them be like the grass on the rooftops, which dries up before it draws out; (Psalm 129:6)

with which the reaper does not fill his hand, nor the binder of sheaves his bosom. (Psalm 129:7)

O Jehovah, remember for the sons of Edom the day of Jerusalem; who said, Make it bare! Make it bare even to its foundation! (Psalm 137:7)

O daughter of Babylon, O destroyed one! Blessed is he who shall repay to you your recompence which you dealt to us. (Psalm 137:8)

Blessed is he who seizes your little ones and dashes them against the stone! (Psalm 137:9)

Surely You will slay the wicked, O God; and men of blood will turn away from me. (Psalm 139:19)

O Jehovah, do not I hate those hating You? And am I not detesting those rising against You? (Psalm 139:21)

I hate them with a perfect hatred; they have become my enemies. (Psalm 139:22)

O Jehovah, do not grant the desires of the wicked; do not promote his plan, lest they be exalted. Selah. (Psalm 140:8)

As for the leaders of those around me, let the evil of their own lips cover them. (Psalm 140:9)

Let burning coals fall on them; let them fall on coals of fire; make them fall into deep pits so that they do not rise again. (Psalm 140:10)

Do not let a man of tongue be established in the earth; evil shall hunt the violent man, thrust upon thrust. (Psalm 140:11)

Let the wicked fall into their own nets at the same time; I even shall pass by. (Psalm 141:10)

And in Your mercy cut off my enemies; and exterminate all those who

distress my soul; for I am Your servant. (Psalm 143:12)

KOS Curse

Performed within the body of a ritual wherein spirits or Daemons of vengeance have been evoked or invoked

Open the mighty womb of torture that he may thus drown in its sorrows. Let his eyes be encased within stones that he be forced to see himself and the deeds he has wrought upon me. This I ask through the ill I seek. His blood I shall drink.

A Grimoire Cursing Note

This is one such note that was given me by a friend who said this was a most potent comment about cursing (at least in his opinion).

Thou shalt conjure both fire and water with the orison and call upon night serpents that they may deliver wrought ills for thee. Then must be done the ritual and the release of all darkness within.

To Curse Someone in the Name of Satan

My friend Dave threw this one my way. Chant the following over an inscribed black candle and an empowered request.

Nex ad illa qui insolens vindicare in iratus mihi. Superinjicere in excratio de Satana et Daemon. Pretere Dominis Satana hic veneficium fevere de belva. Fervens impetrare dominis – audire me! Signa Canere, contention, incipere, canis.

Loosely translated (as far as I can figure) this curse wishes a violent death upon one's enemy through a poisonous fever. Of course as I was researching a lot of these curses with Latin incantations, I discovered that it seems a great number of them are grammatically incorrect or just plain wrong. So either the authors could not speak Latin or these curses were written by modern magicians who couldn't speak Latin. I suspect the latter is probably true for at least some of them. Regardless, a curse is a curse by the intent of the magician, not by how old it is or how grammatically incorrect it might be. I'm a big fan of using languages I actually know or feel comfortable working with (as with Enochian or Daemonic Enns). What you're comfortable with is up to you. Of course it's my belief that no one should perform any ritual or incantation without understanding it completely.

Attacking Others Astrally and In Dreams

It really helps if you know the victim's personal astral keys. Finding players (people who don't mind talking crap about their friends to other friends who don't necessarily like the other person – be wary of these people, but use them if necessary) they work with astrally and pumping them for information is a possible method by which to gain access, or it could get you in trouble. You can always verify the information you've been given with a divination session before using it. Of course the other option is to either seek the person out via their astral self, or seek wisdom from the spirits to help you find them. Once you find the person, become what they fear the most and attack or chase them. It sounds simpler than it is, certainly. However, it's one method by which to put enemies in their place. You may choose to create a sigil specifically for astral traveling to find enemies (many deities, daimons and spirits are good at finding lost things) and placing it beneath your mattress.

However, it is quite probable the person you wish to terrorize isn't someone who travels astrally, but instead is just some person who has wronged you. In this instance, invading their dreams is the alternative. Performing a Dream Ritual of Intent just before bed is going to give you the results you want.

First, you'll want to perform the ritual in your bedroom. Invoke Daemonic forces (or spirits or God forms!) you wish to employ during the work. For example, you might invoke Azlyn for a stronger dream experience coupled with Amducius to create the calamity you want. Then, focus specifically on what you want to happen in the dream. Put the sigils of your invoked Daemons/Spirits/God-forms beneath your pillow or mattress, use a lavender salve on your temples to promote sleep, and use tiger balm on the third eye. Fall asleep focusing on your victim's face and what you intend on doing to them when you catch them. If you're strong enough and if focused on correctly, you will confront these people in your dreams and you can terrorize them to your heart's content. When you wake, you will remember the dream. If you wish to remember it, make notes in a journal about the experience. Then, wait and listen to see if you catch word of how your enemy is sleeping.

Creating Cursed Objects

I've found this works excellent for annoying co-workers, or people I don't particularly like. The object can be anything. I've found metal to not work that well. A porous material works better. Something made out of wood or clay, plastic, or glass works better. Metal attracts too much sludge, and yet nasty energy is easily cleansed from it, too. So choose clocks, mugs, or even key-chains or calendars. If you can use stone that's even better (as in a necklace of some kind). A vase of flowers even. Something you can be reasonably certain won't be thrown away or given away is best. Obviously you want the recipient to keep the cursed object or it has no purpose.

(Please note that you can create blessed, healing, or good luck objects the same way. You would just incorporate different Daemons and infuse it with a different purpose.) For those who aren't Daemonolaters, you can invoke your own deities.

Creating a cursed object works much the same way as charging an item with a particular purpose. You can make it more potent by using a pillar rite and charging the object for no less than one month (almost the same process as creating a thought form). Begin charging and finish charging the item during the dark moon.

Clearly you'll want to start by preparing your ritual space and creating your Daemonic circle (or circle of protection depending on your tradition) or ritual construct. I've found a Hexagram construct works well due to the Hexagram altar configuration. You'll want to invoke Tezrian, Amducius, Valefor, Focalor, Eurynomous, and Agaliarept (or six vengeance Daemons or Deities of your choice – preferably liminal or infernal).

First – you need the object. You'll want to make sure that the person you're giving it to will keep it. So choose the item carefully.

You will need a taglock or personal item of the person you want to give it to (if available). A picture of the person will help, too. Nowadays, with everyone's lives so public on the internet, this shouldn't be an issue if you have nefarious intentions. That little statement really makes you consider what you put on the Internet – doesn't it? It should.

