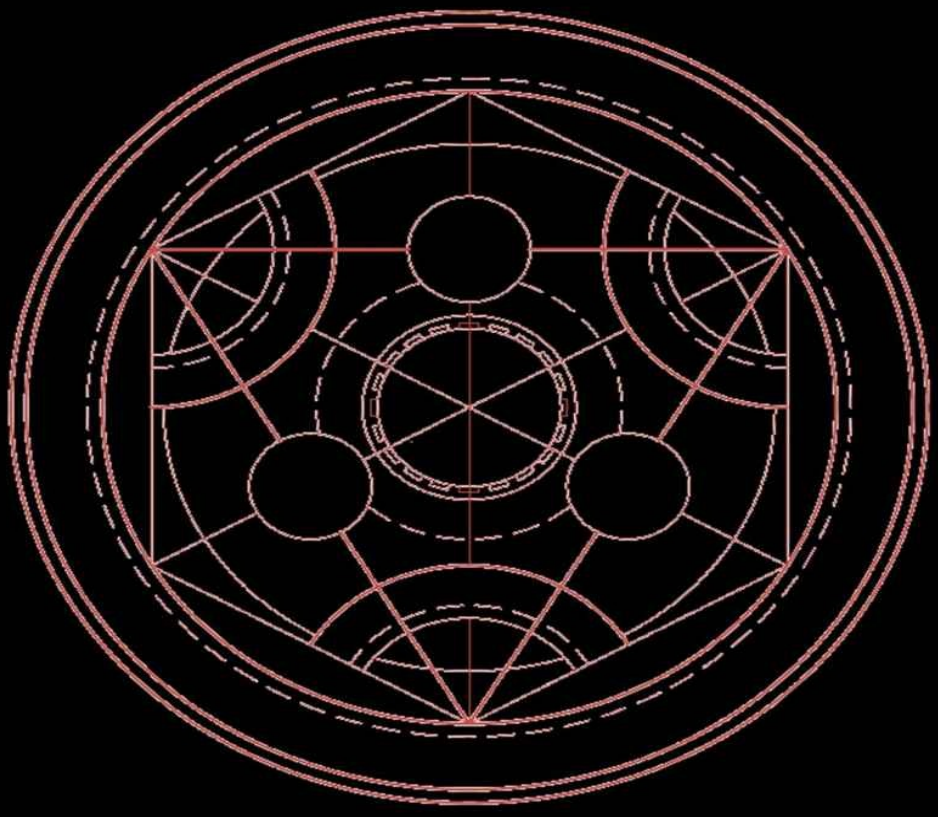
THE ABYSSAL ANGELS

Infernal Colopatiron Redux



Daemonic Theophany & Gate Opening

S. CONNOLLY

The Abyssal Angels

Infernal Colopatiron Redux

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S. Connolly

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Book Design by Kim Anderson and Stephanie Reisner
Sigils by S. Connolly
Editing by Nicholas “Goetic Nick” Schneider and B. Morlan

AUTHOR'S INTRODUCTION

This book is essentially a stripped down version of Infernal Colopatiron. I saw no reason to reprint the original Infernal Colopatiron in its entirety simply because that book, potentially, in the wrong hands, could wreak havoc. This book does not include the Caspiel mimic or the Purswell ascension formula that Infernal Colopatiron included. Instead, this book focuses more on the technique of gate opening and discussions of theophany. The savvy magus should easily be able to figure out the formula and formulate rituals from the information herein that will bring about theophantic experiences.

I will point out that this book includes quite a few blinds in it. Either you'll know how to navigate them or you won't. If you don't, set this book aside, learn how to navigate them, then come back to it. I am hoping those who have purchased this book as part of their library aren't mere dabblers. Eventually you'll figure it out.

Basically this book talks about the abyssal gatekeepers and how to use them to bring about daemonic manifestation. If you need help with understanding Daemonolatry (for context), please see The Complete Book of Demonolatry or The Daemonolater's Guide to Daemonic Magick. This book will give you what you need when you need it.

Now for a warning, as any book about gate opening does require some sort of warning. While I have removed the most dangerous contents of the original text, this book is still potentially dangerous to certain folks.

If you have strong Christian beliefs (even if buried or ingrained through childhood indoctrination), if you are a very sensitive medium, if you have a diagnosed mental condition that is unmanaged, or if you have a strong natural magickal talent, using the information in this book to perform a magickal act with the end goal being theophany could be potentially harmful to you.

That said, I wish you the best of luck in your Work. May Lucifer light your way and may the Infernal Gatekeepers be friendly unto you.

S. Connolly
July 2013

1: THEOPHANY

Theophany: Noun. 1. A visible manifestation to humankind of God or a god.

Theophany is a manifestation. Not a manifestation in the metaphoric sense. For example, to manifest God in all things, but rather a real, physical, visible, living, breathing entity as clear as the nose on your face. Theophany is what many magicians think of when they think of advanced magick. Bringing forth spirits, daemons, genii, angels, and the gods themselves into the magick circle, onto the physical plane, in a physical form the magician can see, communicate with, hear, and yes, perhaps even touch.

This is a fascinating concept indeed. Long has Hollywood shown magi, witches, and wizards conjuring the living devil from the great abyss; sometimes as a great beast, and other times as a mere man with sinister features. People through the ages have claimed to have seen or been visited by angels and demons. Others purport to have seen the face of the highest God Itself.

The interesting thing about theophany is it seems to require an advanced bit of magick; namely materialization of the spiritual onto the physical plane. Now scientifically how this would work is anyone's guess. We could discuss quantum physics, M Theory, and even the nature of matter itself. On the other hand we could discuss the psychological manifestation of non-corporeal beings being brought into existence with the power of mere thought as with servitors and thought-forms. According to the Hermetic Principles, *the universe is mental*, after all.

This psychological realm would also include ascension, channeling, skrying, and other forms of clairvoyant, clairsentient, or clairaudient contact.

I imagine each magician has his or her own theory as to how a manifestation such as this is possible. Truth is subjective until it can be proven through controlled experimentation that can be documented and repeated with the same final result. So for any of us to claim we possess truth without this proves nothing more than folly and hubris on the part of the magician.

What I often find interesting about reports of theophany are the similar traits of said experiences. Usually the physical manifestations are described as shadow-like and/or semi-opaque; much like descriptions of other manifested

spirits and entities reported by those who have experienced a physical manifestation of *something*. This suggests merely that all these things are otherworldly to the extent that they exist outside our corporeal, physical existence and outside the senses of most people.

On rare occasions people report the manifestations are clear as day. The spirit or deity appears, usually in a humanoid form, and initially the person experiencing the manifestation doesn't even realize that's what it is until afterward. We've all heard that one ghost story where someone is alone in an office, for example, and a stranger walks in, talks to them, often saying something profound, then leaves the room and when the person recounts the experience to someone else, that person gasps and says, "Who you described and what he said sounds like Mr. X who's been dead for fifteen years now. You have his old office." Upon further research, they find they were alone in the building and there was no way anyone else could have gotten in or out.

Either way, whether completely real and physical or semi-opaque, the physical manifestation can be jarring, confusing, frightening, or even validating depending on the magician. Sometimes the magician experiences all of those things.

Of course manifestation itself is a subjective thing. The definition of manifestation (dictionary.com) states:

1. An event, action, or object that clearly shows or embodies something, esp. a theory or an abstract idea
2. The action or fact of showing something in such a way
3. A symptom or sign of an ailment
4. A version or incarnation of something or someone
5. An appearance of a ghost or spirit

This means that manifestation itself – the actual definition of theophany being the manifestation of God or a god - can be more than just *an appearance*. It can also be abstract. The phrase "God works in mysterious ways" can be used to describe or explain away a manifestation of God or a god. In this I mean that let's say you are horribly depressed so you seek deity to help you. Suddenly a warm feeling, a feeling of love so strong, overwhelms you. There is an outpouring of emotion and you are "saved" (presumably from deep depression)

by that manifestation of the divine. The feeling of love itself could be interpreted as *the manifestation*.

Manifestation can also be in the *result*. Some magicians will say that if your magick does not produce a manifestation that you're doing it wrong. But what is it they really mean? Do they mean the physical manifestation of a spirit or deity? Or are they referring to the manifested result of the magick? Because that result, itself, could be considered a divine manifestation or manifestation of God (or the god-form you're working with).

You can't really discuss the physical manifestation of an actual deity without discussing manifested results of magick since they're often so closely related, especially in the practices of both evocation and invocation. Both seek to bring forth or call down an entity or spirit. Some will say evocation is the calling of the god within while invocation is the calling of God externally. These are all merely things the magician needs to think of when considering both manifestation and theophany in relation to one another.

Of course for most magicians the end goal is to actually conjure, bring forth, or call down the living God as in a physical manifestation of the deity or spirit itself.

Because of this I often wonder what point the physical manifestation serves for the magician. Is it merely validation? Is it a vehicle to alleviate feelings of inadequacy or powerlessness? Or perhaps a combination of the two? Or some other reason altogether? A satiation of curiosity perhaps? Regardless the reason, I have contended that the physical manifestation of an entity or God-form is not necessary for effective magick or manifested results and if a magician works [1] long enough, she will eventually experience the phenomena of a physical manifested corporeal entity. It's actually unavoidable.

In the following sections of this book I'll discuss theophany in its various forms, then we'll discuss how gate opening facilitates it, and in the final chapters I'll discuss experimentation in invocation, evocation and gate opening meant to induce theophany as well as theophany rituals. The following is the general outline this book will follow:

- Theophany as it Relates to the Daemonic
- The Physical Manifestation of Elements
- The Physical Manifestation of Spirits and Deity

- The Physical Manifestation of Ideas & Emotions
- The Physical Manifestation via Alchemical Process
- The Physical Manifestation of the God-Self
- Physical Manifestation: Smoke & Mirrors
- Discussion of Theophany
- Expectations
- Gate Opening
- The Colopatiron
- Gate Opening Constructs
- The Nine Infernal Gatekeepers
- Theophany Rituals

Please note that my perspective is one of Daemonolatry, but I am familiar with many schools of occult thought and magick and believe that much of what I discuss can apply not only to Daemonolatry magicians, but magicians in general whether you agree with my viewpoint of the Daemonic or not.

