

E. A. Koetting and Baron DePrince



The Spider and the Green
Butterfly

Vodoun Crossroads of Power

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**The Spider and the Green Butterfly:
Vodoun Crossroads of Power**

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E.A. Koetting/Baron DePrince

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Prologue

E.A. Koetting

A, I wrote Baneful Magick a couple of years ago, I realized as the book progressed that although I was able to provide an Operational base using Hoodoo and variations of Brazilian Santeria, my knowledge and practical immersion in the Magick and the Ascent of the African diasporic systems was not only limited in general, but was specifically limited to the vantage of an outsider. The little that I could glimpse from scattered sources and pick up in passing conversation I was able to turn into a usable, albeit bastardized practice.

I began to employ, immediately after completing the manuscript for Baneful Magick, some of the very Exu

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and Eleggua rites in summoning forth the opportunity to learn the real Magick of Vodoun, at its origin rather than through the tainted and carefully scrubbed filters existing in the western, "White Man's" occult world.

In December of 2007, my summons was answered by a Haitian Vodoun Master, Baron DePrince. DePrince approached me with the prospect of not only learning these secret arts, but of teaching them, through my writing, to all who might challenge their atavistic terror by taking this tome into hand and Working through its pages.

My initial telephone conversation with Baron DePrince created in me a nearly unheard of phenomenon in my experience: utter speechlessness. He spoke of experiences beyond this plane, or of those ascendant, which I had had, and asked about gates and doorways beyond the astral through which I had traveled alone, as if he had been there, walking through them with me.

To be candid, as he spoke of Vodoun and his experiences with the ancient religion and Magick, although I could *sense* the power in his words, my logical brain instantly began to criticize and to disbelieve. Even though I myself have produced the miraculous and have manifested the impossible, his stories rang with such familiarity that I found myself taken aback, much as I'm sure many are with my works and words. I was soon to find that what I had awoken in my Santeria experiments for Baneful Magick was but a hint of an endless spring of energy, spirits, and the most raw and ancient sort of power.

Baron DePrince delivered a manuscript into my hands which was, initially, extraordinarily raw. The original text that I was given was intended in its creation to be used only by those who, though years of discipline and practice, were adept in the vocabulary of the art, and who already possessed all of the faculties to perform the rites flawlessly. What was needed then was for me to dissect the

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work, to reverse-engineer the Magick, and to reassemble the text in a manner which could be Worked through by any who possess the inherent power lust, and who care to neglect their own safety and sanity for that power.

From the moment that my life and being was inserted into the Vodoun current, it began to change dramatically. It was no longer necessary for me to travel to the spirit planes or to call the spirits to this plane - I have since walked in between the planes, both here and there simultaneously. I walk with spirits, terrifying and glorious, and am brother and friend to horrendous entities with which most Santeros and Bocors do not dare Work even briefly. I walk with them daily.

This text is perhaps the most dangerous to ever be put into print. Its rituals unlock doors that cannot be shut, its symbols and incantations conjure spirits that can never be exorcised, and the whole of your life and being will become a gateway between the worlds. Study this text, take notes, discuss it and dissect it, but unless you wish to be swept into the blackest ocean by the unceasing current of Vodoun, do not practice from this book, not once, not to see if it works or to use even a minor ritual for your benefit. The moment you do, this world will no longer be yours.

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Introduction

Baron DePrince

"20 years is a long time to keep a secret."

It was 28 years ago when I heard those words spoken by one of America's leading mentalists, Max Maven. It was a time when I was performing on stage as a mentalist and hypnotist. It was the crossroads when I decided to stop performing and instead devote my life to the "Le Secret Science," as we Houngans call it. I was finally following the path and the steps of one of my greatest mentors, Franz Bardon, as he had found himself at the same crossroads and had turned away from this world and began his journey into another.

When Max spoke those words I could not understand it at the time. He certainly was not revealing his secrets for money or fame. He had enough of that already. Here was a man who at the height of his profession wanted to reveal his most precious secrets to the insiders of his profession. Precious and powerful secrets that made him famous, wealthy, and very well respected among his associates. Secrets that had remained unspoken, but the effects of which were definitely not unseen.

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Why would he reveal the single secret that had brought him to such power, fame, and wealth? I never understood until many years later, one early morning as I was jogging through New York City's Central Park. The answer hit me like a lighting bolt out of the sky. And that answer forever changed me.

He had to set the record straight. He had to return an answer for all of the rumors and gossip that his seemingly intrinsic mystery had created. He had to clear the air, and at least attempt to clear his soul.

I have been a Vodoun Priest for most of my adult life and have learned many strange and wonderful secrets. I have seen, have held, and have used the powerful occult Vodoun secrets, secrets for which many people have lost their lives, or worse, their sanity, searching for. Powerful secrets that can bestow upon its users godlike powers if mastered correctly.

These Vodoun secrets are so potent, so real, that in order to learn them I had to take a spiritual and physical blood oath to never reveal them, and to always conceal them from all but brother Houngans and my students. Such oaths are not taken lightly - not by the Houngan or by the Spirits.

Why, then, am I risking life and possible retaliation by revealing such things to the outside world?

I have a record to set straight as well. Unlike Max, however, the record that needs correcting is not with my associates, my audience, or my business partners. The record that I need to set straight is with the whole of the occult world.

Vodoun "Priests" and "Priestesses," "Queens" and theorists have spun a web upon which the Black Spider himself is ready to climb out of the shadows and into the waiting world.

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There is a truth and a power, and there are secrets innumerable that can only be found on the inside of the Homfort, the sacred Haitian Vodoun Temples. It is in the sacred and evil land of Haiti that I have received these secrets, not from books, but from the Loa, from the spirits themselves, and from my own deep immersion in the Vodoun current.

It is my intention for these secrets to be delivered into the hands of those serious Black Magicians and those hungry and thirsty Brothers of the Left Hand Path who are starved for knowledge of the real secrets of Vodoun and are parched for the power that it offers.

As with everything else in life, there are always ways around laws and oaths. Sitting on the High Consul in several clandestine Vodoun Societies, I happen to have the elders' ears, and finally now their permission to reveal some of our most precious secrets to set the record straight and perhaps to elude to the truth that we, the Vodoun, are still alive and very well, not in New Orleans Botanicas or in literature and media, but in the heart of power that is Haiti, my homeland, and in the shadows of every nation's capital, in Homforts across the world, all Working under the same direction, our actions dictated by the same awful spirits, one power reaching out into all of the world.

Only under certain conditions is this work being allowed to be printed:

This information must be controlled and restricted to a chosen few, and that all is not given to these few, but that the flame of the Vodoun power is ignited within them, allowing them the ability and potential to access the remainder of the secrets of Vodoun. I have had many offers from occult friends and contacts and from occult publishers who have offered to release this unveiling for me. I have respectfully declined them all. They could not meet my special conditions. Most of the publishers aim for

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the mass market, desiring of course to make money. The reward for this work, however, supersedes money.

The information given in this book could not become another "probing the secrets of Vodoun" book, but had to be the real thing, the real magick and religion from Haiti. Every chapter was therefore sent to Haiti before it was accepted as part of the book, to be reviewed by a counsel of Master Houngans to be approved as representative of the true practices of Haitian Vodoun.

I also needed a partner, a co-author who could take these secrets and make them tangible, who could iron out the rough steel and polish the words to deliver the secrets. I needed someone special, someone who walks the talk and has access to controlling extraordinarily sensitive information. I needed someone who already knew the darkness, had already held power, and already had walked with spirits.

Then, like any good Houngan, I consulted the spirits and insisted that if *they* wanted this information out then they would have to send me someone, or they needed to offer me a sign to discontinue this unveiling altogether.

Not long after, the spirits answered through the lips of a Magical associate in Paris, where I was on business of the occult nature. He told me that I should look into a Master Black Magician rising in the publishing world by the name of EA. Koetting.

"This guy's the real thing."

He gave me Koetting's publisher's website address, and we continued our previous business.

I must confess that the only contact I have with the internet are in the commercial Hoodoo items that I sell on the internet to outsiders, and even that is only a storefront hiding a virtual cellar of secrets.

When I went to this publisher's website, I was generally impressed, but most of all I was impressed with a book called Kingdoms of Flame. It was sold out, and I was

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determined. Using my contacts, I finally got a copy and was astounded. E.A., writing at that time under the pseudonym Archaelus Baron, wrote of various Kingdoms of Flame and fiery spirits capable of delivering power and knowledge unheard of even in the most ancient grimoires.

One of the secret rituals performed in Vodoun is to walk through a pit of fire unharmed. Once inside the flames, we make contact with various Fire Spirits for magical power and knowledge.

Although Kingdoms of Flame does not give these exact rituals, it echoes a similar power known only to the few Initiated. In every way, it seemed to possess more inside occult secrets if it is read carefully, in the white between the lines and the spaces between the words, than most "heavier" occult books can lay claim to.

Who was this mysterious E.A.?

Clairvoyantly reading him, I saw him surrounded by many powerful demons and spirits, protecting him and guiding him. Such power can only come from someone who has had *real* contact.

My Parisian friend was right. Here was a guy who walks the talk and knows his stuff. Had he been born black in Haiti he would be King Bocor, a Master of the Dark Arts, and treated and feared as such by the people and by the government in Haiti, and by the whole of the Vodoun world.

It is him that I, and the spirits who have commissioned this work, thank for what you are about to read and learn. The forces revealed in this book brought us together to reveal the most hidden secrets of real Vodoun.

There is more to Vodoun than has ever been revealed, and these lessons and secrets will reveal to you a secret dark world that is powerful and feared among the common Houngans.

There is a warning that you must know before you begin to tread down this dark path: this is *not* just another

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book about Vodoun. You cannot just read and learn these secrets and walk away unscathed. These are not powers that you can control. These are not spirits that you can summon, constrain, and dismiss as easily as those known to the Western world.

As you read these secrets they will find their way into the deepest caverns of your mind and they will begin to tap into that raw, primordial being within, eventually becoming part of your life and your responsibility, forever. This is the reason that occult secrets are really never discussed outside of the Temples, let alone published.

The secrets given here will become you, and you will become them. When you begin to hear cracking or footsteps in your house, when you start to sense a invisible presence near you as you are reading this book, when you begin to see out of the corner of your eye a figure that fades once looked upon fully, these are the forces that are being released within you and the spirits that are gathering around you as you begin to absorb these powers, only by the simple knowledge of their existence.

There is a special book in Haiti that can only be read if you are beyond fifty years in age, and the name of the book is called Secrets Superieurs de Le Satan, or, "The Superior Secrets of Satan." As you read this forbidden book and hold the secrets on each page in your mind, the words on the page will vanish.