Next – you want to create a hexagram with six red candles and white string. Make sure you tie your string to your candles right. Start by tying the string to the top candle, running it down around the one on the lower right, then over to the one on the lower left, then back up to the top candle (tying off). Then repeat starting at the bottom to create the second triangle.

In the center of the hexagram (where there is an open spot), place a piece of parchment with the sigils of all the Daemons invoked on it along with a drop of your blood. On top of that place the taglock or personal item, item, and picture of the person. Imagine the entire set up becoming a pillar of hatred. This must be repeated nightly from dark moon to dark moon in order for the curse to infuse with the item properly. Give the item to the person.

Particularly wicked magicians may create numerous cursed objects (with no intended recipient – just vessels of all their anger and hatred) and send them out into the world just for the kick. Other magicians I've known have infused into objects curses that are kept until needed. They'll sit for years in a temple, bound, gaining in strength and potency – then the magician dies and some unsuspecting purchaser at the estate sale ends up with something particularly nasty that takes strong magick to rectify. So there are cursed objects out there. Of course, as a magician – if you know how to make an object your own, and depending on your ability - you can take a curse off of just about any object. You may have to employ a similar pillar rite to re-infuse the object with something else.

Creating Bonded Objects

Note for this ritual: Please know it was originally written for practicing Daemonolaters. You can always substitute Daemonic influences with planetary spirits, deities of your choice, etc… Magick (especially this type of magick) is about creation through intent, not necessarily doing things by the book.

This is a bit of advanced magick I probably ought not include here simply because it's nice to have a few tricks up one's sleeve as needed. However – we're all adults, and most mages will figure this out eventually anyway. This is a particularly useful method of keeping your friends close and your enemies even closer. A bonded object is an item that binds people together – gift giver and recipient. Through a bonded object the giver can send the recipient healing energy and positive energy as needed. On the flip side of that – the giver can also turn this item into a cursed object if the person it was given to betrays the giver.

Some groups, whenever they accept a new person into their group they give them a bonded object (usually in the form of an amulet). The group member vows to take the bonded object knowing that it's bonded. These types of bonded objects are often sealed – meaning if you vow to keep a bonded object – you will not be able to make it your own. So if you ever betray those who gave it to you – expect to be cursed. Sometimes destroying the object will release you from the vowed bond (and the object and the curse), but making it your own likely won't work. Giving it away may or may not work either.

Now here's the scary part (well – for people who receive them anyway). A vow does not need to be made in order to give someone a bonded object. A vow makes the bond between people stronger certainly, and can solidify that portal – but a strong magician can make a pretty good link with bonded object, too. This means that a bonded object can be given to you without your consent or knowledge.

Bonded objects are different than cursed objects because bonded objects act as a bond and portal between people and energy of any sort can be sent through them.

A bonded object can be anything. So – you could have a bonded object in your possession right now and not even know it.

Now not all bonded objects are terrible. Parents might give a bonded object to their children when they move away from home for the first time in order to send protection and love at regular intervals. Close friends or siblings may exchange bonded objects for similar reasons. However, false friends or even

enemies can give you a bonded object disguised as a well-intentioned gift. As paranoid as I am (for good reason) – I cleanse and 'make my own' every gift I'm ever given by another magician. It would not offend me if I learned my magician friends do the same. I only accept bonded objects knowingly from those I trust completely. I will only take a vow to take a bonded object if I know I can keep that vow (or I know I can destroy and rid myself of the object).

Bonded objects can also be used to send love magick. Just beware of creating a stalker. I've said before and I'll repeat it again (as it's worth repeating), I think love magick is far more dangerous than any curse just because **you may not be able to get rid of what you no longer want**.

Now onto how bonded objects are made.

Clearly you'll want to start by preparing your ritual space and creating your Daemonic circle or ritual construct. I've found a Hexagram construct works well due to the Hexagram altar configuration. You'll want to invoke Unsere, Tezrian, Lucifer, Eurynomous, Amducius and Delepitorae or six corresponding Daemons/sprits/deities to the purposes of protection, vengeance, life, death wisdom, and magick – or whatever infusions you choose.

First – you need the object. It can, literally, be anything from a piece of jewelry to clothing, to a cooking utensil. You'll want to make sure that the person you're giving it to will either know it's bonded and accept it willingly – or that it will be something they will keep and not re-gift or throw out (if they are unaware it's bonded). So choose the item carefully.

You will need a taglock (i.e. bit of hair) or personal item of the person you want to give it to. A picture of the person will help, too. Nowadays – with everyone's lives so public on the internet, this shouldn't be an issue if you have nefarious intentions. That little statement really makes you consider what you put on the Internet – doesn't it? It should. (Yes – I repeated this from the cursed items section on purpose.)

Next – you want to create a hexagram with six white candles and black string.

In the lower part of the hexagram (where there is an open triangular spot), place a piece of parchment with the sigils of all the Daemons invoked on it. In the upper triangle of the hexagram put the taglock/item, and the bonded object. Imagine the entire set up becoming interconnected. It becomes a pillar of energy. Imagine it reaching out from you to the other person (using the

photograph of the person to focus on them if necessary). Repeat this for a full month.

Additional Notes on Bonded and Cursed Objects --- the adept magician can advance in magick enough to bond him/herself to an object not in his/her possession by focusing on it and performing a long-distance bonding ritual. In the case of ex-friends/lovers, if you know of an object in their home and you know it well - you can perform a one month bonding ritual to the item - then send cursed energy to it through the portal you've created, thus charging the object as a cursed object. I know, perfectly devious.

Binding Rituals

Note about this ritual: There is a similar binding ritual earlier in this book. This is the more elaborate rendition of that.

Binding rituals are the answer when you need something more than a dispel negativity, but you don't want to outright curse someone. You just want them to leave you alone, stop working magick on you, or get them to stop doing what they're doing. Binding is just that – a binding. Bindings come in many forms but my personal favorite is very simple to do and can be very powerful.

You need:

- Red Thread
- 1 High John the Conqueror Root
- 1 Piece of parchment
- High John the Conqueror Oil or Agaliarept Oil
- A drop of your own blood
- A black magick marker
- One clay pot with a lid
- One teaspoon of poppy seeds
- One small black bag

Within your prepared ritual space (your circle or ritual space construct is up to you) write your victim's name on the parchment. Prick your finger and place a drop of blood over it. Write your name over your victim's name. Anoint the root with the oil. Wrap the parchment around the root. Wrap the red thread around the root saying:

I *bind [victim] so that she may not speak.*
I bind [victim] so that she may not hear.
I bind [victim] so that she may not see
I bind [victim] so that she will leave me be.
In the name of Agaliarept and the Daemons of Domination, may she be bound.