2: THEOPHANY IN RELATION TO THE DAEMONIC

It was in this cavern, the stone dripping blood that I met Horus. A bright light surrounded him like a fire, it was so bright I could scarcely look upon him. – Richard Dukanté

Interestingly enough, most old school grimoiric magick where the magician is said to conjure Daemons is meant to bring about physical manifestation in some respect whether in the magick mirror or into the triangle. If you are a Daemonolater, this would be a form of Theophany since we often define Daemons as Divine Intelligences and view them also as god-forms. Now I make no pretense of speaking for all Daemonolaters. Some may disagree with me completely. But for the Daemonolaters I know and from the particular type of Daemonolatry I practice, works like that of the *Grand Grimoire, Goetia,* and *Grimorium Verum* are all theophany rituals in their own right. The interesting thing about grimioric theophany (whether, Daemons, Angels, elemental or planetary spirits) is you'll often find the manner of Theophany is meant to transpire within scrying mirrors or smoke. Smoke and mirrors if you will. If you study the grimoires long enough you'll find underlying subtext and messages in the numbers, attributes, and symbolism of the work as well, and guess what? It will all lead back to gate opening. Either way, the manifestation is meant to not only come through in the results of the magick, but you'll see that the physical manifestation is not often meant to conjure the living devil (as a physical corporeal entity outside the self).

In Daemonolatry rituals the focus of manifestation is often in results rather than physical manifestation of the Daemonic entity. Yet, it's often the expectation of the modern magician that they conjure the living devil. I'll discuss more about expectations later.

A great deal of my personal experience with theophany falls within the Daemonic and Enochian spirit arena; though many would consider some of my Daemons merely gods of other cultures. Please note that this is simply due to my definition of a Daemon. I do not view the Daemonic as "devils" hell-bent on lying to, manipulating, and harming the magician. The original definition of Daemon meant divine intelligence or *replete with wisdom*. And from my

viewpoint divine intelligence includes a good number of spirit “types” including planetary spirits, genii (Goetic), devilized gods of pre-Judeo-Christian religions (including the ancient cultures of Egypt, Sumeria, Babylon, etc…), elementals, Enochian spirits, and yes, even Angels.

So when most people say Demon they mean it from a Christian worldview whereas a Daemonolater may view the Demonic by the pre-Christian definition of the word Daemon. Now, just because I view the Daemonic as Divine Intelligence that doesn’t mean I don’t think it can be dangerous. It certainly can be, especially for unstable individuals or those whose viewpoint makes the Daemonic dangerous.

The Daemonic, from my view, are not warm and fuzzy either. They’re not always friendly. People tend to make a healthy smattering of erroneous assumptions about Daemonolaters because they see “demon worship” and they automatically think *Rosemary’s Baby* or that we’re groveling before “evil” entities. My worldview does not see good and evil or black and white. I see all things as capable of being perceived as positive and negative (based on whose perception it is) and I view all things in shades of gray. This is where the worldview of myself and many other Daemonolaters differs from modern Western culture. So please understand this and view this book with knowledge of my perspective.

3: MANIFESTATION OF THE ELEMENTS

All human beings are interconnected, one with all other elements in creation. - Henry Reed

The manifestation of the elements is, perhaps, one of the easiest manifestations for the magician to observe. It is in this observance that the occult sciences of wortcunning, alchemy, and other forms of natural magick were born. You can see what the natural world provides. It is in elemental magick (i.e. working with plants, stones, water, fire and incense) that we can most readily witness manifestation first hand. By this I mean most of you, if you're a magician worth his salt, has used candle magick (fire) to bring about your will. You've worked with plants and stones in your magick and have been witness to the manifestation of your will. You regularly use water in your cleansing rituals and understand its properties to refresh the body. Plant scents released into the air (whether from diffused essential oils or handmade incenses) for ritual use have probably helped you further your magickal goals.

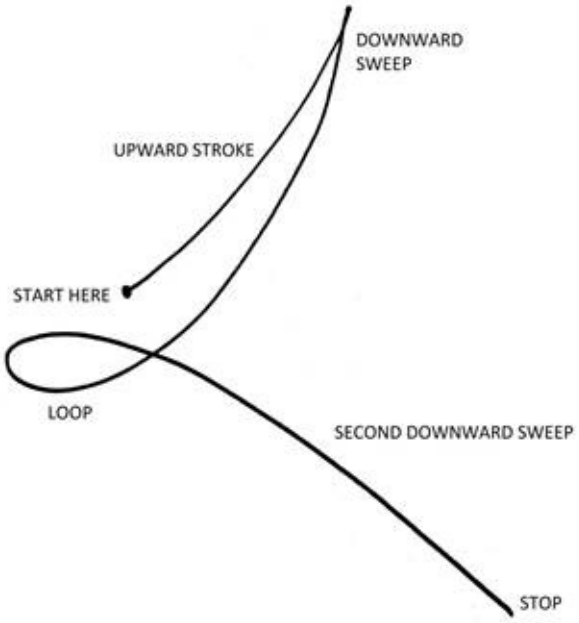
That said, elemental magick is quite accessible. It's one of the easiest forms of magick to learn to operate. Don't let that fool you, though. Actually mastering the elements themselves, both within and without, is not nearly as simple. Likewise, bringing forth the Elemental Spirits themselves can be quite a challenge. Yes, in basic Daemonolatry rites we do invoke all elements into the ritual construct for balance, but what we're actually invoking is more of an essence or presence rather than the raw element itself.

It is here where your first experiment begins. When learning the delicate arte of Gate Opening it is important to begin with what is basic (i.e. elemental). All Daemonolaters begin their pre-initiate training with the elementals and now you're going to go back to those beginnings and take a fresh look.

Please keep in mind that in many instances repetition of certain rituals doesn't make them any better. However, gate opening, in my experience, is one of those exceptions.

So for this experiment I want you to construct your basic Daemonolatry ritual

construct (i.e. a circle) and as you trace your dagger *above and below,* I want you to exaggerate the movement of your hand to include your entire body. This means on the first upswing your hand extending the ritual blade should reach high above your head and you should stand on tip-toes. After the loop on the second downward stroke, drop to one knee and push your forehead to the floor. While doing this, vibrate the Enn of the elemental you're invoking. This can't be whispered or internalized. It must be loudly vocalized. You'll see why. Now, when you reach the center of your circle and you invoke the fifth element, end the deep kneeling bow in the sign of "*To Feel*", arms crossed over chest.



In this I assure you that you will, if you did it properly[2], feel a stronger force palpitating at your elemental quadrants. This is what is known as Drawing the Gates. And yet the gates aren't opened yet. You've merely acknowledged their entry point into the physical world.

Your next step is to stand, approach the Eastern Gate of Air with a staff made from the *The Rite of Making*[3], take a deep breath, and begin walking clockwise from quadrant to quadrant. As you continue around the circle, recite the Enns again. Instead of vibration this time, sing them in a manner pleasing to you. Continue around the circle as many times as it takes for you to sing all five Enns

three times each. Then approach your Fifth Element gate at the center of the circle. Lift your hands up to the sky and then fold at the waist and touch the ground below.

This is your first step opening the Elemental gates.

Next, take a chalice of water from the altar and approach each Gate. Dip your left fingertips into the water, withdraw them, and sprinkle the water in each quadrant. This cleanses and purifies the gates. Do not forget your fifth elemental gate.

Next, take the wand, made also from the *Rite of Making*, and approach each Gate, repeating the exaggerated sign of *above-below* as described in step one. This time, however, once you're done performing each invocation, point the wand straight out and trace each Elemental sigil into the air, envisioning each seal glowing brightly the color of the Element it represents. Continue to vibrate the Enn of each Daemonic elemental as you do this. This is the beginning of constructing the Gates.

Again, approach each partially constructed gate with the staff. On the ground, with the staff, draw each seal of the Daemonic Elemental force you're invoking while vibrating the appropriate Enn and envisioning the seal glowing the color of the Element.

Repeat circling the quadrants again, singing the Enns until you've completed each Enn three times.

Finally, approach each Gate, use the *sign of opening* and say:

> *Hail to the mighty Lord of* [element]*! Open your gates before me!* [Recite the Enn]*! Arise!*

Within this construct perform charging, servitor creation, or balancing rites. Now, unlike your standard ritual you will need to actually close the Gates. Leaving open Gates is a bad idea. This is why it's important you keep a good banishing/cleansing ritual handy. Open Gates encourage unwanted visitors of the non-Daemonic variety. So close them, okay?

To close your Gate, approach each gate and perform the *sign of closing* while saying:

> *Thank you mighty Lord of* [element]. *Close the gates that none may enter this earthly plane. Go in peace.*

You're not done yet. Next, take the wand and approach each Gate. Visualize

the Gate sigils dissolving and then seal each gate with a violent energy repeating your standard above-below. Nothing needs to be said.

This ends your elemental Gate opening experiment.

4: THE PHYSICAL MANIFESTATION OF SPIRITS & DEITY THROUGH ENERGY MANIPULATION

Hear O THOTH, in whom is the peace of the gods ...
Pyramid Texts, §§ 1521 - 1524 & 1465

Manifestation in the sense of arm-raising, wind-in-your-hair type magick can be accomplished in several ways.

While I do believe most people can learn to perform most acts of magick to some degree of proficiency, I do believe there are others out there who are born with the creative spark of the magician. I think this is what the *Arbatel* refers to when it suggests true magicians are born, not made. Some people just live and breathe magick and it comes as natural to them as breathing air. Does this mean they don't have to develop the skill? No, of course not. Magick is a skill that must be honed like any other. It also doesn't mean the magician comes from the womb with the knowledge of magick whole and intact within them. It simply means that certain magickal skills come easier to some than to others. There are some would-be magicians out there who can't see the forest for the trees, whereas others naturally see the trees in the forest and even plant a few of their own while they're at it. It's all in perception. A magician who gets lost in the details may never be able to move beyond beginner by-the-book magick.

Yes - I said doing things by the book is for beginners. You want advanced magick? This isn't Harry Potter boys and girls. Advanced magick isn't like math. You don't just get "harder" formulas as you go along to where eventually it looks as if only the advanced magician can understand said formula. No - the secret of advanced magick is this: It can't be written down in any book because it surpasses the knowledge from books and comes from within the magician him/herself. Now this doesn't mean you just make stuff up and call it magick. Well, not in my mind at least. There is a prerequisite foundation there and the foundation to some degree has roots in manifestation.

See, you can write down formulas all day long until the cows come home. But "advanced" formulas are often useless to all but those who truly understand. Those who "get" it. You can't write that down in a book. I know it sounds like a

cop-out, but hear me out. Those of us who have been magicians for 25+ years have learned to tap into the magickal current that runs through all things, including ourselves. This is likely why on the temple walls of the Ancient Egyptians are often found the words, *Man know thyself, and thou shalt know the gods.* It's not just a pretty metaphor. If you've been searching for answers all around you and in different religions and seeking truth from other people and books, perhaps it's time to stop and take a moment to gaze within.