There is also an elect and elite occult school in Spain. You must enter through a cave to learn their magic, and the cave is so dark and so deep that the only light in it rises from another such secret book, giving off a visible glow of power. As you read and learn each dark magical secret, the words too vanish from the pages.

This world is filled with such secrets, and with such power.

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To the uninitiated, the above may seem like fantasy, but to the skilled Sorcerer and to the Adepts, it is known that the clairvoyant eyes are being used and that the book itself is only a portal or a window to that world of Dark Magick where the spirits rule and write their secrets on paper with astral hands and letters, reserved to be seen only by scrying eyes.

May this book, too, become such a portal to power.

Let us now begin this secret journey into the real world of the darkest Vodoun magick ever known, which is spoken of quietly even within the walls of the Homfort and is practiced in strict secrecy today by many of its worshipers worldwide.

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Chapter One

Knowing the Path

Before any person can learn the secrets of using the powers of Vodoun in their lives, a basic understanding of what it is and what type of powers are involved must be acquired. Having a clear understanding of what exactly you are learning will heighten your awareness, both intellectually and subtly, of the powers that you will soon be using.

Vodoun Vocabulary -

The word "Vodoun" derives from Vodou, meaning "spirit" or "deity" in the Fon language of Dahomey. Dahomey is the birthplace of Vodoun, which is the spiritual practice brought from Africa to Haiti through the slave

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trade. Dahomey, now called the Republic of Benin, rests in Western Africa, bordering Togo to the west, Nigeria to the east, and Burkina Faso and Niger to the north. It is from this far place that many of the slaves were brought to the west, especially to South and Central America.

Vodoun priests go by the titles of Houngan (male) or Mambo (female). Caplatas, also known as Bocors, are the Dark priests of Vodoun, working with the malign and violent spirits. These are the spirits which also most readily offer up their power to the Houngan and the Mambo, perhaps in hopes of annihilating them with such power. This dark force is that which will be the main focus of this work.

Caplatas perform powerful acts of both good and evil sorcery, but as their forte, they are very highly trained in the darkest practice of Vodoun black magic. They are responsible for the creation of what the western world has known as zombies, thought to be mere myth in our civilized realm, but known to be a terrifying reality in Haiti, by placing a living person under the influence of powerful mesmerisms and secret drugs. The exact method of creating the zombie after this initial stage of control cannot be allowed to be printed here, as the truth is much more startling, and much less entertaining than Hollywood would have any spectator believe. Nor is the full reality of zombie creation ever even scratched by the investigations of the most well funded researchers for the largest corporations.

The Vodoun temple is called a Hounfour, or Homfort. At the center of the Homfort is a "Poteau-mitan," a pole where God and the spirits communicate with their followers. An altar is often elaborately decorated with candles, pictures of Christian saints, and other articles related to the Loa, or the spirit-gods of Vodoun.

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A Pantheon of Power -

Vodoun is marked primarily by a belief in the "Loa". The Loa are the gods that form the Vodoun pantheon. Unlike the godforms of most religions, however, the Loa are intermediaries between the creator, who has turned his sight away from creation, and the Houngans or Bocors. In the absence of a creator, the Loa reign unbound. The only close comparison in world religions are the Hindu Devas, but unlike the Loa, the power of the Devas is limited, whereas the Loa are most certainly not.

Also unlike the multitude of religious and spiritual godforms, the Loa walk the earth and move among men, invisible and unnoticed by all but the initiated. The Loa are active in the world, and can manifest themselves through the possession of devotees during ritual. There is a two-fold power in this: the act of possession is the ultimate submission of the worshipper to the worshipped, giving up the body, mind, and soul to the Loa, and at the same time that vessel of flesh is filled with an ageless and limitless power and intelligence. In that moment, God is embodied, and after the possession has subsided the worshipper will remain scarred, marked, and empowered for the remainder of his or her life by the experience.

Vodoun ritual and ceremony are practiced primarily to make offerings to the Loa and to entreat the Loa for aid or personal fortune in one's life.

A few of the most recognized religions related to Vodoun are Candomble, Lucumi, Macumba, and Yoruba.

Yoruba traditional belief included a chief God Olorun, who is known to remain remote and unknowable. He authorized a lesser God Obatala to create the earth and all life forms. Olorun, never laying his own hands on

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creation, left the world and all of its inhabitants in the hands of powerful pantheon of Loa and spirits.

Vodoun recognizes hundreds of spirits or Loa. Those which originated from Dahomey are called Rada. Rada are usually known to be the more benevolent gods and spirits, and are the oldest in the pantheon. Those who were added later in the lifespan of the religion are often deceased leaders in the new world of Haiti, and are called Petro. Petro are the violent, fiery, and usually malign spirits of Vodoun. They are those with which the Bocor is most likely to align himself in order to have their dark power for his own.

Anatomy of the Soul -

The individual human "soul" is known in Vodoun to be composed of five basic aspects:

1. The "Gros bon Ange," or a great guardian angel, resides in the body at all times until death. It is the Gros bon Ange that is also connected to Divinity, and can lead the individual towards ability, power, and eventual godhood. It is this most inner self that is called "soul" by westerners. It is immortal, invincible, and possesses the three grand aspects of godhood: omniscience, omnipotence, omnipresence.
2. The "Ti bon Ange," or a little guardian angel, is the portion of the spiritual self which is not attached to the Eternal Being at the core. While the Gros bon Ange is fixed in and upon the individual, not departing until death, the Ti bon Ange leaves the body during sleep and when the person is possessed by a Loa during a ritual.

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Although the Ti bon Ange does leave the body at times, it is psychically and permanently linked with the Gros bon Ange, and therefore with the individual's entire being. An interesting function of the Ti bon Ange is witnessed during sessions of bi-location, remote viewing, or astral projection, when a portion of the consciousness apparently leaves the locality of the body while a larger portion remains to convey the gathered information in a usable form. It would bring me great satisfaction to summarize the Ti bon Ange as the Vodoun equivalent of the Astral Body of Light, or as a mental projective body, but unfortunately, things are not that simple. A great many concepts within the Vodoun system remain entirely Vodoun, baffling the western mind and our greater education which requires that all things must possess labels in order to have value. The force which seems to guide the whole of the person in Ascent is called the "Star of Destiny," or Z'etoile, which interestingly is considered to be a part of the human being, although it does not reside within or immediately around the individual, but is instead in the heavens. Z'etoile can be compared to the Hindu idea of Karma, or even destiny, which although is not a "part" of the human being, is linked with the individual in an inseparable way.

The physical body also radiates its own energy, which is commonly viewed as the semi-visible aura surrounding each person. This is called, in Vodoun, n'ame, or the "Spirit of the Flesh." It is this life energy which causes the cells to move and to grow, to heal and to thrive; it causes the blood to pump, the organs to move, the lung to

breathe, and the electrical currents of the nervous system to travel through the whole body.

5. Finally, the corpse cadaver is the final solid materialization of the soul in human form: the dense body of meat that all too many consider to be the "I."

One of the most feared powers of the Masters of dark Vodoun magick is the ability to capture the Ti bon Ange from any person, regardless of distance. Being thus connected to the remainder of the victim, the Bocor can then use the Ti bon Ange to work evil against not only the body of victim, but even upon the soul.

The Hoodoo Sleight -

There is another, more commonly known branch of Vodoun which is called Hoodoo. Born in the southern United States through a mixture of Vodoun, Santeria, Catholicism, and western occultism, Hoodoo focuses mainly on the aspects of the religion involving Magickal attainment of goods, wealth, fame, or protection from harm. As with all forms of Magick, Hoodoo, which is also called Rootwork or Conjure, can be used for ill in the procuring of curses against enemies.

Like most products of the United States, material or ideological, Hoodoo has become extraordinarily commercialized, setting up shops, websites, and mail-order businesses providing certain candles, incenses, oils, powders and a wide variety of charms for good luck in love, money and happiness.

It can be said that Hoodoo is the public face of Vodoun. Rarely are imagined scenarios of worship, sacrifice, possession, ritual, or communion with the spirits and Loas brought to mind when the average person hears

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the word "Vodoun." Instead, they think of the charms, spells, curses, dolls, incenses, and powders that are used in Hoodoo. It does not help the matter that most, if not all books on the subject of Vodoun are in actuality representing the tenets and practices of Hoodoo.

None of this is to say that Hoodoo is false, ineffective, or should be avoided. As a matter of fact, many powerful Bocors and Houngans often set up shop and sell Hoodoo products, while their real religion flourishes unseen by their customers, or anyone else. It is important, however, to distinguish between Hoodoo and Vodoun.

History and Myth -

There is a special story that is told to every Vodoun Initiate under a full moon next to the sea. It seems to be one of those stories that are told worldwide, but here takes on a different hue, meaning, and reality altogether.

A very long time ago, there was a beautiful city in the middle of the Atlantic Ocean. This city was called Atlantis. This wonderful magical city laid claim to medical and scientific technologies that we are just now coming to rediscover for ourselves, and even more advanced wonders that we might discover as time goes on.

Atlantis knew of no divide between spirituality and science, however, an integration which allowed the rapid progression of their race to succeed as it did.

Atlantis had two special schools of magic, one light and one dark. They coexisted peacefully just like night and day and the sun and moon. Both schools also shared their knowledge with each other, and then with the remainder of society, in order to move forwards and upwards as a whole, rather than competing for some sanctimonious sense of self-worth.

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They knew that both magical forces, the light and dark, held many advanced technological secrets. Both schools of magick began to notice, however, that mankind was becoming more war-like and that every nation seemed to want control their neighbors through various apocalyptic war machines. Atlantis was not exempt from this will to power. They wanted to expand their control and dominion beyond this earth to other planets and over other beings.

The masters of magic, seeing this deadly drama unfolding in spirit visions, began warning that such actions would cost Atlantis its very existence. The masters began to make plans to preserve their secret wisdom by transforming themselves into fish and other sea creatures.

The Masters of the light decided to become fish and birds to stay close to land and the Masters of the dark forces decided to go very deep under the ocean into the darkest part of the sea, far from man's prying eyes.

The elders and the intellectually and psychically advanced citizens of Atlantis who wanted nothing to do with such suicidal plans decided to leave Atlantis before its destruction in vessels that could travel to other worlds, in hope for peace and for the ability to increase their knowledge and understanding of the universe and their place in it.

As was prophesied, Atlantis was destroyed. Many think it was by a meteor, although it is often claimed that they destroyed themselves internally before even beginning their quest for empirical domination.

But the powerful Magicians of Atlantis survived. They climbed out of their hiding places in the ocean to walk on soil again, in the distant Islands of Africa, Egypt, India, and most of all in Haiti.

While the western occultists, just barely coming into the knowledge of Sorcery, were attempting to study cryptic Grimoires through Judeo-Christian spectacles, the Sorcerers of Atlantis stood on Haitian soil and taught the

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eager disciples the worship of the Loa and the revival of the spirits. They gave the secrets of traveling behind the Tree of Life and entering a hidden gateway to Hell, wherein they could master its darkest magick and return to the physical reality with the knowledge of power.