Chant the Enn of Agaliarept (or other like Daemons) over the root until you feel the root throbbing with binding energy. Put the root in the bag. Add the poppy seeds. Tie the bag closed with more red thread. Throw the bag into the clay pot. Put the clay pot on a shelf and leave it. Forget about it.

Eventually the person will go away and stop the offending behavior. If not – a stronger work may be needed.

Do not throw away your bindings. **High John the Conqueror Roots tend to soak up binding energy and become stronger with each subsequent use.** Eventually you'll have to replace your roots, but re-use them. When you've finished a binding you can untie it, and burn the parchment later on during a cleaning or request ritual (where requests are made from deities or spirits). Although you may find you have to bind more than one person at a time. In cases like this, you can use one root for multiple people, but it does seem to make the magick weaker. Using one root per person is desirable. So keep your stores well stocked.

On that note it is advisable to warn you that bindings can be dangerous. Especially on those who are ill or who may not be in the best of health. I've done bindings that have actually killed people before (unintentionally). I wasn't fond of either woman anyway, but all the same the outcome was quite unexpected. Always remember that sometimes magick works in ways we don't always anticipate or intend. Sometimes we overshoot and a binding becomes a curse. And yet – *we still have to be willing to take responsibility for the magick we work.*

Cursing a Resistant Foe (Ba'alberith 10 Day)

There are some people who, by their very nature, cannot be cursed or healed or have magick worked on them or for them. For whatever reason, they are resistant (naturally) to external energies. For these people you will have to use an extended curse or get help (meaning you band together with other magicians and work the magick independently, but together). The following is another example of an extended curse that will help you break down the defenses of a resistant enemy.

You will need:

- A red candle (taper)
- A black candle (taper)
- Some gray thread
- 10 pins
- Oleum of Ba'alberith (infused with your blood)
- Any personal items or taglocks from the victim (picture okay)
- 10 pieces of parchment (small squares are fine)
- A magickal ink infused with your blood.
- An additional drop of blood for each of the 10 days
- The Sigil of Ba'alberith
- 1 small jar or square of cloth.

Construct your ritual space in a manner best suited to this working, invoking Ba'alberith from the center of the ritual space by vibrating his Enn ***Avage Secore on ca Ba'alberith***. It is best to start this work during a dark moon at the time of Mars. You will perform a series of 10 rituals consecutively. The first night, you will prepare the candles by carving the victim's name into both of them. You will anoint the candles with the Ba'alberith Oleum. Then, put them in their holders and with the grey thread, bind them together as close to the base as possible.

Underneath the candles place the sigil of Ba'alberith with a drop of your blood on it. Around the candles place the personal items or the victim's picture. Light the candles.

Poke a pin into the candle. Encircle your hands around the candles (as if cupping the sides) and imagine everything you hate about the person, what you want to happen to them, -- imagine that being absorbed by the candles. Imagine

that energy ballooning into a sphere and lifting high up into the sky, and coming down on the victim. Imagine the walls around them crumbling. Imagine them writhing in pain on the ground. Imagine them bleeding with open wounds. Now, on the first piece of parchment write the victim's name and your request (for what you want to happen to the victim -naturally). Place a drop of blood on the parchment. Invoke Ba'alberith again with his Enn. Burn the parchment in the offering bowl and leave it there. Extinguish the candles and go about your business.

Day 2: Do the same thing except on tonight's parchment, write your enemy's name, write your name over it, add a drop of blood and burn that.

Day 3: Do the same thing except on tonight's parchment, draw a picture (even stick figures) of your enemy dying. Add a drop of blood and burn that.

Day 4: Do the same thing except on tonight's parchment draw the sigil of Ba'alberith over your enemy's name, add a drop of blood and burn that (being careful to feel respect toward the Daemon and anger toward the foe).

Day 5: Do the same thing except on tonight's parchment, draw your own sigil and/or words of power declaring your power over your enemy. Add a drop of blood and burn that.

Days 6-10 – Repeat days 1-5.

On the tenth night, let the candles finish burning down all the way (if they haven't already). Take the remaining wax, pins, and burnt requests and put them together in a small square of cloth or a small jar. If your enemy is local and you know where they live, either bury or spread the remains of the curse on their property, right outside their car door, or on the doorstep. If the enemy is not local, bury the remains in a remote location. As you bury it say:

I commit you to the ground.
You are cursed in the name of Ba'alberith
Avage Secore on ca Ba'alberith.

Some notes on this curse – the pins will fall out of the candles as the candles burn down. Start at the top and work your way down doing about 5 pins per candle. As the pins fall out, put them into the offering bowl and leave them.

**Also note that this ritual can be modified to send someone healing energy. Clearly you'd use different Daemonic, Color, Planetary, and Moon Phase correspondences. You would also leave the pins out and use blue or white as your thread color. Your invocations and written requests will change accordingly as well.

A Disguised Curse/Cursing Paper**

This is one my personal creations. I do hope you enjoy it.

You will need:

- A Red Candle
- 5 Pieces of Paper
- Some water
- Sponge
- Window Screening - enough to attach to the frame.
- Small Wood Frame (old picture frame can be used too)
- Plastic Basin/Tub (Large enough to totally immerse frame)
- Blender/Food Processor
- White Felt or Flannel Fabric
- Staples or Tacks (For tacking screen on frame)
- Liquid starch (optional)
- War Water or other cursing oleum (or oleum of a vengeance Daemon with a drop of your blood).

The first step is to carve the victim's name (or cursing sigil of your own design) in the candle and perform the following while the candle burns.

Write the enemy's name on the first sheet of paper (or a generalized cursing sigil of your own design if you want to make the paper and keep for later use).

Write your curse on the second sheet of paper On the last three pieces of paper draw the sigils of vengeance Daemons and ask for their help in destroying your enemy.

Rip up (into tiny bits) all the sheets of paper and place them in the blender. Fill the blender about half way. Add enough water to run the blender. Add 1/2 dram of oleum. Add water and blend until you get something of a pulp consistency. The thicker the pulp, the heavier the paper you'll be creating. Make sure there are no large flakes of paper remaining.

Next, make your mold. Stretch the screen over the frame and staple it (to attach it). Make sure it's tight.

Next, fill your basic with water about half way. Add the pulp to the water and stir. Add 2 teaspoons of liquid starch (so that you can write on the paper without it bleeding). Stir.