I think it was probably Crowley who said it best when he said that *magick is the art of causing change in conformity with one's will.* This short statement says a great deal about manifestation itself. In a nutshell it means you create your own reality. Or as numerous Hermetic thinkers would say, "The Universe is Mental." Change the way you think - change the world around you. Notice how there is nothing "supernatural" here. The process is in how we first define our will and figure out how to make things conform to it (i.e. the act of magick) and the manifestation itself is the resulting change.

As mentioned earlier, there are several types of manifestation to be sure, but the one magicians often speak of is the manifestation of the result of the magick. Effective magick, in this sense, always produces a manifestation. Cause and effect. You perform the ritual to bring prosperity into your life. Because of this focus of your energy, you are more open to noticing opportunities as they come your way. You, in turn, land an opportunity that brings you a prosperous windfall. The magick has manifested the result and your will has been done.

The manifestation of palpable energy is, perhaps, one of the easier manifestations to bring about for those of us blessed with the ability to raise sufficient energy. It can be created with vibration, movement, atmosphere and evocation as well as invocation. Let's discuss each element and what it brings to the table.

Vibration, done properly, can literally change the energy of the magician and the energy of a room. In The Daemonolater’s Guide to Daemonic Magick I discuss an experiment I tried at a nursing home. Before going in I’d choose one of my emotional-state vibrational sounds and I’d vibrate the sound until I felt myself saturated with that emotion. Then I’d go into the nursing home and observe the effects my mere presence had on other people. When I vibrated anger or sadness, I was shunned. But when I vibrated joy and energy, people would literally reach out for me. This is the power of vibration done correctly. Learning to vibrate the invocations, incantations, or evocations correctly really does come down to repetition and practice until you get it right.

Movement is something a lot of magicians skip entirely. However, how you move within the ritual space itself can affect the energy of the ritual space. Move against the energy of a ritual and you may inadvertently stifle it or dissipate it. Move with the energy, forging its path you can cause it to grow and direct it toward your cause. Also, movement can go a long way to enhancing atmosphere and the mental state of the magician. By performing symbolic actions or signs, you are physically enacting the process of the magick.

Atmosphere is just as important as vibration because it can literally change the energy and feel of a space by evoking certain emotions from the magician. For example, you might feel better doing necromantic or execration work in the dead of night rather than mid-afternoon since you might feel more "in the mood" at night for such work. Now granted the experienced magician can perform magick at any time of day and still get results, but sometimes atmosphere gives the work that extra "punch" it needs to take it from an effective working to a powerful working.

Evocation is to call from within. You evoke emotions. You can even evoke ideas from things such as atmosphere. In a huge way, evocation is a big part of any magickal operation in that the magician needs to use the tools and the ritual to evoke the right mood or frame of mind. Evocation pulls out the part of the magician that craves change in accordance with his will. This is why so many modern magicians view evocation as a personal psychological exercise. It really is when it comes down to it.

Invocation is to call from outside (or to draw down). It's important we understand the difference between the two. With gate opening, sure, evoking is great for getting yourself into the right frame of mind, but evoke too much, you may inadvertently hurt yourself. This is where the warnings in this book come in. When you evoke too much personal energy and strength for gate opening you risk dehydration, exhaustion, fainting, and even outright knocking yourself unconscious. This is why it's good to learn how to draw energy from outside sources as well as internal sources, in balance, in order to effectively open the gates and bring forth the manifestation.

While human beings are great conduits for energy and we can evoke a great deal of internal strength (modern magick is indicative of this since a lot of it deals with evocation), when you're working with the raw energy of gates, it's good to learn how to pull from other sources or draw those sources into yourself to avoid burning yourself out or misbalancing the self. Just be careful if you do draw other energy sources into yourself because being plugged in like that is like

being electrocuted. Having survived being electrocuted as a small child, I can attest to this. Knowing how to ground yourself without completely grounding the energy you're working with is key. It's a bit of an art.

Putting all of these elements together you have a strong foundational basis for understanding the root of how energy functions in a gate opening ritual, and how opening gates can literally bring about physical manifestation.

It is expected if you're reading this book you've been introduced to the foundations of energy work and how this plays a part in magick. Energy pillars, or pillar rituals, are one of the most simple examples of how energy work can be utilized toward the goal of effective magick in general. However, using opened gates, conduits of energy, with your pillar rituals will enhance their power exponentially.

How? A proper pillar ritual enhanced with energy from open gates can cause paper sigils to spin. You will be able to see the pillar itself (if you've been trained to see energy at that level) and you will be able to feel the pillar. Even standard magick will produce palpable vigor and even walls of energy.

I highly suggest all of this experimentation first as practice before you jump straight into gate opening for the purpose of theophany. Work yourself up from the basics like building pillar rituals or opening elemental gates before you jump into a seventy-two hour nine gate opening.

5: THE PHYSICAL MANIFESTATION OF IDEAS AND EMOTIONS

Everyone sees the unseen in proportion to the clarity of his heart, and that depends upon how much he has polished it. Whoever has polished it more sees more - more unseen forms become manifest to him. - Jalal ad-Din Rumi

One of the staples of every successful magician is the ability to manifest ideas and emotions. As a matter of fact, I contend this is the first form of manifestation magick we all learn, sometimes without even consciously realizing that we're doing it. You want to make more money, you employ a plan of action to get a better job, you end up making more money. This is the simple act of manifesting an idea. I had an idea to write a book, I wrote it, you're reading it – it is a manifested idea.

Emotions and empathy are also easy to manifest since they usually (I say usually just because there are some folks who have to work at opening themselves up to emotions, especially painful ones) come naturally in reaction to the course of day-to-day life.

What's important to learn from this type of manifestation is the control and discipline. It takes a great deal of control and discipline to not over-react to every emotion, or to hide our emotions when it suits our purposes to do so. It is also prudent the magician become somewhat adept at being disciplined and controlled when it comes to manifesting ideas. Sometimes the timing of an idea is just as important as the implementation of it.

What does this teach us about gate opening and consequently manifestation itself? Discipline and control are important factors in the process. It is especially important the magician be cognizant of how she works with energy and manipulates it. Some people naturally ground. Others accidentally ground once in a while. Knowing yourself is key here because you have to find ways to work around your weaknesses and play on your strengths in order to give yourself the best possible chance for success.

A lot of these rituals take discipline because you're going to have to repeat them and perform certain tasks over several days within certain time frames. Control is key when you actually find yourself with an open conduit. If you can't control the flow of energy or where it's going, you're going to end up in a world of hurt. I actually fainted from a gate opening ritual once. Why? Because I forgot the element of control. I'm not saying this will happen to you; only that it isn't beyond the realm of impossibility.

6: PHYSICAL MANIFESTATION VIA ALCHEMICAL PROCESS

Alchemy is the art of manipulating life, and consciousness in matter, to help it evolve, or to solve problems of inner disharmonies. - Jean Dubuis

The Alchemy of a physical manifestation is a complex and interesting thing. You are, in essence, transforming something non-corporeal into something physical or transforming energy into a more physical form of matter. If you're looking to put it metaphorically or into an obscure context, it could be about bringing something not currently in your life, into it.

A great deal of magickal alchemy seeks to also purify matter whilst transforming it to its final form. This is very important to remember while working the gate opening rituals (the process by which physical manifestation is attained). To purify the matter certain processes are often repeated several times. This means that the process is just as important, if not more important, than the final result itself.

I spent a full and busy year studying process through the arte of alchemy and it taught me a great deal about both opening gates and energy conduits as it did about the actual manifestation or end result.

See, it made me realize that a lot of magicians often forget the process and focus on the manifestation of the magick. However, this will only get you so far before you begin to realize you've put the cart before the horse. There is a great deal we can learn from the process leading to the manifestation and this is not only a key component to successful gate opening, but to the physical manifestation itself.

If we look at the process of manifestation via spagyric alchemy, for example, we begin by choosing our plant matter and grinding it down. While we're grinding we visualize our intent. The physical process of grinding the plant matter, the mere motion itself, can bring us into alignment with both the plant matter and our intent. That alignment brings harmony between the physical and mental. Then comes the process of mixing the herbs with the alcohol. This is where we are required to be focused and mindful. We need to measure our alcohol and choose our container carefully. It is in this part of the process where

we move from the physical to the mental. Next comes the repeated process of heating and shaking the container to make sure all elements of the plant matter thoroughly mix with the liquid. The latter is the beginning transformation from the mental to the spiritual. The final process is ascension; it is when you strain your tincture, and separate the plant matter from the liquid. The matter is then burned and turned to white ash. Both the liquid and matter started out as two separate things, they were combined and then separated again. The plant matter is transformed by the fire and the liquid is also transformed by having the plant matter steeped within it.

The process of manifestation works much the same way. You work with your physical faculties to build your ritual construct. You combine correspondences with symbols and other elements of the ritual design meant to act as a conduit to bring about the manifestation. Then you begin repeating certain processes that combine these elements successfully. Finally, you separate and transform each element. The final result is the manifestation.

Gate opening, and consequently manifestation are operations of *Walkers*. *The mist*; aptly named because these operations are, in fact, fire/water operations. For full success they require the keen senses of a medium and a magician with the ability to raise and correctly direct, and manipulate energy.

This does mean that some people will have more success with gate opening than others by their very magickal and astrological *build*. Such is the nature of the beast.

7: THE PHYSICAL MANIFESTATION OF THE GOD-SELF

Man is a marvel, due honor and reverence. He takes on the attributes of the gods as if he were one of their number. – The Hermetica

This is, perhaps, one of the more interesting forms of manifestation. In Daemonolatry you'll immediately recognize there are exercises we're taught as pre-initiates and initiates that are basically formula to manifesting the God-Self. Of course most people don't realize that's actually what they're working on because it's done in such small chunks and in seemingly unrelated context that it takes an adept to actually look back and recognize those exercises for what they really are. These two exercises are as follows. Now if you hadn't already figured this out, you're going to read these, remember doing them and go, "Ah ha!" And a lot of revelations are going to kick into place.