It was those dark masters of Atlantis Magick who rose from the sea and walked and taught to the first masters of magick how to conduct the most powerful Vodoun Sorcery magick that is still even more powerful today.

Although the above is what is told to the initiate, by the sea on the full moon, the story does not end there. It is an undisputed fact in Haiti that powerful Vodoun magick was responsible for the Haitian Revolution, and has held complete control over the area since.

Haitian Vodoun is a product of the slave trade. Slave traders forbade slaves to practice their native religions. This was enforced by various forms of torture, and, if forced conversion failed, by death. Many slaves, therefore, "found Christ," and were baptized into the Catholic faith. The rites and symbols of Catholicism quickly became superimposed on native rites and beliefs, which were still practiced in secret.

The religious suppression of the slaves continued until the Haitian revolution of 1791. As a result of the religious persecution that the French government administered with an iron fist, tribal deities, or Loa, took on the forms of Catholic saints, the icons of Christianity being used to procure the ancient connection to the Vodoun forces. As had been prophesied centuries previous, a complete inversion of good and evil had taken place.

The mixture of Africans brought to Haiti as part of the slave trade saw the addition of the saints as an extension of their faith, and incorporated Catholic statues, candles and holy relics into their rituals.

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The Haitian revolution of 1791-1804 was the most successful of the many African slave rebellions in the Western Hemisphere. It established Haiti as a free, black republic - the first of its kind.

Hundreds of small rebellions had sprung up previously in Haiti, formerly known as Saint-Dominique, but the fury of the 1791 revolution, and the unseen forces behind it, secured the island from French rule. Haiti went from being a French colony to an autonomous nation ruled by those who were once slaves.

In August, 1791, Master Houngan Boukman led a Vodoun ceremony in which he prophesied the downfall of the French rule of the island, and the rise of Jean Francois, Biassou, and Jeannot as leaders of the revolt. Soon after this prophecy began to manifest and the revolt began, Boukman was captured and beheaded by the French. His severed head was publicly displayed in an attempt to dispel the aura of invincibility that Boukman had cultivated. Through the Vodoun powers, the very same that this book will outline and instruct in, Boukman was eventually admitted into the pantheon of Loa, a fact that was already accepted by his followers, considering his power, influence, and unearthly knowledge. The French attempt at psychological warfare had the exact opposite effect.

The scrimmage had been, up to that point, mainly between whites of different factions, with a few freed blacks taking either side. As if roused into a sudden, inexplicable frenzy, all of the slaves who had been watching the battle objectively instantly rose up against their masters in one unified, although seemingly unplanned revolt of their own. Using whatever weapons were immediately available, or none at all, and having no greater conspired plan, the slaves murdered their masters, their keepers, the white families, and burnt the sugar plantations to the ground. Within a little over a week, the slaves had taken over the entire northern province. In two months,

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they had killed over 2,000 whites, turning the tables of the island's fate forever.

In the Western hemisphere, only the United States had managed to free themselves from European rule until Haiti became the second in 1804 when it was declared an independent nation, not through a strictly organized war nor through massive European assistance, but instead through the power of the weak and enslaved rising up against the powerful and privileged in the only successful slave uprising in all of the history of the world.

In order to understand Haiti and the religion and worship of Vodoun, it is vital to recognize that Haiti is not ruled by democracy, dictatorship, senates, ministries, or any other form of government extant in the world today. Instead, it is ruled by the clandestine Vodoun cults which formed during the earliest days of slavery of the African people in Haiti. These first cults initially served to protect their members, but armed with the knowledge of the spirits they quickly grew into powerful secret societies which seemed to be a forceful undercurrent even in the white man's French government previous to the slave rebellion. Although several small Vodoun cults and sects operate both in Haiti and throughout the world, only a few have come into the sort of power that can not only sway an entire government, but can control it absolutely. One such cult, which here must remain nameless, hosts a Vodoun council in which the primary rulers of Haiti sit, or are directed by. It is this cult specifically that has called for the creation of this text, and has commissioned the work from its onset.

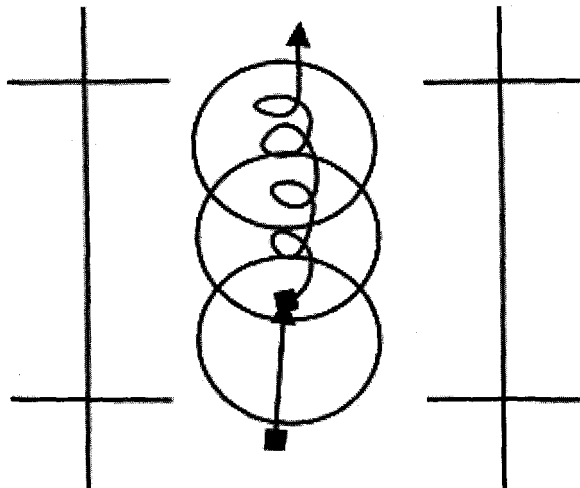
Training for Power -

There are two types of Houngans in Haiti: Little Houngan and big Houngan (Le Petit Houngan and Grand Houngan). The former, Le Petit Houngan, is a Sorcerer

who has been trained by another Le Petit Houngan, and therefore is limited the minor feats of Magick, divination, and conjuring. They are able to perform the most basic Vodoun rituals, to read the cards or bones, and to perform rituals for their clients.

The latter type of Houngan, the Grand Houngan, is an adept in Vodoun sorcery, usually having trained for 21 years in one of several Vodoun sects or cults. Although these groups are well-known, feared, and considered common knowledge in Haiti, they are rarely spoken of, outside of admonitions to stay far away. No person can apply for or in any way request membership in such sects, but must be received by invitation.

It is also said in Haiti that a person must be born into sorcery, under the protection and empowerment of the spirits. Before birth, a Houngan priest will prophesy the destiny of the child, as the true sorcerer is not born into this world, but returns to this world as a reincarnated adept continuing his training in a new bodily form. Given below is a powerful seal, or Veve, used to discover the past, present, and the future of the reincarnated soul, and can be used just as easily by the Houngan to alter the past and to disrupt the flow of time.



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Once the timeless identity of the infant is discovered, he is put under the care of a Grand Houngan who will mentor him for the first seven years in the basic practice of Vodoun magic. Often the young Houngan's job is to take care of the temple "Hounfour," cleaning the temple, sitting in on magical rituals and acting as a personal assistant to the Grand Houngan.

During the following seven years, the Vodoun Initiate trains in basic herbalism, learning the baneful and beneficial aspects of specific plants that are used in Vodoun. Over the next seven years of the Vodoun apprentice's training, he will become trained in not only the secret Vodoun sorcery, but will be made familiar as well with the works of Western metaphysicians like Heinrich Cornelius Agrippa, Hector Durville, Encausse, Papus, Duviol and Eliphas Levi.

This study of "white man's Magick" is merely a reconstruction of the trade-off that was common in French-ruled Haiti: the French, who were interested in the seemingly tribal but entirely effective "black Magick" of Vodoun, would "trade" their knowledge of Western Magick. This allowed the black Vodoun Masters to combine their sorcery skills and wisdom of Vodoun and create a powerful magical system that is second to none today. It is through this marriage between the New World and the ancient one that the Vodoun priests learned to access the Tree of Life, and the inverse Qlippoth Tree through the doorway of Da'ath, which is hidden between Binah and Chokmah, wisdom and death, but before absolution and resurrection.

While 21 years of training and discipline cannot be condensed into any written library, let alone a single book, some of the darkest secrets of Vodoun are given in the chapters that follow. Once inside the Vodoun current, and

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with the direction of the spirits and the Loa, all worlds can be accessed, all knowledge can be gained, and all power can be claimed.

Chapter Two

Making Way for the Spirits

Physical, psychological and spiritual preparations need to be made in order to begin directing and uniting with the Vodoun powers and spirits.

Before engaging in any of these works, before uttering a single name or word, before drawing a single symbol given in this book, it is necessary to understand that Vodoun cannot be approached with the same nonchalance and objectivity as Western Magick. It cannot be experimented with; it can only be experienced. Once you begin on the Path of Vodoun, the spirits that you will only come to know in time will already know you with grave intimacy. Their surveying eyes will watch you, their ancient minds will probe your thoughts, they will begin to coalesce around you, often without your awareness, and they will pull you deeper into their carnal madness. If you are not willing to dive into the depths of insanity, if you are not fully exuberant to sacrifice all of your current "understandings" or presumptions about yourself, the world

and the full nature of things, reconsider your desire to enter the Vodoun world.

In actuality, most westerners are not engaged in the work of making active allies of the spirits, but instead are devoted to controlling them, to dominating and subjugating them, to making servants of them. The Vodoun spirits know slavery, and are sure to never return to such a state. Only by offering yourself to the spirits without regard for your safety or reward do they in turn offer themselves to you, with an outpouring of power that no human, or demon, could ever match. Only when you have laid your life down before them will they recognize you and lift you up again, not as a groveling man but as an embodied god.

Unlike most occult disciplines, the Vodoun spirits do not wait to be called to appear, the powers do not lay inert until manipulated, and the Sorcerer cannot put on the mantel of the Bocor and take it off again like any piece of wardrobe as his fancy momentarily suits him. Either the spirits will accept you into their world, and will grant you vision and power unlike any spiritual gifts you have ever received, or they will reject you harshly and violently, not turning you away, but instead turning against you. All of this is dependant on how you first put your feet on their crossroads.

Having decided to offer yourself to the spirits as such, your first task will be the construction of an altar. The Vodoun altar differs greatly from the altars used in any other religion or spiritual practice, both in appearance and function. Even the plainest altars used in western magick and religion can serve their purpose in any ritual, ceremonial, or spiritual function, and can be as simple as a nightstand covered with a cloth, candles and ritual items placed thereon, all of which can be collected after the ritual and stuffed in the closet. In the majority, ritual altars are purposefully bland in appearance, lest the mind becomes

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distracted by bright colors or cluttered objects, the balance of things never threatened by the altar, being the base and solid foundation of all things.

By looking at a Vodoun altar alone, it is obvious that this is not so. The Vodoun altar in appearance redefines the word "clutter." It is cluttered with food and drinks, images, photographs, three-dimensional structures, dolls and menageries, cloths and candles, articles of clothing and pieces of bone. The Bocor or Mambo will begin with a very basic design, the colors, images and objects being representative of a specific Loa, energy, or aspect of power that they worship, and that they wish to unite themselves with. As their worship *becomes* a union, with a gradual deepening of their conscious connection with the spirits and their more full immersion into the sea of power, they will add objects, designs, images, or other articles. Eventually, the altar will become transformed into a representation of not only the powers and the spirits, but the Sorcerer as well. The union nears completion, and this is evident most physically in the ritual altar.