Next, place your mold in the pulp and level it out while submerged, lift out and allow to drain. If the paper is too thick, add more water, if it's too thin, add more pulp. Using your sponge, press out some of the excess water.

Carefully turn the new piece of paper onto your fabric square. The fabric squares help remove moisture. You can hang dry your paper or dry them on newspaper with the fabric sheets still attached. Remove fabric when dry.

Any other papermaking method can be used, too.

Once the paper is dry you can either use it to draw or paint on, frame (and give as a gift), or write a letter to the recipient (pretending to be a secret admirer if need be -- chances are curiosity will cause the letter to be kept).

This paper (if made generally) can be used to make requests for cursing people during other rituals as well.

****Please note that you can also make paper for friendship, love, lust, happiness, creativity, healing, etc… employing this same method, just changing the ritual components to match the new intent.**

Psychic Attacks and Becoming a Mindful

Psychic Vampire

How do you know if you're a psychic vampire? Well, do you fit the description? Psychic vampires need to feed on others' energy either because they don't have enough of their own or they choose not to use their own. People who are needy and mentally draining on others are often psychic vampires. Those who create calamity everywhere they go are often psychic vampires. People who need to be around people who are overly emotional or who have a lot of energy in order to feel energized or motivated are potentially psychic vampires.

Be honest – have you ever drained someone else? Have you ever been the person others find draining? If yes, you could be a vampire.

Here's the thing – if you learn you are a psychic vampire there's no need to panic. Not all psychic vampires are bad. Some are quite helpful. Negative energy feeders who don't cause calamities or negative emotions or situations, but rather diffuse them are some of the most beneficial people in our society; and can promote a great deal of happiness and well-being. Other psychic vampires do a wonderful job calming down those who produce too much energy.

The first thing you need to do is figure out WHY you're feeding. Examine who you feed off of and how it makes you feel after you feed. So the key to taking this seemingly detrimental habit and turning it into something positive is to understand it and recognize it for what it is.

For the magician, becoming a psychic vampire is just another method of learning to manipulate energy. A friend of mine learned of her vampiric tendencies after realizing she felt more creative after a fight. Why? Because while those she was fighting with wasted all their time and energy attempting to make her life miserable, she was basking in that "fight" energy and turning it into creative energy – thus leaving her own personal energy reserve alone. She recalled that she would sometimes pick fights just to create this energy and utilize it for a positive purpose. Once it became clear to her what she was actually doing she was able to stop causing problems and concentrate on seeking out and diffusing existing fights. It was better to focus on different, less self-destructive ways to come by a similar energy source that she could use and manipulate to her will.

Being a psychic vampire has everything to do with cultivating and collecting external energy, manipulating it, transforming it if necessary and focusing it toward a desired outcome by aligning it to the magician's will.

Different people have different methods by which they feed. In the case of our example negative energy feeder, she will calm the other people down and take into herself the negativity they had. When she is full with the energy, she may feel like she's had one too many shots of espresso. Something happens within herself where she then takes that energy, transforms it into a more positive creative energy, and then uses it to create art. Regardless how the vampire takes the energy (whether by touch, meditation, or the act of taking in the energy through the other senses), usually that energetic, high, good feeling will last until that energy is used. Depending on the person, a feeding can sustain the vampire for a day up to several months. Then they will have to feed again.

Some people don't need to feed – they just choose to feed and may have no set schedule to it.

Feeding can also be used against enemies. The key to being successful relies on the idea that this person has no idea you're feeding off them. Like the case of our example negative energy feeder, she would provoke fights and then cull energy from the resulting emotional response from the enemy. Keep the emotional responses coming, and you're effectively using your psychic vampirism skills to suck the life from your enemies.

Evocation Of Bartzabel The Spirit Of Mars & Evocations of Mars in General

The Evocation of Barzabel is a Thelemite ritual created by the late Aleister Crowley and can be readily found online on scores of websites. Mars, being the planet of war and vengeance is clearly acceptable for evocation during execration magick. Mars can be evoked for protection against an enemy's curse as well.

Writing the sigil of Mars over an enemy's name can curse them. Drawing the symbol on a parchment while speaking curses and leaving it in an enemy's home or office can curse them as well (so long as the intent is there). It can also be drawn on their property with cursing or crossing oil.

The seal can also be used to absorb any negativity sent toward you and then burned to eliminate curses and negativity against you.

Using Pentacles of Mars (or Saturn)

In *Key of Solomon* the use of certain planetary pentacles is said to protect against enemies as well as make the wearer stronger than his enemies to overpower them. There are numerous planetary pentacles. I've included information about Mars (war/vengeance) and Saturn (traditional planet of death) since these are often the two planetary influences most used when it comes to execration magick.

Wearing the Fourth Pentacle of Mars, for example, can make you successful in all confrontations. Do be careful, however. Wearing a Fourth Pentacle of Mars can have some adverse side effects and cause you to be more aggressive than usual. It can imbalance you and you may need to do a self-purification or cleansing.

The following will give you a brief look at what the Mars and Saturn pentacles can be worn for. A quick internet search or look into a copy of The Key of Solomon will give you depictions of each pentacle.

1st Pentacle of Mars: **Gaining courage, ambition, enthusiasm and all physical/earthly accomplishments.**

2nd Pentacle of Mars: Serves with great success against all kinds of diseases when it is applied to afflicted parts. Not to mention it can be used for uncrossing/curse-breaking.

3rd Pentacle of Mars: This seal is of value in resisting one's enemies, and for exciting wrath, discord & hostility among others.

4th Pentacle of Mars: Of great power of towards bringing victory or vindication in an argument or battle of any kind.

5th Pentacle of Mars: Causes all demons to obey the wishes of the possessor of this powerful seal.

6th Pentacle of Mars: One who wears this this cannot be harmed. If attacked, the foe's weapon shall turn against him.

7th Pentacle of Mars: Brings confusion to one's enemies.

1st Pentacle of Saturn: Compels others to submit to the possessor's wishes & requests.

2nd Pentacle of Saturn: Wear it when meeting with adversaries in business or competitions of any kind. (Can be used for good luck in finding work or getting contracts as well.)

3rd Pentacle of Saturn: Wear for protection against any plots made by others & for defense against evil spirits and the evil eye.

4th Pentacle of Saturn: Wear this to impose your will upon others.

5th Pentacle of Saturn: Protects the home, and guards all treasures & possessions the magician may own.