From The Complete Book of Demonolatry (first edition):

> I always like to suggest that people meditate on Demons first to get a feel for them. Meditate on the names and any corresponding representations you can find. You will quickly find that there are some Demons you do not feel connected to while others you feel a deep bond with. Once you've chosen those Demons you are most comfortable with – work with them. Nothing will be more telling than how you and the Demon work together. Keep a journal of these exercises then go back through your notes. Which Demons were most effective? **Which of them seemed to be a strong part of yourself?** Most importantly, was there a connection? Like with a good friend, **you will immediately *click* with a Demon compatible with you.**
>
> ***Note that this is also a great exercise to do when you're looking to find your matron/patron.***

Or, remember this one? (And please note that the product of this seemingly elementary magickal exercise we all do when we started out as magicians, is something you can and will use during Gate Opening – it's an important

ingredient to most effective operations in my opinion.)

> Make your own sigil using shapes you like, letters from your name, or pictorial representations of yourself. You can make this sigil a personal power source. Create an Enn for yourself to invoke your own courage and strength. Example - I am a predator, I am a seductress, I am strong! Keep these things private. They are personal to you. Whenever you feel weak or usurped of power, use your own sigil and Enn to take your power back.

And you probably remember this little meditation that you performed quite a bit during initiate training:

> Meditate on a Demon of your choice using its sigil as a focal point. As your eyes begin to feel heavy, feel the Demon's energy surrounding you. See a soft light emanating from your skin. Allow the Demon's energy to come in contact with that light. Surrender to the Demon's energy and let it flow through you. Remember your breath. Relax. Allow all emotions, feelings, and thoughts to flow freely. Do this for as long as you feel comfortable.

What do all of these exercises have in common? They are getting you comfortable with (in order):

1. Knowing how the Daemonic (the divine intelligence) can be part of the self.

2. Using tools like sigils and enns to evoke personal power as if you "*are one of their* [gods] *number*".

3. Learning to "feel" the Demonic energy *within* the self. All of these things are necessary for the magician to fully understand when performing rituals where you are required to open the Gate of Malkuth (the Self).

Not to mention all of these exercises are meant for you to realize the power of you and your own Daemonic manifestation. Sometimes when choosing Matrons/Patrons our teachers would tell us that you should choose a counterpart Daemon or a Daemon who had qualities you wanted to possess, or sometimes to just work with those Daemons. We know that when Daemonolaters do this they often begin to take on the attributes, slowly, of those Divine Intelligences.

By taking these attributes into ourselves and projecting them outwardly as part of our personalities - this is what is meant when we're talking about

manifesting the God-Self. When you invoke your personal power via your personal sigil or Enn and you feel strong and whole – this is manifesting the God-Self. When you can feel the Daemonic current of, for example, Asmodeus running through you – this is a manifestation of the God-Self. We've been doing it for years. So this is one of the first manifestations the Daemonic Magician who practices Daemonolatry often learns.

I call it the "Physical Manifestation of the God-Self" because you are a physical being and that manifestation of God (i.e. Daemon, Divine Intelligence) is you. Not just within you, but *projected* by you into and *utilized* by you in the physical world through your actions and reactions with the physical world and other physical beings.

8: PHYSICAL MANIFESTATION BY WAY OF SMOKE & MIRRORS & OTHER METHODS

Finally, no book on gate opening or the physical manifestation of deities, spirits and entities would be complete without discussing the smoke and mirrors approach to theophany of modern grimoiric magicians as mentioned in the introduction of this book.

There is a surefire way to bring about a physical manifestation by working yourself into it. Let me explain. There are some magickal scholars out there who believe that if you take the approach that Demons are actually the beasts described in Milton's *Paradise Lost* or Dante's *Inferno*, and that you subscribe to a Judeo-Christian worldview (i.e. God is going to get you and send you to Hell) that you can literally work yourself into a religious fervor until you're seeing Demons in every curl of incense smoke and every black mirror in the ritual chamber.

The first step to this requires belief. You really have to believe in the Demon, as a servant of Satan, and think it's out to get you. Second, you need to fast. Fasting can cause hallucinations. If fasting isn't an option you can seek out a psychotropic drug to induce hallucinations. Third, you'll want to spend a great deal of time focusing on the operation (at which time your imagination will undoubtedly play out several terrifying scenarios of what *could* happen during your Demonic encounter). Finally, combine the fervor, the atmosphere of the ritual chamber, the long hours preparing, the fear of Demons, and expectations while being hopped up on a substance or having starved yourself and you have all the makings for a self-fulfilled prophesy. You basically scare yourself into a theophantic experience.

Additionally, those who suffer from mental disease or defect can potentially induce such experiences by going off their meds or by practicing magick while their condition remains unmanaged. Some magicians argue that those who we say are schizophrenic are actually more in tune with the spirit world and the hallucinations and symptoms of 'hearing voices' are merely symptoms of being a strong medium. This is, admittedly, a possibility. But since I am not a trained medical professional and have never suffered a mental condition myself, I cannot speak to this nor take a stance as to whether or not it is true. I merely

know that those who suffer from certain mental disorders often have more frequent and severe symptoms of their disorders when heavily practicing magick. On the flipside of that coin, I've seen those with managed conditions do quite well practicing magick so long as they grounded themselves and maintained balance. Either way, those with mental conditions do tend to report more experiences with theophany than those who do not. Whether this is an effect of a medication or lack thereof is anyone's guess.

I know a good number of magicians who use psychotropic drugs during ritual to induce theophany. Many claim it heightens the magician's awareness so (s)he is more sensitive to the vibrational energy of the spirits. Others claim it helps them to see, or kicks their already natural medium abilities into overdrive so that they're stronger. There are also magicians on the other side of that who believe that polluting the body with foreign substances is not only sacrilege but also a fault within the magus.

I personally do not judge people who choose to use substances during ritual. I personally choose not to since I am of the school of thought that the magician's mind and body should be free of substances and the mind clear. None of my theophantic experiences have been under the influence of anything. Not smoke and mirrors, not mental disorder, and most certainly not drug or substance induced. I think that for myself, I would question those experiences if any of those factors had been present. But that's me. I am too scientifically minded for my own good sometimes.

I suppose the point of all this is that while you are, most certainly, the only one who can realistically judge, analyze or validate your own experience, a clear head free of artificial influence or mental frenzy is always easier to find objectivity in.

9: THOUGHTS ON THEOPHANY

What is most fascinating about Theophany is when you break it down there are certain elements that always seem very present. First, the change in the atmosphere of the space. For those of you who are sensitive like I am, you might notice extreme cold, a strange feathery feeling in your fingertips if you hold your hands out in front of you and feel the air. The air may also be charged and you might find your hair standing up on end. The fact of the matter is this (and a lot of magicians who haven't been able to do it or who haven't attempted it will be tempted to start cussing me at this point): You can actually work magick that will create this condition. A lot of beginning students of magick dismiss vibrational work as bizarre, unnecessary, or even boring. They just want to say some obscure incantation and *poof* enter Satan (or insert entity of choice here). It's not quite that easy.

Of all the vibrational and energy work I've done and all of the super-secret theophany rituals I've been made privy to, I have realized it all leads to this single thing: Gate opening.

The key to a lot of arm-raising wind-in-your-hair type magick leads to knowing how to effectively open gates, change the energy in a room via vibrational and energy work, and summon forth the denizens of Hell. Okay - perhaps that was a bit melodramatic, but that's the crux of it, my friends.

That's what's interesting about gate opening. You can't really discuss it without also discussing theophany because they often go hand in hand. Proper gate opening will time and time again produce the physical manifestation of deity whether it be within you, outside of you, or in the results of your magick.

10: DEFINING REALISTIC EXPECTATIONS

Far too many magicians have what I call Faustian expectations. They want to do a ritual by the book and by some supernatural means, have a flesh and blood Daemon show up in their ritual chamber ready for a chat or to make a deal. It doesn't work like that. I know people who've been touched, knocked down, and even taunted by the spirits they were evoking; probably with good reason. If you don't approach the work with seriousness or show respect toward that which you're invoking or evoking, don't expect *it* to be honest, nice, or ever helpful. I think the law of attraction applies here. How you approach the spirit is what will be mirrored back at you. If you are aggressive, expect aggressive spirits, etc... This is why magicians who seem to command and demand from the Daemonic often seem to be the folks who report the most violent backlashes.

So what are realistic expectations? I think the most realistic expectations of magick are in the results. Either your magick is getting the result you're seeking or it isn't. So just because you may not be seeing physical entities at first does not mean your magick is ineffective. As long as you're getting the manifestation in the result you're okay. That is a realistic expectation. Anything above and beyond that is just validation or "gravy" as it were. Now, mark my words. If you work the gates long enough, and you are an actual working magician (you do more than a few rituals a year), I can safely guarantee that you will eventually get a physical manifestation (of a Daemonic entity). It may take repetition. It may take practice. But you will get there.

When you finally do get a physical manifestation of an entity itself, what you see is going to depend on several things. First, how much energy the spirit has to manifest, second, how psychic you are, and finally, how much light is in the room.

In dimly lit rooms you may only see a shadow. Or you might even see a full apparition. Some people have reported seeing mists or a shape in the smoke of the incense. Others still report seeing actual faces in their skrying device. Amidst all of this - actual physical manifestations clear as the nose on your face are still going to be a rare occurrence. Having seen all manner of theophany I personally prefer shadow people to any of the others. Full on physical manifestation is a bit too jarring for my liking. But I also understand the magician’s need to witness such an event just because it is very validating. So just keep this in mind.

11: GATE OPENING BASICS

Gate opening is a methodic beast. It's also tricky. There are so many factors involved in doing it precisely right that, like computer programming, a misplaced comma (i.e. missing component) can actually cause the entire program (i.e. operation) to fail. Perhaps it doesn't fail in the manifestation department or even with regard to raising energy, but rather as a gate opening operation overall. Let me explain my thinking behind this. Not all magick consists of opening gates, and yet it produces results. Right? So you can still get results even if the Gate Opening part of the operation fails. If you've ever genuinely opened a gate (accidentally or on purpose) you know exactly what I mean.

So while it doesn't mean the work itself will fail, it does mean you're not going to get the same results as you would if the gatekeepers themselves had stood aside and opened wide their gates. This is the entire why for this book; to introduce you, the magician, to a whole new level and method of activating your magick if you're not doing it already.

Here's precisely what happens when we open a gate. First, you acknowledge the conduit that comes from a place of pure energy into the physical world. Think of it as an energy super highway. Then you ask the gatekeeper to open the portal and allow what is within the conduit into this world. What you get is a source of external, raw energy already attuned to the work you're doing. Now understand that this book may seem somewhat repetitive, but remember that what we're working here are experiments and each section is meant to be considered and worked individually.

So in this particular section of the book I'm going to ask you to reconsider the elemental gate opening earlier in the book and then consider the following gate opening ritual.