Three types of Vodoun altars are used: the public altar, which is only found inside of a Homfort which is cared for and operated by a Vodoun priest or priestess; the private altar, which is set up in the Bocor's home, and is usually not kept hidden, but is kept in a separate room reserved for ritual and worship; and the secret altar, which is indeed hidden from the eyes of visitors or even family members.

If you are skilled in woodworking, it is best to obtain hazel wood and to create the altar yourself from this wooden base. Alternatively, you can purchase a pre-made hazel wood altar and "fix" it, or cleanse and consecrate it yourself. Hazel is used quite extensively in several occult disciplines. The dense, deep grained wood is a natural house for any energies around it, drawing it deep into its

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core and storing it in its fibers. It seems to resonate and radiate with energy, the material of it vibrating at slightly higher frequencies than most other woods. If you are not able to find hazel, either in raw form or in a constructed table, you can use any other hard wood. Cedar and oak are great alternatives, both bearing similar occult properties as hazel, although in a lesser magnitude. Likewise, birch can be used, which is a close relative to hazel.

Although many Houngans, especially the southern United States variety, will create two or three stepped altars, a simple, small, flat table is all that is needed here.

Before actually erecting the table and metaphysically converting it into an altar, you will need to clean your working space out, physically and psychically. This is done using water that has been consecrated by the Vodoun spirits directly.

On the day of the full moon, mix nine drops of Cedar Wood essential oil, also called Morocco Oil, with one gallon of water. A secret understanding in both Vodoun and in inner circles of the occult is that the two powerful catalysts for energy are sound and light. The sound of prayer, chanting, mantra vibration, incantations, ritual music, and even song create whirlwinds of energy surrounding the source of the sound, the intention of it being carried out indefinitely through space, growing as the sound moves farther away. It is for this reason that prayers, affirmations, incantations, and even spoken word with spiritual entities must indeed be spoken aloud. Light, on the other hand, is not as obvious an implement in ritual and spiritual service, although the absence of it would definitely be noticed. In every spiritual service specific colors are employed, quite intentionally to invoke and evoke the spiritual currents aligned with such colors. This light as well creates a vibrant radiation that moves continuously away from the source, not growing brighter visibly as it travels, but culminating an ever-growing momentum as it

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moves. It is for this reason that I have begun, under the instruction of my Met Tet and the Lords of the Crossroads directly to add a few drops of food coloring to all of the waters and liquid mixtures used in Vodoun, and to give all of my orations and prayers vocally, to create the light and sound of service and change. Florida Water, being under the influence of Legba, of Libra, is that of the sun. In fact, its effect is very much like solar flakes bottled into a liquid substance that once applied in use cast a dozen drops of spiritual sunlight wherever they may land. Being a solar substance, I mix three or four drops of yellow food dye into one gallon of Florida Water. I have subsequently noticed that Santeria and other diasporic practices do the same, and that the color alignments that I have received from the spirits directly indeed are aligned with traditions previously out of my realm of education.

Cover this simple mixture with a white cloth and set a white candle next to it. Light the candle and let it burn for exactly one hour, and then extinguish it. Repeat this process at the same time every day until the following new moon. On the night of the dark moon, sprinkle this water throughout your home, focusing especially on the area in which your altar will be placed. Houngans also understand that the most cunning, wicked, and powerful evil spirits hide in the corners of the home, waiting for darkness and sleep to begin their work. They are often seen when waking in the middle of the night, the mind still partly dreaming. Their eyes are seen first, glowing with a darkness beyond the night, and then their figures begin to materialize, hovering like a walking shadow. These demons are extraordinarily difficult to dispel in such a mental state, the terror of the sight of them having already taken hold, the mind controlled by their sinister sway.

Another use of Florida Water, or Vodoun consecrated water as given above, is in the healing of the body, mind, and subtle energies of another, or of oneself.

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As Baron DePrince delivered the chapters of this manuscript to me, I would work through them, carefully using only the implements and instructions herein to produce results. As such, I approached each of these Workings with the skepticism seemingly inherent in the western mind. The use of the consecrated water was no exception. Previous to my involvement with Vodoun, I would mix a bit of salt with cold, distilled water in my chalice, and dipping my index and middle fingers in the solution, I would surround myself with spiritual light, would breathe this into me, and would channel the light into the water through an exhalation, moving it through my chest, down my arm, and out of my fingers. Once the water could hold no more of the channeled light, I would sprinkle it around my home, Temple, or whatever other space I was attempting to cleanse, reciting various exorcisms or affirmations of cleansing as I went. Gradually, the darkness in the room would depart and the air would lighten, both visually and psycho-perceptively.

After the Florida Water had been consecrated, I bottled it and accidentally splashed a few drops of it on the floor. The reaction was like electricity. Instantly, the atmosphere changed, achieved the lightness that is usually found within five or ten minutes of my previous cleansing ritual. I sprinkled a few more drops, noticing the same effect. Not only did the room seem to change, but I did as well. I felt the spiritual rush, the afterglow, and the exhaustion that is common after the closing of a complete ritual Operation, in the sprinkling of a few drops of water!

I was addicted, and quickly converted to this new form of consecration.

At a visit that week to a relative's home out of state with my wife, my daughter was bitten on the face by a large and very old dog. When she returned home, two puncture marks, one on her right cheek and the other under her left eye were stitched up and swollen. To reduce the

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risk of infection, and to speed the healing process, I began a series of energy Workings on her wounds, and quickly saw results. The swelling went down, the stitches came out, but the wound on her cheek didn't seem to be healing with the plasticity that I had hoped for. I wondered if the accelerated healing had forced her body to develop an excess of scar tissue, her body not having been given the appropriate time to do its job. I knew that if I continued the energy work, the scarring might never go away. Instead, I began to put the consecrated water on her wound at bedtime. The next morning, most of the redness had disappeared. Repeating the anointing, I saw, literally before my eyes, the indented scar raising and flushing out with her skin.

Deciding to continue to put this to the test, my wife had been asking for Chakra healing and energy work. Instead, I simply rubbed a very small amount of the water across her entire body. She instantly felt cold, and said that the water felt more like rubbing alcohol or menthol cream, tingling her skin and opening her pores. As I applied it to the remainder of her body, I could feel the negative or blocking energies rising from her body onto her skin. She later verified the same sensation. When I told her what the water consisted of, she was astonished, saying that she had expected more toxic or abrasive materials than simply water and a few drops of essential oil.

With your home and your working area cleansed of all evil, the altar can be erected. It is advised to keep it in a room separate from the one in which you sleep. One reason for this is the fact that you will be calling forth into the altar and into the room dark and devious spirits. Aside from the more mundane effects that this can cause, such as sleeplessness, nightmares, and sleep paralysis, the spirits themselves have been known to feed off of the essence of the sleeping, causing illness, instability, and in extreme

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cases, even death. This "feeding" is only enhanced by the sexual activity that often occurs in the bedroom. I have known several Vodoun worshippers who have erected their altars in coat closets or closets in spare bedrooms as well.

With the physical altar in place, which at this point is merely a wooden table, you will need to cleanse it and empower it through the force of the spirits as well. Sprinkle the entire top of the table with kosher salt heavily, and cover this with a black cloth. Place a black candle on each of the four points of the table on top of the cloth. Burn the four black candles for one hour every day for seven days. At the end of this first week, replace the black candles with white and burn these for another seven days.

After these two weeks of candle burning have passed, wait 24 hours without touching the altar, after which you will uncover it, clean the salt off of the surface, and recover it with the black cloth. The salt will be saturated with a dark and powerful presence, and therefore should be dissolved in water, which should then be buried in the ground, as to return the power to the earth and to the spirits.

Your altar is now ready to be used for any and all Vodoun ceremonies and rituals that may be required.

The altar should hold four candles of different colors, yellow, red, green and blue, each placed in the four corners of the table, on top of the black covering cloth. The yellow candle, symbolizing air, is to be placed in the east corner of the altar, the red candle for fire is placed in the south, the blue candle for water is in the west, and the final green candle of earth is in the north. When these candles are lit, they should always be done so from yellow to green.

A bottle of rum should always be kept on the altar, and a bowl or bottle of the water of purification. Before and after each ritual, the altar needs to be sprinkled with the rum. This is often referred to as "feeding" your altar,

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giving it a tangible substance from which it can sustain its power and replenish its energy.

A common item found on altars is a jar which appears, to the physical sight, to be empty. When asked about this, most Hoodoo and American Voodoo practitioners are happy to inform you that the jars contain a part of the essence of each of the practitioners within that Temple or home. Others might say that the spirits of their ancestors are kept in these jars. Like most other aspects of Vodoun, the explanations for these "pots-de-tete" have been scrubbed clean in hopes of erasing any blemish which might cause discomfort to the uninitiated. The jars are far from empty, holding much more in them than good wishes and ancestral memory. Pots-de-tete is literally translated as "pots of the head." This is important, if it is understood without fear or judgment. If, as is claimed, only a minor portion or residual energy of each worshipper was housed in the pots-de-tete, such energies would likely originate from the n'ame, or the Spirit of the Flesh. This subtle aural body surrounding each person is very easy to penetrate, to break down, and to siphon through various vampiric techniques. It is assured, however, that this is not what is held in the pots-de-tete, otherwise such bowls or jars would instead be referred to as "pots-de-n'ame," or something similar. Instead, the indicative word used is "tete," or "head." This is significant, as the word is never used in Vodoun lightly. The "Loa Met Tet," or Master of the Head, spoken of earlier, is the Loa or spirit that guides, directs, and sometimes controls the individual as a whole being. The "Master of the Head," could easily be called the "Master of the Soul," or the "Master of the Whole Being." Nothing trivial is implied here. Pots, bowls, or jars which are called "Pots of the Head" can only contain one thing: the portion of the soul which would give the holder full power over the individual - Ti Bon Ange.

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If one were to transfer their own Ti Bon Ange into the pots-de-tete, and then were to place this upon the altar, they then will essentially be sacrificing their soul to the spirits that reside on and around that altar. No act of dedication could shadow this unholy sacrifice.

For these reasons, I must conclude that a good deal of pots-de-tete adorning altars throughout the world are indeed empty. Those that are not belong to the Master Bocors and Grand Houngans.

If a pot-de-tete is desired on your altar, it may be placed there empty until you possess the secret keys which will allow you to fill it. It is not until after the ritual of Lave Tet in which your head is washed and spiritually opened, at which point the spirit of your head, or the Ti bon Ange, can be removed, placed into the pot-de-tete, and Met Tet can then be placed inside of the head. Essentially, the individual identity, the assumption of the "I," is removed and a greater Self is assumed through the union of the whole being and the Met Tet. While this is an extreme ritualization and spiritual practice, literally sacrificing the soul for power and union with the Loa, it is the supposed goal of every religion and practice, albeit none have ever so forthrightly gotten to the point as Vodoun.