6th Pentacle of Saturn: While wearing this say an enemy's name and repeat '*Set thou a wicked one to be ruler over him and let Satan stand at his right hand*' to cause the foe to be possessed by demons.

7th Pentacle of Saturn: Wearing this talisman will cause enemies to tremble before you in fear.

Evocation of Saturn

Only evoke Saturn if you wish your enemies dead. Mars is more for crushing and leaving broken and suffering enemies behind you. Evoking Saturn is to have them die. Like the seal of Mars, the seal of Saturn can be left on an enemy's personal property or on a parchment written over their name in a place where they'll walk. You can use a death oil or a cursing oil of your choice to draw the sigil on your enemy's desk or front door. Or you can use the seal with sympathetic magick or ritual worked to crush your enemies.

Squares of Mars & Saturn

Mars and Saturn are the cursing planets. Mars for war, Saturn for death. The squares can be used to create sigils or drawn on the enemy's property and then invocations of the spirits of Mars and Saturn can be used to activate them.

Cursing a Situation or Bad Habit

You can use any of the aforementioned curses to curse situations or bad habits. Just replace the "Enemy" name with your bad habit or the bad situation. For example, the enemy wouldn't be John Doe, but rather *Smoking*, or *Marital Problems*.

There's also a curse that I call "**Addiction Breaker**", but really it can be used to destroy any bad situation as well. It will require you to murder a plant. So please keep that in mind.

Addiction is a very serious business. It would be silly to suggest that a simple ritual itself can destroy an addiction, however, the ritual as a supplement to professional medical and psychological help can be a powerful activator of your personal willpower, bringing you a step closer to destroying your addiction. This ritual is a curse – a curse to destroy your addiction and is a great example of how one can use a curse against a situation, behavior or feeling rather than a person.

This means this ritual can be modified to, for example, destroy our own anger against a person or situation, or remove an obstacle from our lives. Once the negative influence is cursed, it will wither and die.

Need:

- 1 Black Candle
- 1 Red Candle
- 1 Drop of Blood
- Oil of Spirit or Divine source helper
- 1 Tiger's Eye (the stone)
- 1 Living Plant (not an expensive one)

First, invoke your spiritual helper from all the points of your ritual space using your standard invocation. On the right of the altar place the Red Candle with the object of your addiction (i.e. the word alcohol, cigarettes, coffee, drugs, food or whatever) carved into the candle. Anoint it with oil. Next to it, set the living plant. On the left side of the altar place the black candle and the tiger eye stone.

Note – T*iger's eye is an energy conduit. For those who are sensitive to tiger's eye (who end up with colds or symptoms after prolonged exposure), take*

care to clear your stone daily and leave it on your altar at least 6 hours of every day to minimize your symptoms.

Next, light both candles. Place a drop of your blood in the soil of the living plant and say,

"You are my living addiction and you will wither and die as this living plant dies."

Focus all your anger and hatred toward your addiction onto the living plant. Recall all the pain your addiction causes you. All the friends or joys you've lost because of it. Hate it. Project all of this onto the plant. Once you've expended all of your hatred, disown the addiction with a clear statement of intent. For example, *"I will stop smoking because it harms me and I love myself. I cannot harm myself anymore."*

At this time you may make a request and burn it in the offering bowl. Meanwhile, on the other side of the altar, the black candle will absorb the negativity. Now, take the tiger's eye and hold it in your hands. Fill it with images of your success. See yourself addiction free and happy. See yourself with resolve and strength. The Tiger's Eye represents hope and your own strength to break the addiction. Close the ritual and allow the candles to burn. Leave the plant and let it die. Put the plant in an area you can see it. When you see it say to yourself, *"That is my dead addiction."*

Carry the Tiger's Eye with you during your treatment or during the

period where you are weaning yourself from the addictive substance. When you feel weakness, like you need the substance of your addiction, hold the stone, rub it, and repeat the visualization of being addiction free.

Once the plant is completely dead, throw it out onto the compost pile.

-6-
Cursing Herbals and Stones

The following recipes are not the beginning and end all of execration or purification/cleansing. You can find other recipes quite easily just by doing an internet search. These are some of the basics from my own magical diaries.

Curse Breaker Incense

- Bay
- Dragons Blood
- Frankincense

Hexing Herbs: Patchouli, High John, Mullein, Mandrake, Devil's Claw, Black Mustard Seed, Poppy Seed

Oleum of Daemonic Sorcery

- 2 Parts Devils Claw
- 1 Blood Root
- Ashes of a Daemonic Sigil
- A cup of blood oil (olive oil with three drops of blood in it).

Heat and strain.

Hex Powder

- Myrrh
- Mandrake Root
- Ginger
- Dragon’s Blood
- Graveyard Dust

Hex Oil

- Mix in equal parts
- Myrrh
- Mandrake
- Ginger
- Dragon’s Blood
- Mullein (Graveyard Dust)
- ½ cup Water
- ½ cup Olive Oil
- 2 drops Creolin

War Water

- Creolin
- Water

I've also seen this popular War Water recipe:

- Cut Iron Nails
- Natural Spring Water

Let the nails soak in the water and rust and add more water as necessary.

Be careful of using War Water because it will incite conflict with your enemy. If you want to crush your enemy instead – use a controlling or commanding oil.

Commanding Oil:

Steep ¼ cup Calamus root in 1 cup of oil.

Controlling Oil

Grind up a High John the Conqueror root and steep in 1 cup of oil.

Crossing Powder/Oil/Incense

For powder, grind in a coffee grinder then sprinkle a line of it over which your enemy will walk (mix with dirt to make it blend into regular soil). For oil mix about 1/8 cup of powder to ½ cup of oil. For incense, burn the powder on a charcoal.

- 2 parts Cayanne Pepper
- 2 parts Vandal Root
- 2 parts Graveyard Dirt
- 1 pinch of Black Salt

Uncrossing Oil

(Can be used to anoint candles, yourself, or cursed objects or symbols)

- ¼ cup Lavender
- 2 Tablespoons Lemon Verbena
- 1 Teaspoon ground Frankincense

Mix in 1 cup of oil.

Use These Stones in Curses: Blue Sapphire, Coral or Red Coral, Ruby.

Use These Stones to Thwart Curses: Crystals, Amethyst, Jade, Citrine, Black Onyx, Loadstone.

Also: Sulfur & Alum (Alum in inks and sulfur for use in powders).

-7-
Recognizing & Breaking Curses, Hexes and Crossings

How to Know if You've Been Cursed

Many younger magicians will assume they're being cursed at the slightest run of bad luck or life obstacles. The first question you need to ask yourself is, do you know any other magicians? If yes – have you pissed any of them off lately? If yes, you could have been cursed.