Serpent's Portal

This is the perfect ritual to work when seeking wisdom or looking for insight into a problem. It's also a creative ritual. The Serpent's Portal is a gate opening I

created to both channel and immerse myself into the currents of wisdom. To become as the Daemonic force, you must pull it into yourself and allow it to run through you, manifesting in the physical world as the final product of that force you've channeled. So if you're an artist of some form (whether visual, audio, or a writer) the *Serpent's Portal* can be just as important a tool as your laptop, camera, canvas, or instrument.

I begin with a construct that brings together some of the serpent Daemons (also Water divinities) I work with. Please note that Yam can be switched with Leviathan and Dagon can be replaced with Neptune or Poseidon. Work with the Daemonic forces you are most comfortable with. This is a seven gate construct with you being the seventh gate. Keep in mind various pillar rituals when working gate openings like this because the pillar construct is very similar and the two can be combined.

In this construct, the gate of the magician is opened last. I always begin North for the stability of the operation. Never underestimate the importance of being grounded without grounding your magick!

However, you can also begin South to bring quick energy to the ritual, or West if you want immediate insight. Remember that each directional purpose, when modified with a deity called from that direction, alchemically transforms depending which direction you put it. Leviathan North is sound and stable judgment free of emotions. Leviathan West would be following one's heart or tapping internal wisdom. Leviathan South would be conducive to execration work whereas Leviathan East would be the observation of emotions and the processes of wisdom; a more psychological, scientific approach to all things Leviathan if you will. This is just an illustration of the point. Now back to the ritual.

I begin by intoning the Enns of the Daemons involved and by opening each gate. I have my own gate opening process and I encourage you to create yours. I don't know that the order of what you do at each gate matters so much that you actually include all the elements necessary for a successful gate opening. I use stones at each gate along with clay sigils, one that stays (for blood-letting), and one that's broken.

Once the gates are open, I open the gate of the Self and bring all that energy from the other gates through me. This is where it's important that you've had

adequate rest and hydration because that can go a long way to grounding you. Having that much energy course through you is an intense experience that, if you're unprepared, can actually affect your physical body. Be mindful of this.

Finally, the gate is closed. See the Gate Closing Ritual at the end of this section. You'll notice that gate closing rituals are similar to portal closings. This is because opening a gate is, essentially, opening a portal/vortex. Keep a closing ritual handy as you'll always want to close your portals when you're done with them.

The Nuctemeron Gates

Since we are talking about Colopatiron, it's only fair for me to at least mention Nuctemeron gate work in this book. Please see my chapbook *The Nuctemeron Gates* and prepare to immerse yourself in the beauty that is extended path-working ritual along the lines of *Abra-melin* and *Kasdeya Rite of Ba'al*.

Closing Gates

Closing a gate is just as important as the method of opening. Gates left open often cause more difficulties than some people realize. A friend once asked me how he could bring paranormal activity into a house and I told him to open a gate and walk away, leaving it to fester. While the gatekeepers presumably stand watch to keep some things in and other things out, eventually an open gate is going to attract a sneaky *other* who will slip out of the portal and into this world, only to make your life uncomfortable. Some others are relatively strong and can possess or even harm living beings. So please keep this in mind when doing these kinds of experiments. Not to mention gates left open for a great deal of time and continually fed are very hard to close and may result in a permanent vortex.

Now for some magicians that might be peachy and it may be your goal to build a magickal temple with its own open energy portals. It makes for extremely effective magick. Just remember that once you move or pass on, you've left a gaping hole in both the physical and spiritual worlds and are putting other people in danger. Only keep open portals if you're an experienced walker or the portal is in a place where it will be kept for generations by people who know what they're doing. Portals can make magickal temples more powerful, most certainly, but they need to be watched over and kept. The longer

they’re open, the more difficult they are to close because they often gain strength and power the longer they sit. Especially if a dowsing (divining) rod was used to find the placement of the gate because then you’ve already placed the portal on a natural energy fault line, thus increasing its potential for growth and power almost exponentially. Please note that you might also need a good banishing or exorcism ritual after the closing to get rid of any residual sludge or unwanted spirit activity around your open gate. Hopefully you’re just closing the gate after a ritual.

For all intents and purposes, this ritual should be performed by gatekeepers (preferred), walkers (second choice) or lastly - adepts. Gatekeepers are actually people who live their entire lives in the presence of portals and understand their contents quite intimately. They are actually attracted to portals and will find themselves in the presence of one most their lives. Walkers (people who live between worlds) are people who can exist in a portal/gate environment comfortably and are equally comfortable in both the astral and the physical realms. They often find themselves in the presence of portals also. Finally, the adept can perform this ritual provided (s)he is someone who can tell a gate/portal from a hole in the ground and can work successful magick to close it. Beginners and intermediate magicians can perform this ritual, it just may not properly work if the magician is not adept with energy work.

This ritual works in three parts. First - you banish everything back into the portal/gate via fumigation. Don't worry - Demons may use the gates for entry, however the most common unwanted entities that come through open gates are "Others" so when you do this, don't worry about offending a Demonic force. Second you'll be closing the gate/portal and sealing it via energy fusing, and finally, you'll perform a second fumigation to make sure you remove everything from the space.

So first you'll want to make the initial fumigation incense. The fumigation incense consists of a simple blend of equal parts of white sandalwood and frankincense (crushed if possible). You will need one of those incense burners on a chain so you can swing it around. Swinging the incense clockwise, fumigate the entire area surrounding the gate. While doing this, recite the incantation (with FORCE and conviction!) for sending all things back into the portal/gate:

> ***"In the name of Satan*** *[or your highest Daemonic Force]* ***I banish all back from whence it came! You are not welcome here! Leave us in***

peace!"

You may also vibrate the Enns of any Demons you wish to fill the space with. Many Daemonolaters believe Daemonic energy will naturally deter and abolish the energy of “Other” spirits. So you’re probably wondering why “others” would be attracted to gates opened in the name of the Daemonic anyway, and the only answer I have is that Daemonic energy doesn’t always deter random spirits from finding an open portal.

Now - don't stop here or you could end up with more problems. If you do have a *haunting* issue, sometimes this ritual pisses non-Demonic "Others" off. You may experience, at first, increased activity (especially if the rest of the ritual is not performed properly or the person performing it doesn't have the necessary "ability" to close the gate). You may have to re-do the entire ritual a second time. Don't be surprised if everything you used in the ritual turns up missing or is scattered around the house as if it was thrown in anger. If this happens - lather, rinse, repeat. If that doesn’t work, call in a Hekau Priest or an adept Magus.

Now comes the part where the gate is fused. The person performing the fusing should, in the very least, be able to feel the gate. Properly opened gates are easy to feel. Since you’re probably closing your gates directly after ritual, you probably have them marked with symbols, candles, blood-letting disks or some other marker that will tell you where it’s at. It’s a bit trickier if you’re trying to close a gate that you know is there but don’t remember where you constructed it or you weren’t the one who constructed it. So for those of you who can actually see your open gates (some of us can) you should have an easy time of the closing and your results are bound to be more successful. If you must (because I know some magicians work exclusively in the astral – or incorporate astral work when they can) you can travel to the astral to perform this part of the ritual. In your mind’s eye, see the open gate one at a time.

Using your own energy, encompass the portal and begin squeezing it shut, matching end to end. Once you bring all the edges together, use your own energy (you may invoke Daemonic force in Lucifuge Rofocal or Amducius using their Enns in order to draw from an outside energy source) to fuse the ends together, thus shutting the gate. As a final fusing, I like to add a "patch" over the opening in the form of a brilliant purple light that covers where the opening of the gate once was.

If you are concerned about permanent rifts, don’t be. It all heals itself and your ritual space should be back to normal within twenty-four hours of the initial gate opening.

And that’s it. You’ve successfully closed the gate. Repeat this process for each gate.

12: THE COLOPATIRON & GATE OPENING

"Praise to you, the Abyssal Angels, for whom the gateways open... Abrahadabra.”

The Infernal Colopatiron are the gatekeepers. The Abyssal Angels as we who practice certain types of Daemonolatry call them.

Colopatiron is the term used to identify a very specific angel in charge of liberation, said to hold the keys to unlock the prison gates. In the sense of the Infernal Colopatiron - it is meant as 'an infernal gatekeeper'. The names of said gatekeepers are here within. In the Nuctemeron[4], Colopatiron is the spirit (i.e. Angel or genii as Colopatiron is often referred to as both) who rules over the 9th hour. "The number that is not to be reveled." I’ve often wondered if they meant “revealed” since nine is the number of the Daemonic Divinities. It is also the foundation or balance from which most old-school Daemonolaters work. It is no accident that nine appears over and over again when it comes to the Infernal Colopatiron (as both a concept and unique divine intelligence). It’s also no surprise that there are nine primary gates of the abyss – the elementals, the alchemical currents, and the source. Nine is the key to theophany. Some traditions use the Tree of Life or the Qlippoth as a guide to the gates, so there are then 10 (one of those gates being the self). Though I think you’ll find, from Sabbatic Craft to many forms of “dark deity” worship traditions – nine is a very common number.

However, to say it is the gate that shouldn’t be reveled suggests rather it shouldn’t be celebrated or paid as much attention to. I’ve considered this since I

have spent a great deal of my life peeking behind the ninth gate. I can only suspect this is a warning to those who may not be prepared. Most likely because the ninth gate is said to trap all of the denizens of Hell in their infernal prison. I suppose Friedrich Nietzche's apt quote applies here. *"When you look long into an abyss, the abyss looks into you."* As above, so below.

Really, it depends what you're doing when it comes to how many gates you'll actually be opening. If you're doing Tree of Life or Qlippoth work it will be ten. If you're doing theophantic work it will be nine (ten if you want to internalize or directly connect to what you're bringing forth). Sometimes it will be six gates and the self-gate, which actually equals seven gates.

Other forms of gate opening are what people are referring to when they are discussing *working the tree* (i.e. Qlippoth magick or Qabalistic magick). Basically that is ascending from the mundane, physical-self through the material, mental and spiritual spheres to find, ultimately, the god-self.

While there's absolutely nothing wrong with this type of gate-opening work and you can certainly use the rituals in this book for that – the gate opening I'm talking about here is just pure energy work that can be modified or applied to just about any work of magick – high or low.

Gate opening is, if nothing else, an art in and of itself. It's one of the more interesting types of magickal operations. There are several key elements to gate opening as well as a few words of advice that each magician should consider before gate opening.