A good deal of these deeper meanings behind the common ceremonies of Vodoun and Voodoo are understood in their fullness only by those Grand Houngans in Haiti, who until now have withheld their secrets from all of the uninitiated.

The center of the altar should remain clear, waiting to hold upon it the Veves or the signs of the spirits.

An important idea that needs to be understood in order to understand *any* of the Vodoun practice at all is that the powers and the spirits of the religion operate quite independent of the will, belief, or understanding of the would-be Operator. In western Magick, it is solely the Magician's task to consecrate the sigils and the signs, to

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fortify the Circles, to charge the ritual tools with power and purpose, and to will into appearance the desired spirits or forces. In contrast, at times the Houngan feels as if he is a spectator to the energetic play that he witnesses all around him, and his only option is whether or not he will dive into the swirling din or be washed by its peripheral waves.

In the above instructions for the creation of the altar, never once does the Bocor lay his right hand upon the wood and transfer his energy into it. Never once does he bring a pillar of light into its center and charge it as a creature of wood and of Magick. The single task of the Houngan here is to sprinkle the salt, to cover and uncover, to light the candles, and to allow the energies to rise.

In my practical initiation into Vodoun, this was perhaps the most difficult barrier of ego to surpass. I assumed, as most western-trained adepts do, that if I didn't put the energy into it, if I didn't consecrate it myself, if I didn't erect the wards and call the spirits into the Temple, that none of those things had been done. The universe does revolve around me, does it not?

On the path of Vodoun, the metaphysical universe revolves not around you as the individual, but it revolves around the invisible and unreal third entity formed in the union between the Houngan and the spirits. Reality does not lie in Guinea, the land of the spirits, nor does it lie in earth, but absolute reality is only found when the two intersect at the crossroads of power. This communion, this uniting of the dying and the undead, is the all-important function not only of the ritual, the ceremonies, and songs and the dances, but of the very life and breath itself.

The spirits listen and they see, and once they have entered your existence, especially if you have been entered into the Vodoun current through initiation, they never leave your side and they never leave you be. They are an endless well of power and knowledge, if you graciously accept them as they have accepted you. When you make the signs

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and the sacrifices, they are there, consuming the force and the subtle matter that has been laid down before them.

It is then the hands of the spirits that touch the altar and transfer inordinate power into the wood, rather than the hands of the Sorcerer. It is their joining of limbs around the altar that calls down from heaven and up from hell all of the powers of Magick into your sacred Temple. It is the alchemical knowledge known only by the spirits that transmutes the elements of the wood into particles of light, opening the altar as a gateway into the Eternal.

Chapter Three

Walking with Spirits

Life inside of the Vodoun current is drastically different than that life which we take for granted when we are firmly planted in the physical world. Through years of training, various initiations, and through a lifetime of communion with entities and forces which are, to most, unseen, the Houngan walks between the planes, operating both here in the physical as well as in the spiritual realms, each foot steadily maintaining this balance.

This permanent bilocation is observed nowhere more profoundly than in Haiti itself. Although the vast majority of Haitians are lost in poverty, war, and starvation, struggling to keep their hold on their most basic primitive needs, there are also many Sorcerers packed onto this island who walk with the spirits, who consistently walk between the worlds. Those who can see do indeed recognize that Haiti, the island, the land that existed before

it was inhabited by slaves and imperialists, long before the ancestors and the Loa were imported with captive Africans, is a place of power. Were the slaves *brought* to Haiti, or were they *called*? Haiti is indeed one of the few spots on the face of the earth that shines brightest when seen through Eternal eyes. The few remaining forests dance with spirits, the water washes energy onto the sandy beaches, the salty air is thick with power, and the gods roam the darkness of Haiti undetected by the thousands of American tourists seeking nothing more than an inexpensive vacation.

A door has been opened between the planes on that island, and will likely remain open long after it is deserted. If a Sorcerer from the west ever receives an invitation from a Master Houngan to come to Haiti and to partake of the various rituals of initiation, his eyes will be opened to the spirits that wander throughout that land, and although he will eventually return to his home, Haiti will forever continue to call him back.

Similar doors are opened throughout the world, however, when the solitary Sorcerer takes up the knowledge that has been passed down from ancient times, and is now recorded in part in this text. His altar and ritual room become open doors into the spirit worlds. His home becomes a gateway beyond. His life becomes the window through which all may glimpse eternity. Once he begins to consciously connect with the Vodoun spirits, both he and his life are permanently altered.

The Vodoun Spirits -

The Vodoun pantheon is possibly one of the most involved in the world, including gods, demigods, intermediary Loa, wandering spirits, ancestors, and spirits of the dead. The western-educated mind is comfortable

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with categorization and hierarchy. Being the very definition of the word "westerner," it is my attempt here to categorize the Vodoun spirits as best as possible, drawing not from regurgitated ideas, but instead from that which I have received from the living Vodoun Masters.

As touched upon earlier, the Loa exist on the earth as intermediaries between the Grand God, the Almighty, and the lower creatures, specifically humans. Aside from this division, I have not, despite weeks of brainstorming and charting, discovered an actual hierarchy of the Vodoun spirits. Some seem to possess more ability and power in specific areas than others, some seem to be more effective in creating physical change than others, but none rule over any other. They preside over creation horizontally, each exercising dominion over its own domain.

The only exception to this seems to occur when more than one Loa Works upon any one goal. In these cases, a primal territorialism is observed. This is never more the case than when more than one *type* of spirit or Loa is employed in the achievement of a goal.

The three types, otherwise called "families" of Loa - Rada, Petro, and Ghede - must be kept separate at all times. In a Homfort in which all three will be Worked with, three separate rooms exist, one for each, each room spiritually sealed off from the others. Summoning a Petro Loa inside of a Rada Temple, or a Ghede inside of a Petro Temple, or any other mixed combination is beyond unwise; it is suicidal, by the extreme reality of the term.

It is said that some of the greatest disasters this world has seen have been the result of the type of spiritual battle that ensues when the Loa clash with one another, causing hurricanes that wipe out entire countries, wars that kill millions, famines that starve nations, and disease that destroys entire races.

It is for this reason that the Grand Houngan, when asked to lift a curse or a crossing, does not counter the

malevolent Loa with a benevolent one, but instead will call forth the Loa that was used in the original Operation of Baneful Magick and will work with that Loa alone to lift the curse.

Rada-

The Rada Family or nation of Loa are generally more ancient than the other two, being the Loa brought over directly from west Africa during the forced migration of slavery. Many of the Loa worshipped and worked with in Haitian Vodoun can be found in startling unchanged forms in African worship today. This is even more startling when the fact that Vodoun tradition has, until now, remained an oral tradition, never having been committed to writing by any of its adherents, but only by outside speculators and spectators.

It is often mistakenly claimed that the Rada Loa are more benevolent than either those of the Petro or the Ghede families. While the nature of the Petro Loa tends towards violence and chaos, and the Ghede Loa and spirits favor vulgarity, sexual deviance, and general destruction of the individual, the Rada Loa are not without their own evils.

Legba, one of the most well-known Rada Loa, is not known for shying away from trickery, deceit, or outright harm in order to teach and to guide humans in their own Ascent, or, on occasion, for his simple amusement. Ogoun, the Rada Loa of war, weapons, and fire, is far from kind, both to his enemies or to those he possesses, the possessed often washing their hands or bodies in flaming rum, or sometimes will even piece themselves with a sword, or entirely run themselves through with it.

White is the color often associated with the Rada Loa, and is the color of the garments and many of the

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implements used in rituals and ceremonies centered around the Rada Family or a specific Rada Loa.

Petro -

The Petro family of Loa are considered to be those which were either discovered or created after the forced immigration from Dahomey to Haiti. By "created," I do not mean to say that Houngans themselves created these Loa in the same manner that a Kabbalist might "create" an egregore, or a spirit servitor, in order to manifest a specific change. Instead, some the Petro Loa are created by the incredible acts of power of some people in their lives, granting them immortality after the flesh as new members of the Petro family of Loa.

The name of the family, "Petro," is thought to come from the name of a powerful and violent Vodoun Priest, Don Juan Felipe Pedro, who supposedly rose into the pantheon of the Loa after his death. Many of the Petro Loa are also said to be the "ascended" souls of powerful warriors, slaves, and Houngans.

Other Petro Loa, however, do not display any such connection to the deceased, but instead are simply violent spirits who are quick to answer to the call for Baneful Magick and who demand above all else the most dangerous and difficult forms of blood sacrifice.

There seems to be some ambiguity, however, in the direct link between the Rada and the Petro families. Every Loa is said to have a reverse or negative side, a destructive and violent side to counter the productive and benevolent aspect of the Loa. The violent form of any Loa is often considered to be in the Petro family, even though the original Loa is of the Rada family.

A clear example of this is the Loa Kalfu, also called Carrefour. Kalfu is most often considered to be a Petro Loa, due to his extremely violent nature and his specific abilities within the realm of the unknown, and with Black Magick. Kalfu is the supposed "adverse side" of the Rada Loa Legba. Kalfu, however, was neither invented nor created in the New World, but has actually been found to have been worshipped in western Africa, not as the opposite form of Legba, but instead as an entirely separate entity. By all counts, Kalfu ought to be considered a Rada Loa, but rarely ever is.

The color red, the color of blood and fire, is often used in rites to the Petro Loa, and in fact, the individual Petro spirits are often referred to as, "GeRouge," or "Red Eyes."

Ghede -

The Ghede are not necessarily Loa by definition, but instead are the spirits of the dead in general. They are guarded, guided, and often controlled by the Ghede Barons: Baron Samedi, Baron La Croix, and Baron Cimetiere, who are indeed Loa, although their manifestations seem to have evolved with the introduction of the adherents of Vodoun to the world of the white man. Baron Samedi, for instance, is most often said to appear as an older white man with a beard, wearing a top hat and black suit. This manifestation obviously does not come from Africa, nor are there any traces of such an entity in any part of Africa.

Nevertheless, the spirit of death has always existed, and simply found a form in the white man's image, which to the slaves who founded Haitian Vodoun most surely represented death.

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The colors associated with the Ghedes are black and purple.

There are said to be over 100 Catholic saints that have been used as masks for Vodoun Loa, and that there are many Loa who have never been attributed to any saint. As such, it is obvious that the number of these spiritual juggernauts dwarfs the amount of spirits given in most western grimoires, and the fact that no precise catalogue of Loa exists leaves much to be discovered by the Vodoun Initiate.

Given below, however, are a few of the more prevalent Loa that can be worshipped, called upon, and Worked with for specific personal goals. Those given are all Rada Loa, and therefore should be easy to contact through the methods given in this text, and will provide the least resistance in the personal life of the Houngan.