If no, consider you're just having a run of bad luck. It happens to all of us. Not every day or spot in life is going to be effortless and go your way. We're all going to get sick, have loved ones die, have financial problems, lose a job, break up with a boyfriend/girlfriend at some point in our lives etc. But usually a real curse is evident.

Some signs you may have been cursed –

- Someone tells you you've been cursed. The act of telling someone they've been cursed is a curse by itself meant to incite a self-fulfilled prophecy.
- You have a dream of the sigils of any destruction, death, cursing spirit for no reason whatsoever (i.e. you weren't working with those spirits). Or you have a dream of a spirit chasing you. These are usually warnings from the spirits themselves. See, the thing is that spirits don't always pick a side. But they may choose to warn you instead of help the other person curse you.

- You've had a falling out with a magician friend and you know that friend (ex-friend) is vengeful and has no reservations cursing you.
- You find burnt remains of paper and wax on your property (or coffin nails in the dirt in front of your house, or jars of piss and burnt offerings) and you know you didn't put it there. Also watch for stray lines of “dirt” as it could be a crossing powder in disguise.
- You find sigils of aggressive Spirits (or incantations in foreign languages or magickal languages) hidden on your personal property (including inside, behind, or under furniture, on your car, or on the outside of your house).
- You are at odds with another magician and suddenly your house feels heavy, black, foreboding, not right, and things out of the ordinary start happening (fighting more with spouse even though there aren't money or marital problems etc…)
- You are given an item with strange markings and upon researching those markings you learn the marks are used to curse.

The reality often is that if you hang out with other magicians and there's a fight, personality conflict, jealousy, or secret dislike of one another – there is a distinct possibility that there are going to be curses thrown around. It's human nature. Your best defense is to be aware (not paranoid) and be prepared.

How to Break a Curse

How you break a curse depends a lot on the type of curse it actually is. It's a lot easier to break a curse if you have physical evidence of it. This usually means you've found the remnants of a curse on your property or you've been given a cursed object, or someone has put a cursing sigil under your dining room table when you weren't looking (don't think I'm being paranoid – this happened to someone I know).

Curse Breaker

For physical symbols – the easiest way to break the curse is to use an uncrossing oil (or oil specific to your tradition, often blessed or with your blood added) and draw a person sigil or sigil of a spirit friendly to you over the curse symbol. This will make the symbol your own and should destroy the curse. So for example, you find the cursed symbol under the dining room table – you use the oil to draw the sigil of a spirit friendly to you (or a personal sigil) over it, done.

To Render a Curse Harmless

For remnants of a curse – light a red candle for the curse's sender, let it burn down, write a request to nullify the curse in the name of a spirit who can destroy the curse (this will vary tradition to tradition), seal with your blood, burn it, add it and the wax remnants from the burnt candle to the remnants of the curse you found and bury it all. For curse jars – simply break them and pour blessed water over them. For coffin nails – anoint them with an un-crossing oil or an oleum of your patron deity (with your blood added) – then bend them with a hammer and throw them into a river, lake, or sacred pool.

To Keep Curses at Bay

In some cultures keeping a bowl or glass of water at your head while you sleep can protect you from dream attacks and magicks performed against you while you sleep.

The theory behind this is negative energy (or energy in general) is muffled by water, or dispersed so much that it can't effectively take hold.

One of my friends suggested the easy way to get around this defense is to perform a cursing evoking spirits of Mars and water when performing the curse to easily circumvent a "water" protection.

To Un-Curse an Object

For cursed objects you can either destroy them, or make them your own by cleaning them and re-charging them as wards against the person who gave the object to you. The latter is desirable if the object is particularly expensive or pretty and you'd like to keep it. No sense wasting a perfectly good handbag or mantel clock.

For suspected curses (but no evidence) the best method is to perform a dispel negativity ritual to send the negativity back upon whoever sent it.

A good rule of thumb, as a magician who (in her younger years at least) used devious methods to curse others and who has been cursed (I probably deserved it), is when you have a permanent, bridge burning falling out with another magician – take everything (s)he ever gave you and either cleanse it and make it your own, destroy it, or remove it from your home. Or – when it's initially given to you – make it your own immediately just in case it's a bonded object (unless you've taken a vow to keep the bonded object as in initiation to a group). See the section about bonded objects to learn more.

Warding

Wards are protections you, the magician, put in place to keep unwanted visitors (both physical and otherworldly) and influences from penetrating certain boundaries you create. For the natural medium, establishing wards is helpful if you want to avoid spirits from entering your home or ritual space without your consent. For everyone, wards are helpful in protecting a home from unwanted visitors (of the human variety), thieves, and external negativity or harmful astral funk (i.e. curses or astral funk). Establishing wards can be as simple as performing a purification and then inscribing (in any form – whether by paintings, oleum anointed sigils, wood carvings, or other) protective warding sigils (or even Spirit or Daemonic sigils, usually of a Patron/Matron or Spirit/Daemon invoked for Banishing or Warding) on each door and window and wall of the house/space.

Another (more time consuming and energy consuming) method is to create a protective Servitor or Thought Form to protect you or your space.

Establishing Wards Within Your Home or Personal Space

I start by cleansing the space. See the cleansing/purification ritual.

Then, I take the oleum of the Daemonic force invoked and anoint each door, window, and wall with a warding sigil. Some people choose to make the warding sigils more permanent by incorporating them into wall hangings in the form of woodcarving or paintings. In this case, re-establishing the wards would include anointing these permanent warding sigils. You might build into permanent wards a spot where you can place the oleum for reinforcement. An example might be – you create a painting of a warding sigil, but leave one spot of the canvas bare where you will touch the oil to. Or the woodcarving will withstand being anointed with the oil. Etc… Think this through when considering permanent wards as you want them to last. As you are anointing, imagine your ward bright, red (or any color of your choosing – I prefer blue or gray), and glowing – grow outward, forming an invisible wall between that space and the outside world (both physical and astral). Do this once a month to keep your wards strong.

Establishing Wards Upon Yourself

I begin with the Self Purification ritual (bathing, drinking a glass of water, and eating a piece of salt).

Then, I anoint myself with the oleum of the Daemonic force invoked (you might anoint yourself with a protection oil and invoke spirits of your choice). I may paint a warding sigil upon my own chest or create an amulet I wear (see charging amulets and talismans for more information) and frequently anoint to reinforce the ward. While doing this – imagine a strong invisible barrier around you.