First – the gates are symbolically marked within the ritual chamber. Take the time to do this because it's going to give you a stronger connection with it. I don't recommend doing gate opening completely in the astral temple just because I think a great deal of the experience of magick, including visual, auditory, movement, and scent, are all lost when it's all done astrally. If you want spinning sigils and real theophany, astral is not an option.

Second – the flow energy, or the path the energy will take, is established by the layout and ritual construct. You'll find all of the rituals described herein are unique in their construct. You'll be opening one gate after another and ushering the energy toward the focal point. Sometimes that focal point is you.

Third – Vibration and repetition are important aspects of the energy raising process. You need to change the energy of the space and the quickest way to do this is by changing the vibrational frequency of that space.

Fourth – Your movement within the ritual space is also of monumental

importance. You never want to move against the flow of the energy. Also consider how hand gestures may add to the gate opening experience. Movement keeps your personal energy moving, too, which is also important.

Fifth – Sufficient time needs to be spent on each gate. Don't neglect any of them or your gates may not open and you'll have to start over. I recommend no less than ¼ hour per gate. Yes – that means if your ritual requires you open seven gates, the ritual will be a minimum of 1 ¾ hours. This does not include the work itself (i.e. the reason you're opening gates to begin with).

Sixth – When doing energy work of this magnitude you need to drink a lot of water. Dehydration is a very real concern. You should also be healthy and in good physical condition. I, myself, have fainted when gate opening. I've also ended up dehydrated. A lot of things can go wrong. Gate opening can also cause insomnia and lack of focus. If you have detail oriented work that you need to get done within 72 hours – put off the gate opening. You're going to be raising a lot of energy and standing in that current can be exhausting. Even those of you who can tolerate a great deal of energy can be over-stimulated to exhaustion. When these things happen, your entire gate opening ritual can collapse and you have to start over.

Seventh – Don't expect to get it right on the first try. Experiment and try different methods until you find a method that seems to give you consistent results.

Eighth – Each gate has three keys; the invocation/evocation, the broken seal, and the offering (usually an unbroken seal given a drop of blood or sexual fluid). For women who are multi-orgasmic, I recommend both blood and sexual fluid at each gate along with masturbation and orgasm at each gate as well. Very exhausting, but very effective. Bring water into the ritual chamber with you if you do that. For males, try masturbation and orgasm during the process of opening your source gate.

Ninth – Open the source gate at the beginning of the ritual if you want to filter energy to a focal point. Open the source gate at the end of the ritual if you want all the energy to move through a central point and go back to its source (as is sometimes done when you want to charge something quickly).

Tenth – Gates can be left open while you're charging an item (as is often done with pillar rituals). The gatekeepers will monitor the open gate, however be warned that sometimes unwanted things (entities, spirits, etc) can slip through an open gate into your ritual chamber. You can keep a guardian servitor at the ready to deal with that possibility and also be sure to perform a strong clearing and

gate closing on your ritual chamber after every gate opening. I recommend closing Gates immediately at the conclusion of ritual.

Eleventh – If you experience nausea, vomiting, dizziness, shortness of breath, fainting, or muscle spasms you're either dehydrated or over stimulated and you should probably stop. Make sure before you repeat the operation you've balanced/grounded yourself, gotten plenty of rest, and drank a lot of water. I can't stress that enough.

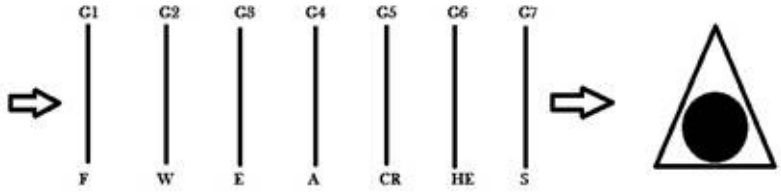
Twelfth – If you use tiger eye at each gate and you are sensitive to tigers eye (some of us are), you may experience cold-like symptoms including runny nose, sneezing, aches, and chills. Once you break contact with the stone (usually after the ritual is over) you should be fine. Clear your tiger's eye in salt after each gate opening. The same goes for other stones and similar sensitivities.

13: GATE OPENING - CONSTRUCTS

Much like any type of ritual, a lot of Gate Opening is in the Ritual Construct. The construct itself can channel energy into a ritual, create a more nurturing learning environment for the magician, can create more stability or balance, and can create a more pleasing raw energy environment for the work at hand. Please note that all of these constructs start with Fire or a Fire Water combination. These two are the elements of raw magickal energy and psychic ability. I choose to perform my gate openings like this because I find it most effective. You may find you have a different opinion since your own elemental make-up will play an important role in your constructs.

In this section I am going to share some constructs that I've found useful and then encourage you to explore and create your own constructs.

This first example is actually one of the more relevant and interesting constructs for the purpose of this book. This is the Seven Gate construct and is considered a constructive Gate. The point being the Magician passes through each Gate after painstakingly opening each one and finding some creative or constructive answer, energy, or helpful spirit once all the gates are open. The Triangle at the end is akin to the Triangle of Art in Goetia, and at its center is the Black Skrying mirror for Daemonic communication. Those of you who skry will enjoy the beauty of such a construct. I imagine you can see how versatile such a construct can be and how easily it can be modified to coincide with your work.



Key for the 7 Gate Construct (G = Gate):

- G1 = Fire
- G2 = Water
- G3 = Earth

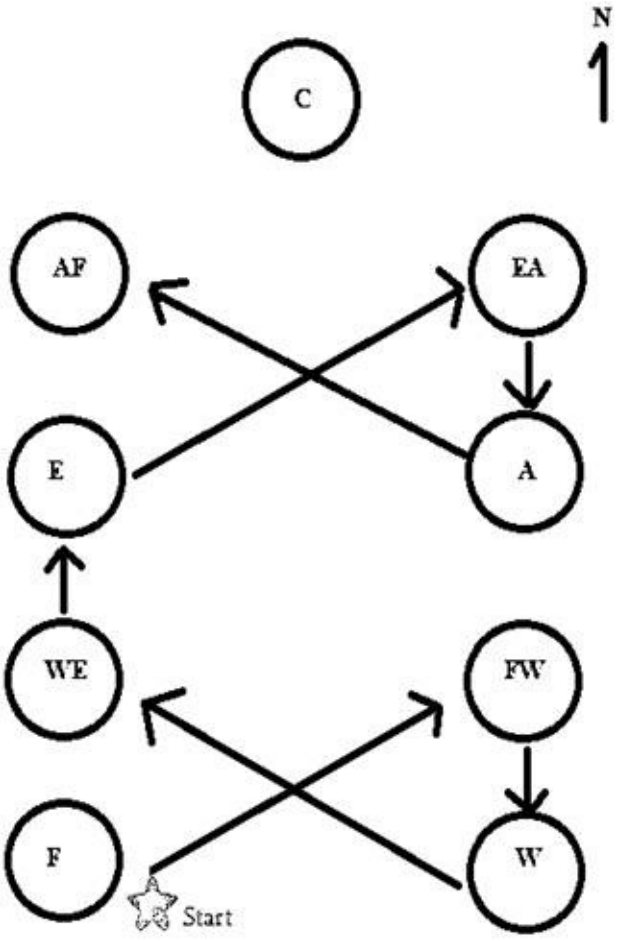
v G4 = Air
v G5 = Creation
v G6 = Health
v G7 = Spirit (Fifth Element)

This is what I call a progression Gate. You have to open the first in order to get to the next. This type of construct can have as many gates as you need. Just a tip: Try this construct in conjunction with Dukanté's ascension formula. I think you'll be pleasantly surprised. As you open each gate, envision a fear you have and then "pass through it". It's the ultimate exercise in fear facing and a powerful psychological metaphor as well. You will need a bit of space for this since you need room to work each gate, not passing the barrier until you've opened it completely. If you're doing a nine gate with this construct you'll need a great deal of room as well. I suggest three to four feet between each gate though you could probably get away with as few as two feet.

This next construct, **The Gate Tree**, is a Nine Gate.

In this particular construct I've set it up like the Tree of Life/Qlippoth. The beauty of this construct is not only can you modify it heavily, but I've used elemental and alchemical properties in it. Clearly you, the Magician, are Malkuth, the self. Kether, the Crown, is the Spirit. I use elemental constructs just because they are basic and they illustrate basic points. Your Gate Trees may be constructive, destructive, healing based, etc… Really, the only limit is your imagination.

The arrows represent the magician's movement from gate to gate as they're opened. This can be changed, too depending what you're trying to accomplish.

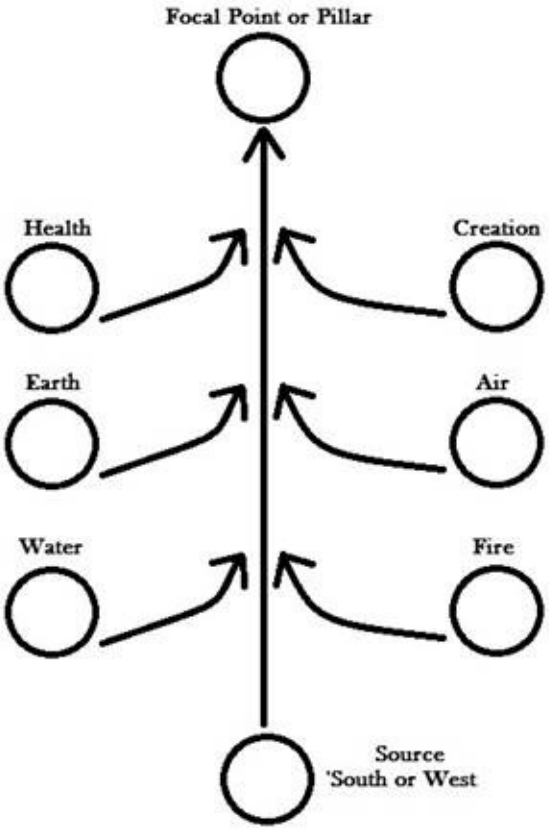

N
C
AF
EA
E
A
WE
FW
F
W
Start

Key to The Gate Tree construct:

- v F = Fire
- v FW = Fire transformed Water
- v W = Water
- v WE = Water transformed Earth
- v E = Earth
- v EA = Earth transformed Air
- v A = Air
- v AF = Air transformed Fire
- v C = Crown (Kether) Fifth Element

The flow of the Gate Tree creates a smooth, vibrant, and fast flowing energy.

The Final construct example simply shows how you can use a construct to funnel raw energy through your open gates into your pillar or focal point. This is an ideal configuration for charging items with pillar rites, or creating thought forms or servitors. This is a 7 Gate as well.