This is by no means a complete catalogue, and I doubt that any such grimoire will ever be complete. Instead, it is a starting point, an apex from which the Initiate can expand into a real, practical understanding of the spiritual world that surrounds him.

- > Legba is one of the most important Loa in Haitian Voodoo. He is the first Loa that is called upon in a service, so that he can open the gates to the spirit world, enabling communication with other Loa. No other Loa dares show itself without having first received Legba's permission. He controls the gateways between the worlds, the crossing over from one world to the other. Legba is also known to hold the keys of the spiritual world. It is for this reason that Legba is identified with the Christian St. Peter. Legba manifests as a small-statured,

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crooked, lovable old man who uses a small pipe with little tobacco and carries bits of food in his macoute sack. Legba can be contacted for assistance in removing blockages, obstacles, and impasses in your life and the lives of others. Legba is also called upon for successful communication with those in authority, as well as for the gaining of specific knowledge and secrets in healing powers and the removing of so called incurable diseases through Magick.

- > Agwe is most often seen as the female personification of the sea. Some have claimed to have seen her appear as a mermaid, half of her body being human and the bottom half appearing like a fish. Others have described her as simply a beautiful woman dressed in blue and white. Interestingly, Agwe is also considered to be a masculine, Poseidonaic type of entity who can cause or quell hurricanes and floods. It is this dichotomy that has led many scholars to believe that Agwe is a family of Loa, rather than one specific entity. Agwe can be called upon for prosperity, fertility, and interestingly for chastity as well. Agwe accepts gifts of sea water, shells, sponges, stones, and various other items found on the ocean floor. She will also accept as a gift a flat raft laden with foods and drink, or a boat, painted blue and white, with the name "IMMAMOU" painted on the side of it.
- > Ogoun is the Loa of metal working, fire, war, and politics. He usually appears as a

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fully-armored warrior carrying a sharpened sword. Ogoun is often likened unto the Greek god Hephaestus, or even Ares. Ogoun can be called upon for victory in war, for a successful hunt, for influence over others, and for political gain.

- > Simbi is the Loa that can be called upon to help bring closure to whatever problems the Houngan might have in his life. He is often likened unto Mercury or Thoth, the God of Magick and science. As such, he can also teach the Houngan the arts of astral projection, the opening of gateways between the worlds, and communication with spirits.
- > Along with Legba, Damballah seems to be one of the most well-known Loa of the Vodoun pantheon. Damballah's form is that of a serpent, and holds the same spiritual properties as the various other serpent-gods found in nearly every religion throughout the world: he is the giver of the forbidden knowledge of man's own godhood. Just as the biblical serpent offered the forbidden fruit of knowledge to man, Damballah, the serpent, and Ayida Weddo, the rainbow, delivered the knowledge of procreation, fire, Magick, and language to the human race.
- > Erzulie is often considered the "Goddess" of Vodoun, the Loa of beauty, procreation, fertility, and protection. She can also be called for artistic inspiration or talent, for glimpses into the world of dreams, and for the type of sexual ecstasy usually only found

in the practices of Tantric Yoga. Unlike many of the other Loa, Erzulie's potency seems not to be over the elements of the earth, but instead over the composition of the unseen, of the stuff of hope, faith, and dreams.

- > Loco is the Loa given charge over the earth, its produce, and its bounty. He can be called down to deliver a good harvest, to aide in the arts of healing, and for knowledge of the mysteries of the plants and minerals of the earth. Loco, along with his wife, Ayizan, are the Initiators of mankind into the mysteries of magick.

The Manifestation of the Spirits -

Perhaps the most unsettling aspect of operating within the Vodoun current for me, coming from a traditional spiritual and occult background, is the actual manifestation and materialization of the spirits, the dead, and the Loa.

I had become accustomed to interacting with nonphysical entities in a very standardized and conventional manner. Having spent years learning to not only view them through scrying and other methods of psychic observation, I had made it my forte to summon forth entities to physical, visible appearance before me. I had hoped that a simple system-crossover would be possible when I began on the Vodoun path.

I was wrong.

It must be understood that the spirits known of and worked with in the various western systems of Magick, especially those of Kabala, are a very different sort of

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entity than those found in Vodoun. While western spirits have specific purposes and specific powers to fulfill those purposes, the Vodoun spirits and Loa instead have interests and preferences, but are unlimited in their ability to enact any type of change in any degree.

The Vodoun spirits do indeed materialize in the same degree of startling *presence* and fullness as can be attained through western forms of evocation of a spirit into a Triangle. Although, contrary to the popular beliefs and wishes of the modern western occultist, the Triangle does not constrain the summoned spirit within its boundaries, it does provide a limited space wherein the spirit will manifest, allowing it to alter both its own spiritual body as well as the small special environment to fully manifest itself. The Triangle, then, does not necessarily restrict the presence of the spirit, but instead allows the spirit to constrict its own presence to that area. When the Vodoun spirits come, they simply are *here*. Their presence is as unshakeable as it is unrestrained. The essence of the Loa descends upon the *Homfort* or the ritual room as a blanket of darkness and power, and until it decides to gather the fullness of itself into one spot, it wafts between the bodies dancing and singing and calling conjurations. Often, the full manifestation of the Loa will not take place as it does in traditional evocation, with the materialization of the spirit, but instead the Loa will seize a worshipper by the spine, will mount his skull, will drive out the Petite bon Ange, and will ride him in full possession.

There are no Magick Circles that can protect against their presence, nor are there any Triangles that can bind the Vodoun spirit.

The spirits of western Magick exist in various regions of the astral plane, and need to either be brought here by the magician through doorways between the planes, or have their attention directed through windows from their world to ours. In a way, it could be said that the Loa and

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their countless legions are earthbound, moving among mankind, closer to us than we are to one another. They do not need to have doorways opened, for they are already here. They do not need windows to look through, for they are surveying us at all times. Existing around us, always watching and waiting, especially in the places where they are worshipped, the spirits are quick to manifest when they are called, and often do not wait for the conjurations to be given before rising. It is understood in Haiti that the Loa are not the servants of the Houngan, but that it is quite the reverse.

Having trained my senses for years to observe spirits and their world with opened eyes, and having likewise trained hundreds of others to do the same, it amazed me as I began my journey into the Vodoun current that none of this is necessary when working with the Loa. Their presence is the manifestation itself - no more can be discerned about them. They present themselves to the worthy in power, and to the unworthy in wrath, but their presence is never questioned. The Houngan and the Mambo do not need to gaze into a black-backed mirror to see them, for They are upon them. The Haitian Bocors, and even most of the uninitiated, are raised as children with the understanding and the skills needed to communicate with the spirits.

When the spirits do come, when they are present in the ritual of worship, their reality is as solid as that of another person standing in the room, their power radiates from them and envelopes the congregation with awe. If, in the presence of the Loa, the worshipper closes his eyes, he may well see the faces or the forms of the spirits, although at the peak of the ritual's performance, this is far from necessary.

Initiating the Power Surge -

The first and possibly the most dangerous assumption that the novice makes in dealing with the spirits and powers of Vodoun is that anyone can just roll up their sleeves, grab the needed implements, and use these most ancient and dark powers without recourse.

Every spiritual system has its own current, its own stream of energy and unseen activity. While the details and the formulas of nearly every "secret" sect or spiritual order can today be viewed over the internet, in various publications, and even through discourses revealed by the untrustworthy Initiates, none of this will do the Seeker any good unless his very being has been inserted into the current of that spiritual society. The rituals can be toyed with and the Operations can be conducted with some passing success, but any attempt to fully understand any system from the inside while still remaining without is tantamount to the attempt to drive from Los Angeles to New York using surface streets and backroads only. The Initiation sets you upon the freeway entrance, with the Initiators and Mentors helping to navigate you safely and surely to your destination.

There is an indefinable and invisible mark that is passed to the Seeker by the Initiator which enters him into the specific and unique power stream or current of the system in which he will be Operating. Without this "mark," without the full alliance of the forces with which you will Work, only superficial and fleeting successes will be found.

With most systems currently known in our world of information overflow, the keen observer can easily take bits and pieces of the whole, smash them into one another, adding limbs from various other paths, and come to some practical and even spiritual growth. The entities will rise

when they are called, regardless of your degree of initiation, and the energies will surge around you despite the fact that they have never been sworn into your service.

The Vodoun current specifically, however, simply happens to be much more erratic, and its energies and entities are much more tangible than most other systems. The spirits are much closer to this physical world than even those of Solomon or Sumer. Enough centuries have passed in their presence and enough blood has been spilled on their altars to allow them to achieve a near critical mass, their place just beyond the veil of vision being one of preference rather than boundary. They know that the Black Magician is going to attempt to summon them before the event, and likely even before the Sorcerer himself knows his own future actions. They see all, they know all, and they are standing right next to you, waiting to exalt the acolyte and to devour the profane.

In order to have full access to these powers, you must first be inserted into the Vodoun current.

A physical initiation into Vodoun usually must take place in Haiti, under the tutelage of a Vodoun Priest, and is only had after years of study, and after having proven your ability to commune with the spirits and to direct the powers of Magick in accordance with either your own will, or the will of the spirits which may work through you.

A good deal of Westerners, especially from the United States, will travel to Haiti to seek out some Bocor or a lesser Vodoun practitioner who will claim to initiate them, for a healthy fee, of course. These seekers most often find themselves tricked, robbed, and sometimes harmed. Some have disappeared shortly after leaving the airport and setting foot on the cursed and Magickal island. The world of Haiti is not our world, and it does not operate by the same laws and principles as ours.

You can never buy initiation. You can never gain initiation by impressing a Vodoun Priest. You can never

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obtain initiation by asking. If you physically search for initiation, you will never find it. If you are ready to be initiated, the Houngan will find you.

I pleaded with Baron DePrince to reveal some secret sign which could be placed in this text that would automatically allow the readers full access to the Vodoun power stream, or some ritual of self-initiation that could be performed. Making one of his standard trips to Haiti to sit with his Council of Priests and Kings, he returned with a Veve, a secret seal, which would protect the one who opens it, as well as other initiatory rituals which would allow any who dare reject my initial admonitions to leave this Magick to intellectual curiosity only. This seal will not open the floodgates for you, for once you step upon the crossroads of power this will be so. This first Veve will only preserve your life and a fraction of your sanity as you dive into the abyss.

In a way, we have collaborated in creating with this text various methods by which a person can effectively use this Magick, without being first initiated into the Vodoun current.