You can also imagine yourself covered in mirrors that reflect all negativity back to its source.

KOS Protection

This is usually performed within the body of a ritual wherein spirits or Daemons of protection have been evoked or invoked.

Shield this spirit from those who would harm me. Throw upon them their own cursed spells they have given with folded blow. This I ask of thee. This blood I shall Drink.

Psychic Self Defense

Aside from creating wards upon yourself or protective servitors, it's always a good exercise for the magician to know how to deflect negative energy or entities at will. A very common meditation for this is to imagine yourself surrounded by mirrors that face outward. Imagine the negative energy or force coming in toward you and bouncing off the mirrors away from you. Once you become adept at this simple visualization, you can add a spin to that and imagine that when the unwanted influence hits the mirror it is catapulted, with sheer force, far away from you at incredible speeds. Once adept at this visualization it can be summoned at any time, with speed, agility, and grace allowing you to deflect anything at a moment's notice no matter where you are. **Note:** This is one of those magickal operations wherein being well versed in astral magick is beneficial.

The following method of psychic self-defense is more practical and can be used against physical persons. It involves using your empathy (ability to feel out a situation emotionally) and understanding people and what motivates them (intellectual). It's prudent to understand that people will often attack others when they feel afraid, threatened, jealous, or their own emotional needs are not being met. Once you realize this, dealing with difficult people can be a bit easier. The boss who yells at you could be terrified of losing his job or may feel inadequate. An overbearing co-worker may be being pushed around at home so over-exerts his/her authority at work to compensate. Someone who feels unappreciated or underappreciated may just need a pat on the back every now and again. By using the powers of observation you can see what the underlying cause of the negativity is and which approach to take with different people with regard to your interaction with them. The general rule here is don't immediately REACT to the negative outburst (thus adding your own negativity to the mix). Instead – observe and feel out the situation first, then make an educated decision on how to react. This, combined with deflecting visualizations, will help you avoid taking psychic and emotional hits from other people. See the section on Psychic Vampirism for more.

If standard deflection techniques including controlling your reactions and visualizations are not working – you may need to do a ritual to dispel negativity.

Rite to Dispel Negativity and Send Negativity Back To Its Source

To perform this ritual you can use simple candle magick (within a ritual construct or not). Invoking/Evoking the Deities, Spirits or Daemons friendly to you will help you find wisdom in the situation, dispel negativity, and/or deflect other people's negativity back at them. You need a black candle, a personal item or taglock from the other person, some of your own blood, and a ritual knife.

Invoke the spirits of your choice. Carve the name of your attacker on the black candle. Visualize your wards or deflection. Anoint the candle with the oleum of your chosen Spirit. Light it. Write down exactly what you want on a piece of paper or parchment. Seal it with a drop of your blood. Burn it. Add the taglocks or personal items of your attacker into the offering bowl. Let the candle burn down. Add the remnant wax to the offering bowl. Now you can do one of several things. You can bury the remains of the ritual. You can put it in a sachet and keep it in a clay pot for later disposal. Or you can take these remains and leave them on or near your attacker's personal property. It is said that as the candle burns the negativity will dissipate and be sent directly back to your attacker. I've used this ritual successfully against other magicians, causing their magick to either fizzle or return to them.

Defending Yourself on the Astral Plane or in Dreams

On rare occasion I have had the pleasure of other magicians attempting to attack me astrally or in dreams. Both of these are fabulous methods to terrorize a victim, by the way. However, to protect yourself from these types of attacks you should do several things. First – if you have a public astral temple (one where you might meet others for astral work – even friends) make sure you also have a private sanctuary there that no one else is privy to. This ensures you have a private place to do work. Once you have had a falling out with another magician – it is best to deconstruct and rebuild public astral temples so that it is no longer known to them. Most magicians tend to keep their astral temples private.

If you frequently meet others astrally be careful of creating bonded symbols or keys in the astral that are exclusive to you, but that others know about. Basically - if you use keys – keep them to yourself. If you create a public key (one that others know about) – destroy it when you have a falling out with another magician and create a different one. Basically – the key is something you would visualize to find someone else astrally. It is a link between you if the other person knows it. I have seen people use these against others when a falling out occurs. I have used them against others.

The good thing about Astral attacks is if you're well versed in working astrally – you will be able to summon weapons and defenses to destroy unwanted intrusions into your astral temple without too much trouble.

Dream attacks are a different animal. It requires a magician adept at Dream Walking to attack someone else in a dream. I have never personally attacked someone in a dream and I'm still cultivating necessary skills for successful dream work. However – I have been attacked in a dream. The best method for defending yourself against dream attacks is to learn lucid dreaming. That is – where you become aware you are dreaming and take control of the dream. This means that when you are attacked – you turn on your attacker, summon defenses and attack back. This will usually scare off a dream attacker.

Defending Yourself Against Psychic Vampires

What are Psychic Vampires? They're people who feed on other people's emotions. Even though some psychic vampires are beneficial (because they feed off of negative emotions and will siphon off your negativity), there are those who are not. Some psychic vampires feed off of people's positivity and energy, making them weak and vulnerable. So it stands to reason you will want to know how to protect yourself from unwanted feeding. The solution is actually quite simple. A psychic vampire cannot feed if you don't allow it. By this I mean, if you willingly refuse to end a relationship where you're being fed on, you will continue to be fed on. So the first step is to end relationships with the vampire(s) in question. The second step is to take into consideration your own emotions and reactions to situations. Vampires often feed on emotional psychic energy. If you are prone to outbursts (a bad temper, or emotional upset), you might attempt to control your emotions more when around potential vampires. If this is not possible, you should probably stay in – or resign to the fact that someone will likely feed on you (whether they realize they're feeding or not).

Now, there are some instances where you may want to be fed on. Yes, I said *want*. Make sure, before ending any relationship with a psychic vampire, that the relationship isn't mutually beneficial. Sometimes high- strung or emotionally unstable people will find themselves feeling calmer and more stable with a vampire around. Trust me – if you are high-strung, emotionally unstable, or extremely energetic you will find yourself drawing vampires to you. It's in the natural order of things. However, if you're just energetic, but you channel that energy into your own success or your life or your hobbies or whatever – and you're relatively stable regardless, hosting a psychic vampire can be destructive and draining.

So consider all of these things when choosing to host a psychic vampire, choosing to get rid of one, or choosing to become one. Merely being aware of psychic vampirism, what attracts it, how to use it, and how to repel it will help you as a magician because it will help you remove toxic relationships and keep beneficial ones just in the mere understanding of how psychic vampirism works.