14: THE NINE INFERNAL GATEKEEPERS

The Colopatiron is technically, as mentioned earlier, the name of a “gatekeeper” Angel. When it comes to Abyssal Gatekeepers there are Nine. First you have to understand that each gate opens to the energy of a specific thing. So while you can invoke Daemonic forces ruling each "energy source" or "gate", you can also invoke the abyssal Gatekeepers. I've found invoking the Daemons that are common representations of the gates seems to mute the energy a bit just

because you're not using the exact Daemonic force for the job. So while, for example, Leviathan may dwell behind the gate of water, the actual Abyssal Gatekeeper is Caspiel. A gate opened with Caspiel is far more active than a gate opened with Leviathan. The gates represent creation as that's the ultimate goal. However, they can be opened in any order you choose. I recommend always starting with Fire and either end with the Fifth Element or with one of the non-elements depending on the purpose of your ritual.

In an earlier example I showed you how to start North and explained the elemental purposes and how when you combine them with Daemonic attributes, it alchemically changes them. Just remember that.

But for the sake of simply opening gates for their release of energy that we can utilize in ritual – South really can be the best choice. This is true with pillar rites where your main goal is going to be infusing something with a specific formula of energy. Think of mixing together different energies, and how they're mixed, as part of that alchemical process that leads to the transformation, thus giving you the most appropriate energy for the operation you're performing. Ultimately cultivating the manifestation you seek.

Now I'd like to take a moment to discuss the raw sigils printed in this book. These sigils were hand drawn by a real working magician (me), not artists. I did not write this book to be pretty and to sit on a shelf looking pretty. I wrote it to be used. So don't expect professional artwork herein. Not all magicians are professional artists and it would be silly to expect they should be. I can scarcely draw a stick figure.

That said, on the following pages you'll find the abyssal gatekeepers in their natural order (which it is also okay to open the gates in this order, though I often swap water and earth because it works more readily for me and I personally like the extra grounding). Also know that I have included additional tips about each gatekeeper. This will help you when choosing gate opening order or which gates to work with as source gates. For example you can dedicate individual gates to various Daemonic forces and then use Adiefa as your source gate and open it first, then open the specific gates of the various fire deities/Daemons through that particular gate. In that I mean you have to open the source gate first before being able to access the full current of the gates belonging to other Daemonic forces. For example, if you open Asmodeus first, you may get a muted Asmodeus energy simply because Adiefa wasn't opened first. When you open

Adiefa first, you are clearing the path so that Asmodeus (or any other Fire Daemon for that matter) can come through in raw form more clearly. Don't forget that standard ritual only brings about muted energies to begin with. So if you're already getting strong ritual without gate opening, using gate opening techniques should amp up your rituals significantly if done right.

The Abyssal Gatekeepers:

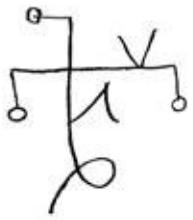
- Adiefa - Fire
- Lanut - Earth
- Caspiel – Water
- Rorek - Air
- Nub - Spirit
- Ocat - Death
- Larant - Life
- Desmos - Destruction
- Volroc - Creation

For working alchemical gates you would combine the gatekeeper with the Daemonic force(s) that dwell(s) behind that gate. Therefore I will not list correspondences here since I imagine as you were reading that list your brain was already assigning corresponding[5] Daemonic forces.

Adiefa - This is the gatekeeper of Fire.

Enn to be intoned: *Adiefa da nat on ca senat*.

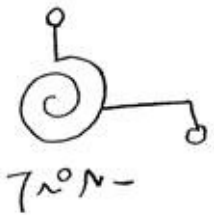
Followed by: *Come forth, arise, arise Adiefa! Open your gate unto me!*



Lanut - This is the gatekeper of Earth

Enn to be intoned: *Lanut da nat on ca senat.*

Followed by: *Come forth, arise, arise Lanut! Open your gate unto me!*



Caspiel - This is the gatekeeper of Water

Enn to be intoned: Caspiel da nat on ca senat.

Followed by: *Come forth, arise, arise Caspiel! Open your gate unto me!*



Rorek - This is the gatekeeper of Air

Enn to be intoned: *Rorek da nat on ca senat.*

Followed by: *Come forth, arise, arise Rorek! Open your gate unto me!*



Nub - (pronounced Noob) This is the fifth element or Spirit

Enn to be intoned: *Nub da nat on ca senat.*

Followed by: *Come forth, arise, arise Nub! Open your gate unto me!*



Ocat - This is the gatekeeper of the Dead.

Enn to be intoned: *Ocat da nat on ca senat.*

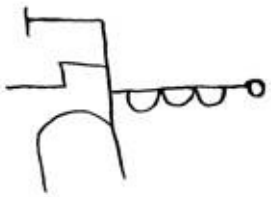
Followed by: *Come forth, arise, arise Ocat! Open your gate unto me!*



Larant - This is the gatekeeper of the Breath of Life.

Enn to be intoned: *Larant da nat on ca senat.*

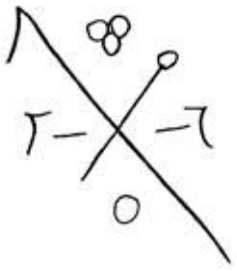
Followed by: *Come forth, arise, arise Larant! Open your gate unto me!*



Desmos - This is the gatekeeper of Destruction.

Enn to be intoned: *Desmos da nat on ca senat.*

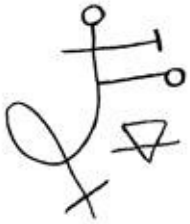
Followed by: *Come forth, arise, arise Desmos! Open your gate unto me!*



Volroc - This is the gatekeeper of Creation.

Enn to be intoned: *Volroc da nat on ca senat*.

Followed by: *Come forth, arise, arise Volroc! Open your gate unto me!*



Whenever a tenth gate is mentioned it often refers to the Gate of the Self, in which case you are the gatekeeper of that. To open yourself should be something you're quite adept at already. I do recommend, however, either using an Enn for yourself or using this: [Your Name] da nat on ca senat. Followed by your own personal invocation of power.

You may also want to use your own personal seal to facilitate opening your personal self-gate. I find the act of making one's own Enn and Sigil an empowering experience and if you haven't made yours yet, you sincerely ought to consider it.

For each gate opening ritual I would recommend making two clay seals for each of the gatekeepers you're working with. One to receive the offerings of blood and sexual fluid, and one to be broken as the gate is opened.

Also, at each gate you'll want to make the Seal of Opening, also often called the Seal of the Opener. You might also attempt the method of how Seal of the Opener is employed with all the other sigils. I've experimented with this extensively and strongly encourage the gentle reader to do likewise because each complexity added to the Gate Opening has the potential to amplify each gate not only in how far you can open it, but to effect the quality of energy emanating from it or traveling through it. The more energy you want to release, the more energy you want to put into it.

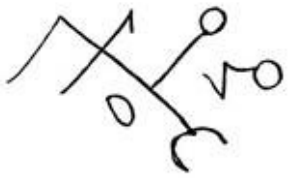
Also consider the ink used when performing the Seal of the Opener at your gates, and what you may bake into your clay for your clay Gatekeeper sigils. Herbal, oleum, and tincture infusions along with blood are very effective additives.

The repetitious Seal of the Opener if done on a piece of parchment at your focal point or your final gate can be a strong factor in making sure all the gates open. Done at every gate you're opening you are going to increase your energy flow a great deal.

The Seal of the Opener goes like this. You begin vibrating or intoning the following nine times:

Eeee-na-tay-e-tam-ee-nay. Eeee-na-tay-e-tam-ee-nay.

This is done while drawing this symbol on the parchment.



In this, you have reached your final mark of the sigil.

Now some magicians actually make the Seal of the Opener differently. I have seen it made as a repetition much like some of the word charms you find in medieval spell books. Perhaps the most popular being Abracadabra, a healing charm. It was inscribed as the letters were sounded out and intoned in the exact order they were written.

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

ABRACADABRA
BRACADABR
RACADAB
ACADA
CAD
A

This is a traditional symbol. Of course this symbol is not the only option by any means. Feel free to create your own opening seal using magickal squares, personal symbols, or symbols gotten during ascension to find a key most suited to you. Again, I'm not so sure it's merely power in the symbol itself, but also

power in the making and the intent that makes the symbol what it is.

Some people wear the opening seal as a lamen during the gate opening operation. Nothing in my experiments proves this to be wrong or a problem. I did not find the rituals changed with or without the lamen. However, wearing the Seal of the Opener while opening the Self gate did produce some fascinating physical sensations and a buzz through my skin, so I can definitely see its usefulness in that regard. Again, those who came before us weren't stupid. Some things endured not because it was tradition, but because it was effective. The Seal of the Opener is one of those symbols that *is* effective. It proved more effective in its use than my personal sigil manipulated in a similar manner with the same operation.

15: THEOPHANY RITUALS

Some of the following theophany rituals are worked over long durations of time. Now would be the time for the magician using this book to put together all the elements from the previous chapters into the following rituals that you may open the gates to produce the theophany you seek. For those of you who have gotten this far, congratulations. Most self-proclaimed magicians will not reach this point in their magickal education or practice. You are among a very elite few who now know the not-so-secret secrets to theophany.

I'll start with rituals that you can still, theoretically, perform in a single working. They won't require hours or days to perform unless you choose to perform them in that manner. My own observations suggest that perhaps more time spent opening the gates does tend to increase the probability for a successful physical manifestation (if that is, in fact, what you're seeking) of a Daemonic entity. If you're simply seeking manifestation in the result you will likely be fine performing your work in a single evening.

Also note that since this isn't a beginner book that the following rituals aren't necessarily spelled out in detail because I do not take for granted your intelligence, dear reader. I know that if you've made it this far into this book, then you are a serious practitioner of the magickal arts and you're bound to bring your own style and methods to the work. It is best that advanced magickal texts be left to the magicians to fill in the blanks with their own creations. Like all magick it will be more powerful the more you put into it.

Theophantic Ascension

How an Ascension formula becomes a complete rite of theophany is quite simple really. This is where I think a lot of people get tripped up by the Dukanté ascension formula. It appears, loosely, to be a simple astral working (and you'd be right to assume so) through dream-walking, when in fact I am positive it can also be used as a process of opening gates. The primary ingredient in this particular work is the facing of fears. There are a few options available to work the formula. The first is to lay out your fears and open applicable gates based on those fears, from strongest to weakest. Once this process is complete the magician can enter the ascended state either through the mirror or by astral means (via dream work if necessary). This, in turn, induces the theophany.