The most powerful actual and often physical deterrent to delving fully into the world of the spirits is wrought from the spirits themselves, from the very forces and entities which the Sorcerer is attempting to ally himself with. After procuring all of the necessary ritual and worship items given in this text and saturating them with the powers herein, before engaging in any further rituals put forth in this book, it is necessary as your first ritual act to consecrate the first Veve given in the fifth chapter of this text. With it, you will be protected from harm, crime, law enforcement, and any form of spiritual malediction that may become directed your way. Even the spirits themselves will respect this Veve, and will not harm you as you tread uninvited into their world.

Chapter Four

A Religion of Worship

Vodoun is too often heinously considered to be a form of Magick, or even a type of religion predominant over certain classes, races, and regions. Vodoun is worship in its most direct and pure form, the Gods standing at the left side of the alter to receive the sacrifices and to hear the prayers, the spirits spoken to speaking back to the Mambo either through direct signs, through visions, or even through possession. The Loa are not distant, but are here and are now and are anxious to attend.

It requires a Herculean effort for the western Sorcerer to enter the current of Vodoun and to realize that only through submission can he rise into power. The paradox confounds him, yet the more that he struggles for power and control, the weaker he will become, and the more a pawn for even the lesser spirits he will find himself to be. Once he delivers himself as the ultimate sacrifice to the Loa, however, he instantly finds that all power is his,

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and that he has made allies of those whom he has struggled so hard to make his servants.

It is often argued by some practitioners of Vodoun - usually those who attempt to deeply embed Catholicism into their belief system - that the Loa are never worshipped. Worship is reserved for God alone. The Loa are simply served, and in return, they may choose to serve the servants. While this may be the view of a good number of practicing Houngans and Mambos, the reverence held for the Loa easily rivals the awe held by most Christians for Jesus Christ.

The Loa, being so intimately close in proximity to this physical plane and its inhabitants, and having no restrictions to their power whatsoever, are understood to affect remarkable influence over the seemingly random events that surround the Houngan. While Yahweh, along with his demigod son now risen, in the majority leave this earth and race to our own devices, not interfering unless they are called on to do so (and even then their assistance is far from guaranteed), the Loa are known to those who know them to meddle, to arrange, to scheme, and to interfere. Less like the bored gods of Olympus, entertaining themselves with the misery of man, the Loa can be more aptly likened to ancient, intelligent, and harsh teachers who use experience and suffering to allow mortals to learn of their own limits - and their own limitlessness.

The worship or the spiritual service for the Loa is simple, and is entirely natural, relying on the most ancient parts of the human being which have been switched off to facilitate a civilized lifestyle. For the westerner to worship, he must break past the barriers of his civilized self, the whole force of his cerebral cortex shifting towards his hypothalamus, ready to become an empty body of flesh reacting to that which surrounds him, rather than trying to control it.

Music is an integral part of the Vodoun religion, as it is for most, if not all world religions. Buddhist and Hindu devotees chant or sing mantras, Christians harmonize in hymns, ancient Pagans would dance to the lyre, the flute, and the harp, and the Houngan sends the sounds of drums and rattles and stomping feet into the ears of the Loa.

The ceremonies of service differ, sometimes slightly, sometimes rather steeply, depending on what family of Loa are begin served or worshipped.

The Rada Rite -

The ceremonies of worship of the Rada family of Loa are usually much less offensive, and therefore much more publicly known, to the point that the Rada rite seems to secondarily act as a social gathering of the Vodoun congregation, much like Mass has become to most Christian faiths. The Rada rite will often begin with a feast for all who are to engage in the rite, and will end with either the Mambo or Grand Houngan handing out gris-gris or other types of charms to those in attendance.

All attendants of the Rada rite are dressed in loose, white clothing which looks strikingly similar to the garments one might wear for a Christian baptism.

The ritual area is first prepared with a general cleansing by sprinkling Florida Water around the area, followed by either the Grand Houngan or another trusted Houngan drawing the Veve of the Loa that is to be called upon the ground in either flour or cornmeal.

Once the congregation has gathered, the first prayer or invocation that is given is to Papa Legba, as he controls the crossroads between the worlds, and can either allow or restrict any entity access into this world. A sacrifice is also

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made for Legba, usually of a food animal such as a sheep or a chicken. Since the blood and the sacrifice will also call forth the Loa whose presence is desired, the exact sacrifice might vary to satisfy the particular tastes of the Loa, sometimes sacrificing a dog, goat, or other such animals.

The actual act of sacrifice does not seem to vary much throughout the traditional occult practices: the victim is to be bound as to not escape or fight too violently during the ritual; a bowl is placed underneath its neck into which a good amount of the blood will flow; and the throat is slit with a sharpened knife, in one single, smooth motion.

The blood is then presented by the Houngan or Mambo to the congregation, and each celebrant orally partakes of the blood as a sacrament, the animal having been imbued with the essence of the Loa.

The two instruments used in Vodoun rites are drums and an Asson, although these are considered to be magickal instruments more than musical instruments, especially in the case of the Asson.

The Rada rite utilizes the playing of three drums, which represent the three main "layers" of the sun, which as a whole is representative of Legba. There are several other, more obvious symbolisms behind the number of drums chosen, which appear throughout nearly all religions. The largest drum, called the Manman, stands about three feet tall, and symbolizes the sun's chromosphere, a red-colored atmosphere immediately above the "surface" of the sun. The Manman is played by a standing drummer by beating it with a wooden hammer with one hand and with the other hand bare. The medium-sized drum, referred to only as "The Seconde," stands about 2 feet tall and represents the photosphere, often referred to as the "surface" of the sun, although it is not at all solid. The photosphere is the seemingly opaque, yellow part of the sun, which usually overwhelms the red

chromosphere, allowing the latter to only be seen during an eclipse, when the brilliance of the photosphere has been blocked out by the moon. The Second is played with bare hands by a seated drummer, the drum being held between the knees. The smallest drum, called the Bula or the Bebe, often as small as one foot in diameter, represents the nucleus of the sun, and is played with long, wooden sticks by a seated drummer.

In order to produce the energetic vibrations of the Vodoun drums, they cannot simply be purchased at any music store or be commissioned for manufacture by an instrument crafter. A living tree is found which will be cut and hollowed to make the drum, and the tree itself must be consulted concerning the matter. Much in the way that many Native American tribes teach that the quarry of the hunt must be willing to give its life so that others might live, the tree must give its permission to be cut and used as a ceremonial drum. A white candle is lit next to the tree and cornmeal or flour is spread out from its base, forming a solid circle of the cornmeal or flour. A Loa may also be invoked to bless the tree and the whole process of making the drum. An egg is then smashed against the trunk of the tree and rubbed into the bark. Rum is either poured onto the ground, allowing the roots to absorb the liquid, or is rubbed onto the bark along with the egg. Once all three drums are cut and hollowed, the first peg hole on which the drum skin will be laced is marked in each of the drums, and they are aligned outside, the Bula in the east, the Second in the middle, and the Manman in the west. A white candle is placed on the marking of the peg hole, which is called the "mother hole," rum is poured on the inside of the hollowed drums, and the rising sun is allowed to caress the drums, baptizing them in Legba's light. Cowhide is the usual skin that is stretched across the tops of the drums and beaten.

The Asson is a sacred rattle held only by the Houngan or Mambo. The Asson is made from a hollowed

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gourd and is often decorated with either colorful beads or snake bones, or both. Serpent bones or fangs, especially the bones of the vertebrae, might also fill the Asson along with beads to create the rattling sound. The Asson is quite obviously the tool of the chief Loa of Vodoun power, Damballah, although it also holds within it rivets to every other major Loa, saturated in their essence, thereby commanding by their power, rather than one's own. The Asson cannot simply be made or purchased, the power and sacred nature of the thing even rivaling that of the ceremonial drums. The Asson is obtained only when a person is initiated as a Houngan or Mambo. The Asson is shaken, usually either high in the air or close to the earth, or over specific parts of a person's body, to call forth the Loa. The rattling sound, imbued with the essence of Damballah, summons the most powerful spirits to the side of the Houngan who holds the Asson.

The Asson is shaken over the ground, around the Loa's Veve, and throughout the entire ritual area. The drums will also begin, initially being beaten in a controlled manner, but the tempo quickly intensifies, and the sounds of the three drums and the Asson seem to become wild and chaotic. The specific rhythms of all of the instruments, however, are extraordinarily calculated, the drum players and the Houngan or Mambo having studied and trained in the various songs or rhythms specific to the different Loa. Similarly, the Houngan or Mambo is trained in specific dance movements favored by or associated with the Loa that is being called, and will begin the dance with a series of such movements. The celebrants will then join the dance, following the lead of the Mambo, focusing their minds on the Loa being invoked, and the relation between the music, the dance, and the spiritual forces entering the area.

All of this, from the initial feast to the drawing of the Veve upon the ground to the musical rise to the

beginning of the dance creates an astral matrix for the desire of the group, which is to call down a specific Loa into solid manifestation in the ceremony. If the ritual is being performed for a specific purpose, this too is drawn into the spiritual matrix of manifestation. It is a psychic "setting of the stage" for the climax of the Operation.

The tempo of the music intensifies, as does the dance, and the Houngan or Mambo will begin chanting or singing incantations to the Loa. The essence of the Loa will rise and will attain a critical mass, wherein all will recognize its presence, and will be affected in a minor, or sometimes in a major way. Nearly everyone in attendance, if they are fully engaged in the ritual, will experience some degree of possession, the spirit of the Loa blanketing the entire ritual area, but it will usually only find a complete residence in a single celebrant. The Possessed will often begin jerking as they are mounted, as the Loa climbs upon his or her back and enters the body, struggling to send the Petite bon Ange out of the body to take full control of the person. Once the Petite bon Ange is ejected from the body, the Possessed will fall to the floor, writhing as the Loa takes home in the new vessel of flesh. Once the mounting process has run its course and the Loa is in complete control of the body, it will rise, and riding the Possessed, will act as it will, not at all restrained by the limitations of the human body.

The possession will be recognized by the congregation, and often the dancing will stop to give reverence to the presence of the Loa, and to communicate with and to serve it while it resides within a body of flesh.

If required by the specific Loa being called, another blood sacrifice might take place while many of the celebrants are in various states of possession. This, too, is drunk, at which point the state of possession in general appears to deepen.

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Unless a structured, initiatory ceremony is being conducted, ritual pattern will fall away and will continue under the direction of the embodied Loa.

When all that is desired, both by the participants and by the Loa, has come to pass, the ceremony is closed, often with an invocation to Legba to close the doorways of the crossroads. If food animals have been sacrificed, these too can be cooked, and a second feast may close the ceremony.

The Petro Rite -

Ceremonies aimed at calling forth Loa of the Petro family are virtually undocumented. While many U.S. Voodoo Temples will perform some Rada ceremonies before uninitiated spectators, rites and ceremonies conducted with the intention of calling upon Petro Loa are extremely secretive, usually taking place far away from the passing-places of the uninitiated, and involving the participation of only trusted and adept Bocors. Not only are these rites forbidden, and therefore by necessity are performed in seclusion, but the powers and spirits that rise in these rituals are nearly impossible to control, requiring that only the powerful participate in order to maintain a manageable spiritual equilibrium.