Lemon Uncrossing Spell
(to break a curse)

In a sachet combine about a teaspoon of St. John's Wort, sage, calamus and dragonsblood powder. Next, burn dragonsblood incense. You'll also need a ripe lemon, a black candle, a bowl of salt and water, a bowl of just salt and a ceramic plate to set your lemon on.

Light the candles and the incense. Holding the lemon between your palms, imagine the lemon drawing the negativity from you. Like black waves off of your aura. Once you feel you've imbued the lemon with all that negativity, dip your ritual knife into the salty water then slice the lemon into three pieces. Now visualize the lemon drawing still more negativity away from you. Imagine that negativity going into the pulp of the lemon.

Say the following over the lemon:

As sour as this lemon be
Charged and cut in pieces three
With salt and water I am free
Uncross me now, I will it be.

Let this lemon do its task
Its cleansing power I do ask
As this lemon dries in air.
Free me from my dark despair.

Uncross! Uncross! I break his curse.
But let not my simple spell reverse.
I wish no ill, nor wish him pain
I wish only to be free again.

Take each lemon slice and dip it in the salt, making sure it is well coated. Set the slices back on the plate on the altar and say:

As it is my will, so mote it be!

Leave the lemon pieces on the altar where they can dry. Once dry the spell is

done and the lemon can be tossed out or buried. If the fruit rots, however, you must repeat the spell. As you wait for the fruit to dry, keep the sachet with you at all times (pinned beneath your shirt or underclothes). The sachet will help to protect you from additional negativity sent in your direction and the spells already cast.

Author's Note: First, I could not find the origin of this protection spell. I suspect it's Wiccan just by the combination of the herbs used. I also found a lemon curse that you can find in the cursing section of this book. Fruit seems to be widely versatile when it comes to both protection and execration magick.

Overcoming An Enemy

- You will need :
- -**A black seven knobbed candle** (or a black candle marked into seven equal segments.)
- -**Success oil** – a good recipe is 2 parts Sandalwood, 2 parts Frankincense, 1 part Cinnamon, and 1 part grated Lemon Peel. (Add Five Finger Grass if you like) Use two tablespoons of this mixture in two ounces of oil. Add a pinch of grated High John the Conqueror Root to each bottle.

Anoint the candle with the oil starting at the center of the candle and working toward the bottom or tip but always rubbing the oil AWAY from yourself, as if to cast your enemy away. Next, imagine your enemy and overcoming them. Speak aloud your curses and what you wish to happen them. Then, light the candle. Burn the candle for 7 days, only allowing the candle to burn one segment at a time. Once the candle has burned down, you can bury the remnants in a cemetery, on the enemy's property, or toss it in a public trash can. Not your own trash can!

Thanks to Brid D. for this gem!

The Evil Eye

The evil eye is basically a certain look a witch or magician gives an enemy to cross them. Those who have been struck with the evil eye tend to have terrible luck and despair in their lives. It is even believed that those envious of you can give you the 'evil eye' and unintentionally cross you all by coveting what you have and they don't.

There are remedies for the evil eye in every culture since belief in being crossed by the evil eye is so wide-spread. In many cultures, wearing a talisman that resembles an eye will ward off the evil eye. It is believed in some cultures that if an evil eye talisman cracks – then the talisman has warded off an evil eye. You can make a talisman like this: Take a piece of dark blue circular glass. Place a black dot in the middle and then a circle of white around the black dot. Carry it with you.

Pieces of glass like this can be found at hobby stores. My friend B. Morlan had this to say, *"Another way we were always told to ward off the evil eye is to carry a consecrated chicken bone in a black pouch. Sort of like a medicine bag, or gris-gris bag. As the bone rots, so does the one who sent the evil eye to begin with."*

Protecting Your Home

Aside from warding symbols one can also protect their home from curses and ill wishes by hanging SATOR squares above the doors. The square itself is a magickal kamea (i.e. magick square) containing the Latin palindrome SATOR AREPO TENET OPERA ROTAS. The words can be read top-to-bottom, left-to-right and vice versa. The square dates back to Pompeii in 79 AD (which is allegedly the earliest example they have of the square). Make them from oven-bake clay and hang them over your doors as a fun afternoon project with the kids. If anything they'll be an interesting conversation piece.

Cleansing Your Home (without warding)

You've probably seen smudge sticks (basically bundled sage sticks) at your local occult store. The Native Americans used sage to purify sacred spaces (and people) and to banish negativity and evil. To cleanse your home and remove negativity, curses, or the evil eye you light a smudge stick and walk through the house or space (or wave it around the person to be cleansed) usually while speaking invocations or chanting based on your personal tradition. I've met Shamans, Wiccans, Daemonolaters, Witches, Santeria practitioners, and even open minded Christians who use this method to clean their homes.

Some people will also tell you to open your windows and doors and perform a home cleansing every spring when the weather gets above 60 degrees Fahrenheit. This regular maintenance (for some magicians) is a necessary part of their regular rituals just to keep everything level. Others practice regular cleansing on a weekly or monthly basis. How often you choose to practice cleansing, banishing or purification rituals is up to you and what you need. Use such rituals liberally if you attract a lot of astral sludge, psychic vampires, or if you're highly emotional (as that seems to attract more negativity for many people).

A Parting Word

In conclusion, dear reader, I hope this book has offered some perspective and information about a taboo topic that is too often misunderstood. And as Grandma Gynna used to say, "Keep pots of rosemary next to the front and back doors to keep evil out and grow garlic in your garden to ward off those who would take your prosperity." Use this book with care and consideration and always remember to have no remorse or regrets and to take responsibility for all the magick you work. Again, this book is not the beginning and ending of all execration magick. There are several other books out there that dare discuss the subject. It's my hope the addition of execration magick to your knowledge and practice will help to manifest more positive growth change in your life like it has mine.

May Lucifer Light Your Way,

S. Connolly

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S. Connolly has been practicing the magickal arts since 1984 and has a love for all things occult. Her areas of study and practice over the years have included LaVeyan Satanism, Wicca, Traditional Witchcraft, Traditional (Theistic) Satanism, Santeria, Thelema (no formal OTO involvement), Ceremonial Magick, Enochian Magick, Hermeticism, Khemeticism, Qabbalah, Rosicrucianism, Canaanite and Western Semitic practices, and Daemonolatry.

She is the co-founder and High Priestess of the Ordo Flammeus Serpens, a small Daemonolatry Sect out of Colorado.

She also writes occult mystery/thrillers as Audrey Brice and Fantasy novels as S.J. Reisner