Dukanté claimed that in his work he repeatedly was led through the depths of the Daemonic plane and introduced to the Daemonic forces one by one. This inspired his work as a Demonologist and consequently, his hierarchy. This is also the method those continuing his work use to work their way through the Daemonic plane. I later learned, while tracing some of Dukanté's rituals to their sources that what we know as Dukanté's ascension formula is actually an abbreviated and modified version an older ascension formula attributed to Dukanté for making it readily available to various Demonolatry groups and Dukanté's version, believe it or not, is actually the more archaic of the two, but it includes an oleum recipe for anointing that the older formula does not. Flying ointments (made by you) can be used during this work. I suggest making as many of the components of the rituals yourself just because I’ve had much better results than with items I bought and consecrated or things that were gifted me and made my own. There’s power in the making.

The Dukanté Ascension Formula (reprinted here for quick reference)

To Ascend to the Demonic Plane
Richard Dukanté

1 part rose
2 parts chamomile
1 part camphor

Mix into oil and anoint temples. Place a parchment on which is drawn 12 Demonic sigils of your discretion. Place this beneath your mattress or beneath your sleeping place [or the center of your ritual space]. Light a white candle. Place an image of yourself outside yourself and project your consciousness into it. Go through black caverns and face your fears one by one. Only then shall you emerge onto the plane. If you do not, your fears have not been faced.

Twinned Gate Theophany Rite (The Gauntlet)

This ritual had no ‘official’ name but the title of it is fitting. This one will show you how to Twin your Daemonic Forces with their Gatekeeper in order to forcefully open each gate and bring about strong manifested results. Again, this is about alchemical combinations opening the right gates and energy sources to facilitate the work. In this particular example it is a Theophany to bring about the manifestation of the Daemon within and can also be used as an application for very effective channeling. This makes this particular work wonderful for a group or couple, but it can be performed alone with a video camera or a voice recorder because some magicians report losing bits of time and consciousness during this ritual.

This is one of those nine gates that is actually a ten gate if you count the opening of the self. This ritual can be done in three to four hours. For operators be sure to undergo a purification ritual before the rite. The same is important for the medium. The remaining people present are merely observers to such a ritual.

Make sure the seer (or yourself) is comfortable. I like having a zafu and zabuton available for myself for comfort. Make sure you will be comfortable upon facing the Daemonic force through yourself. A mirror is not required for this operation, however, if you’re clairvoyant you might wish to have one on an altar before you.

The operator (which may be you) goes through the fifteen minute process of gate opening for each gate. Again, the gates should take you at least 2.5 hours to open (this includes the self-gate). That isn’t to say some people can’t open gates faster, but to make sure the gate doesn’t collapse in on itself it does need to be reinforced and it should be done properly.

The Enns[6] of both the gatekeeper and the Daemonic force are intoned.

At the first gate is Adiefa coupled with Asmodeus (or Ashtaroth if you prefer).

At the second gate is Lanut coupled with Ba’al (or Belphagore if you prefer).

At the third gate is Caspiel coupled with Oroboros (or Wadjet if you prefer)

At the fourth gate is Rorek coupled with Lucifer (or Isis if you prefer)

At the fifth gate is Nub coupled with Atem (or Satan if you prefer)

At the sixth gate is Ocat coupled with Euronymous (or Hekate if you prefer).

At the seventh gate is Larant coupled with Lilith (or Unsere if you prefer)

At the eighth gate is Desmos coupled with Focalor (or Amducious if you prefer)

At the ninth gate is Volroc coupled with Hekate (or Ptah if you prefer).

Once all of the gates are open the operator (if there is one) stands aside and allows the medium to open his/her self-gate. After the gate is opened the medium may sit comfortably and allow all the channeled energy to run through him/her. Once the Daemon is present and the medium is ready (usually after ten minutes you'll know if you're channeling successfully) then the members of the group can approach one at a time and ask questions.

I would like to point out that if you are performing this ritual independently that it would be important to understand that you need to go into the ritual with the intent of knowing the answers you wish to know. Staying mindful and present, even if in the back of your mind, is a key component for this ritual's success in that case. Then the Daemon can give you the responses you seek and those responses can be recorded either by video camera or recorder for you to play back and take notes. Not all mediums can naturally keep their focus and attention when disconnected so if at first you don't succeed, try, try again. For some this rite may only be a possibility for group work. See the information about group working at the end of this book if you need more information and guidance for group workings.

Once the answers have been given the ritual is closed in the standard way, the gates are sealed, and it is done.

Considerations, Author Commentary & End Notes

Modification

Remember: There are certain elements of rituals that are present for a reason. For some rites all of the elements themselves must be present for the ritual to work, but *how* you implement those elements is entirely up to you. This is where having a solid foundation in magick is necessary. Feel free to modify, however generously, for your needs. For those reading this who think off-the-shelf-magick is the only way to go, don't forget that anyone can read, memorize, regurgitate and repeat. It takes a real magus to create.

Fears

A lot of magick requires the magician to look into him/herself. Don't discount this as a possible issue if your ascension rituals aren't producing the desired results.

Enns, Vibrations, Intonations

There are several different ways to vibrate, chant, and intone the names and Enns in ways pleasing to the ear and to change the entire vibration of a space. Your best bet is to experiment with this and take good notes. If you are tone deaf you should be able to *feel* the vibration. It should run through your head like a buzz. Again, experiment until you find what works best for you.

Journal Documentation of Experiments

Like with all magick I find that journaling my experimentation is helpful to find common elements and to record what's working and what isn't. Not to mention it's a great record for personal growth, which I'm sure most of you know.

Self-Purification

Before all intense ritual work I suggest the magician bathe him/herself, take several cleansing breaths, and drink a glass of water. You may choose to forego

the latter if you are concerned about making it for the duration of the ritual (3-4 hours) without a toilet break. For extended ritual work this likely won't be an issue since sometimes you'll just open one gate per night for seven or nine nights, depending on your particular rituals' construct.

Group Work

For group workings I suggest choosing an operator who has worked the most successful gate-opening. You want a proficient operator simply because if you have numerous people present you don't want to waste their time or yours. Priesthood is irrelevant here. This is magick and requires an adept magus. Not all priests are adept magi.

Also – the seer you choose must be able to effectively open themselves up and have an adequate ability for channeling, divination, and the like for group rituals to be the most effective they can be. Remember to always choose the right person for the job and that doesn't always go by rank or standing within the group.

You may choose to open the gates *privately* and then allow the group into the ritual space afterward. This is particularly useful if you have participants who ground every bit of energy they encounter (some do!). Some mediums especially are very sensitive to those who ground everything.

However – there are some instances that involving grounded individuals in a gate opening ritual can be useful in opening them up.

In a ritual like this you would have a group member or two act as a physical gate-marker. Each one holds the sigil and gives blood as necessary for their gate. The operator approaches each gate. Each participant has a "part". Something short but powerful is best in my experience. This small part can keep some people from grounding.

Once the gates are finally opened, you can perform any work in the body of the ritual (obviously communication or divination as is with theophany rites) and then close standard.

Make sure whoever closes your gates and seals them is adept in doing so if you are closing them and not leaving them open as a permanent conduit.

Alternative Ointment Recipes

If you don’t have an oleum available to you one of the easiest fixes to this is to use Tiger Balm which you can find at any drugstore in the liniment section. A dab to the temples and third eye will open you up.

However, for the traditionalists among you I am including some other choices. While some old books suggest these ointments were absorbed through the mucus membranes by direct or indirect application, I do not advocate you get them near your eyes or mucus membranes because many of the ingredients are poisonous or known to have hallucinogenic properties. If you have hayfever or other allergies there is the possibility of a reaction there, too. I advise before use that you try a dab of the ointment on your calf or thigh to guage your reaction. Some will tell you in such small amounts these herbs are harmless. I am not willing to accept that liability.

Please note the reason you would use flying ointments, even though they’re primarily used for astral travel, is because they open up the magician to theophany as well.

Traditional Flying Ointment

- One tablespoon lard
- A pinch of Hemlock
- A pinch of Nightshade
- A pinch of Wolvesbane
- A Pinch of Henbane

Melt the animal fat and then add finely ground hemlock (*Conium* spp.), deadly nightshade (*Atropa belladonna*), wolfsbane (*Aconitum* spp.), and henbane (*Hyoscyamus niger*) and mix well. Pour it into a small container and allow the mixture to cool. Once the fat has solidified make sure you put the lid on the container and keep it in the refrigerator up to six months.

Modern “Flying” Oil

- 4 Parts Mugwort
- 2 Parts Cinquefoil
- 7 Parts Vervain

- 6 Parts Clove
- 3 Parts Nutmeg
- 5 Parts Ginger
- 7 Parts Mullein
- 8 Parts Musk

If you can get all of these in essential oils and add it to almond oil this is easiest. Parts = Drops in that instance. Otherwise, use pinches of the dried herbs and either steep in almond oil or mix the dry ingredients with water and run the mixture through a distillation process. Add the result of the distillation into the almond oil. Some people even make flying tinctures. To make the tincture, use the raw herb and steep it in alcohol. I prefer the use of Rum or Vodka for this purpose.

About Incenses

Incenses are not always mentioned in these sorts of rituals as it is assumed the magician will likely use Khephera incense, or a magicians incense like Hekate, Seshat, Thoth, Delepitorae or a like Daemonic force. Additionally the magician might use a mixture of incense to suit the specific purpose of the magickal work.

In a pinch you can mix the following (which most people have readily available in their kitchen) in equal parts:

- Ginger
- Nutmeg
- Clove
- Parsley
- Basil

Finis

[1] By saying a magician who works I mean a magician who doesn't just perform the magick or read the books to learn about the magick, but who also performs the self-work that comes along with the magick.

[2] If you do not feel the immediate change, stop the operation, leave an offering to the elements on the altar, then wait twenty-four hours and try it again.

[3] You can find a GenDem *Rite of Making* in *The Daemonolater's Guide to Daemonic Magick* if you do not have your own ritual for such a purpose.

[4] The Nuctemeron of Apollonius of Tyana translated by Eliphas Levi

[5] On the off chance you are new to this, you can find handy lists of Daemons and correspondences *in The Complete Book of Demonolatry* and *The Daemonolater's Guide to Daemonic Magick.*

[6] For Enns not included in this book see The Complete Book of Demonolatry or The Daemonolater's Guide to Daemonic Magick or the website at www.demonolatry.org