Due to the clandestine nature of many of the Petro ceremonies, there is no polite, social atmosphere. All who attend do so focused entirely on the primary purpose of the ritual, all movements and all interactions moving towards that purpose alone.

Many Houngans claim that even the Petro rituals are opened with the invocation of Legba, as He is the Lord of the Crossroads and can shut the doors between the worlds if he is displeased. There is another, however, who

knows the secrets of the crossroads, and is willing to open them for the impure of heart. Met Kalfu, also called Carrefour, is an astonishingly evil Loa who controls the off-center and in-between points of the crossroads, the hidden paths between the worlds - the backdoors to heaven. On the rare occasion that Kalfu spontaneously rises up in a ceremony, all participants cease their music, dancing, singing and chanting, their full attention funneling into quickly pleasing Met Kalfu and ridding themselves of him, as once he has opened the secret doorways between the worlds, legions of wicked Loa will begin pouring through them into this world. When Kalfu is intentionally summoned, however, bane becomes bounty and the backdoors will allow the forbidden, invited guests to be present.

A true Petro ceremony, a secret and forbidden Petro rite, then, might begin with the invocation of and a sacrifice to Met Kalfu. The participants might also either adorn themselves in red or black clothing, or would perform the ritual in the nude, their skin covered or highlighted with black and red paint.

It is said that the only sacrifice made to the Petro Loa is that of a pig, although black and red roosters or hens have been used, as well as goats, dogs, humans, and a variety of other sacrificial victims. The sacrifice is determined not by the written rule, but instead by either the Loa that is going to be called down, or by Met Kalfu, as the Opener of the Doorways.

The Asson is often used in the Petro ceremony as well, the power of Damballah seeming to transcend the divisions between the spirits. The drums, however, are different than those employed in the Rada ceremony. Only two are used, the Ti Baka and the Gwo Baka, translated simply as the "little drum" and the "big drum." The Petro drums are conical rather than cylindrical, and are both rather small, handheld drums. Both the Ti Baka and the

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Gwo Baka are played with the hands rather than with drumsticks. The way that the drums are played is quite different in the Petro ceremony as well: rather than being played exactly on the appropriate beat, as the rhythmic drumbeats of the Rada rite are often played, the Petro drumbeats are played in syncopation. Syncopation is an extremely difficult style of musical performance in which the notes are played off-beat, or the notes that are stressed are those that normally would not be. Or, conversely, syncopation can involve *not* playing or stressing a note as would normally be expected. This seems to "throw off the entire rhythm, instilling in the music an unexpected and chaotic essence. The art of syncopation is studied and employed by the most talented musicians in jazz, reggae, blues, and some rap.

Softwood is used in the construction of the Ti Baka and the Gwo Baka, while the wood used in the construction of the Rada drums is hardwood. Rather than stretching cowhide across the openings of the drums using pegs, goatskin is stretched across the opening of the drums and is tied with rope onto the body of the drum itself. The rituals of consecration of the material used in the construction of the drums is similar to that of the Rada, although blood might replace the egg, and various deadly herbs, such as asafetida, hemlock, or wolfs bane can be added to the rum that is poured onto the wood.

The Veves are still often made on the ground in cornmeal or flour immediately before the ceremony begins, regardless of the type of Loa being called, although, again, this may at times be substituted with blood.

The Possessed will usually display magnificent power and strength, performing superhuman feats, or will sometimes torture the body of the Possessed with fire, self-mutilation, ingesting dangerous materials or foods, or various others forms of self-affliction. Above all, the Petro

Loa, when riding the Possessed, will not tolerate anything less than respect and reverence from the participants.

The ritual is closed by again calling upon Met Kalfu (or Legba, if the Bocor cares enough for his own safety), and the participants will sometimes sleep in the ritual area until morning, bathing in the spiritual darkness and dreaming with the evil Loa that have presented themselves. Otherwise, all evidence of the ritual is dispersed and the participants quietly return to their places in the ordinary world to reap the rewards of their darkest deeds.

Petro ceremonies are often performed which are more acceptable than those outlined above, and are therefore not hidden as discreetly or kept as secret as the forbidden rites conducted in absolute seclusion. While these are without argument true Vodoun ceremonies, they are not the concern of the Master Bocor, to whom any depth of danger or desecration is embraced if such dark pathways lead to power.

The Ghede Rite -

The dead are always present in the Workings of Haitian Vodoun. They are the messengers of the Loa, the workers for the Houngan, the in-between spirits who carry the power of the ritual to the receiver.

The dead mingle with both the Petro and the Rada, knowing no allegiance other than to Death.

It would herein be difficult to summarize the Ghede Rite without creating a separate book entirely, although it is certain that in nearly all of the rites above, the Ghedes are present. Ceremonies devoted to the dead are innumerable, and the power of the spirits who dwell eternally at the crossroads is unmatched in all of the occult world.

Chapter Five

The Power of the Signs

Symbols are used in every religion and spiritual discipline as signs of power and functional purpose. I am not referencing here some abstract image that is said to represent a distant god or natural elements. The prevalent symbols in discussion here are not so vague. Every spiritual path makes use of specific, exact, and functional symbols which act not on the mind and imagination alone, but radiate a power that causes atmospheric, personal, and environmental change. Some of these are obvious, and their raw force can be felt by simply looking upon them, as is the case with the pentagram, the hexagram or the swastika. Others are harder to see with the eyes, but once they are found, the power in them is immediately apparent. Catholicism is littered with these little talismans, from the vestments of the clergy to the windows of the cathedral.

The exact effects of these symbols are often unnoticed, even by the bearers of the signs. Their energy stews within them and drifts from their center, affecting a

radius of influence around them. Some are made to calm while others will control. The more rare, and the more potent ones are those which lead to automatic Ascent, imparting on all within their sway the force and the intuition to begin rising into higher states of being and understanding.

While all of these can be used in a ritual form, for the purpose of creating certain change in the life and the world of the ritualist, often more specific symbols are employed. In Haitian Vodoun, these are called "Veves."

Very little evidence has been found to suggest that Veves were used in any of the African tribes from which Vodoun or any of its diasporic relatives stemmed, this intrinsic aspect of Vodoun apparently having developed in the New World rather than having been brought across the oceans from Africa. The similarity between the Vodoun Veves and western sigils is obvious, and points to the probable injection of the powerful signs into the Vodoun current. While western occultists and spiritual philosophers traveled to Haiti and other destinations of the diaspora to study the notorious powers of Vodoun, the Houngans and Bocors would trade information, studying the methods of western occultism and the classical grimoires of Magick. The idea of using symbolic engravings to call the Loa and the spirits into full materialization was planted, and it would not long after follow that the Loa would begin to deliver their own symbols to the Houngans.

Regardless of the fact that Veves did not originate in Africa, once each Loa had constructed its own Veve, working with and through various Houngans, Mambos, and Bocors, the power of the current swelled nine-fold. The automatic nature of the opening of the Veve's power, as well as the concrete manifestations of either spirit or outcome, opened a route for the Houngan to immediately call the crossroads into appearance and opened the doors to other worlds.

Drawing With Three Hands -

One of the great misconceptions surrounding the use of sigils, seals, talismans, amulets, and, in the current subject, Veves, is that all that is necessary is to inscribe or engrave the correct symbols, letters, or numbers, and the ink and paper, or wood or metal as the case may be, bear the remainder of the burden. Dabblers will often draw a sigil, put it in their pockets, and wonder day after day why their wish isn't being fulfilled.

It is indeed necessary to draw the Veve in some sort of visual way, but it is even more vital to *open* that symbol as a gateway of power. Many who believe in the efficacy of Vodoun will pay a Mambo or Houngan, or most often a street-shop charlatan, to draw and consecrate the Veve for them. Although once a person has been inserted into the Vodoun current, the Loa come to his side readily and the spirits swarm around him in protection and power, the Veve allows anyone, regardless of initiation, the ability to contact these supremely powerful beings themselves. What is needed to perform this feat is to learn the art of Drawing with Three Hands. What this means is that while your two physical hands are doing the drawing, holding the paper, and conducting the physical tasks of constructing the Veve, a third hand, an invisible hand, also reaches out onto the paper and traces the lines of ink with energy. Drawing with Three Hands rarely comes naturally, simply because the method has not been learned and the formula has not been provided. Once the secret of opening the Veve's power has been learned, however, the simplicity of it is staggering.

While your hand is drawing the Veve, gaze lightly at the paper, allowing your eyes to rest rather than to focus and to search. In your inner vision, see the lines shimmering with light as they are traced on the paper, or in the case of a full ceremony, as they are laid on the ground

in flour or cornmeal. This simultaneous spiritual inscription is the first stage of Drawing with Three Hands. The validation of the effect of this initial step is mild in comparison with the manifestations that the full opening of the Veve will produce, and in the first few attempts might be easily relegated to the realm of imagination. Imagination, however, is the master matrix of manifestation. What is important here is that you focus, spiritually, on what you are drawing and why you are drawing it; focus on the real essence behind the lines that are drawn.

Before departing the physical construction of the Veve, which is usually simply drawing the Veve on a piece of parchment, an admonition must be set forth here to avoid the practice that is common with practitioners of Hoodoo, using various bright and colorful inks or paints to create the image of the Veve. There is both potency and fallacy in this practice: Vodoun Hermeticism, a discipline in which the Hermetic practices, particularly the knowledge of the Tree of Life as well as the Adverse Tree, teach that each sphere on these trees possesses a corresponding color, and that if a specific Loa can be associated with a particular sphere, it is the color of that sphere in which the Veve is to be drawn. For the basic purpose of the Veve, which is to connect with the Loa and to bring it into manifestation in this world, all that is needed is to draw the Veve in black marker or stylus, making a permanent and very visible symbol on the paper, unless otherwise instructed in this text to use specific colors.

The assumption by many Petite Houngans, or "little sorcerers," is that the Veve is a form of spiritual art, and that the more intricate and beautiful the art piece is, the more powerful of a gateway it will become. This is not only far from true, but can even become a bane to the Operation and the Operator if incorrect colors are used, or

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if the actual Veve itself is overshadowed by the brilliant paints or other designs added to the Veve.

In Haiti, little Houngans can be found who can create the most beautiful and elaborate Veves by cupping cornmeal in their hands and trickling it on the ground in perfect patterns. These same "Houngans," however, cannot seem to conjure the most surface changes in their lives or the lives of their unwitting customers.

Again, simply drawing the Veve on white parchment with black ink is most often the most effective method of physically constructing the Veve.

Once the Veve is drawn in full on the paper, or on whatever other surface is required, physically move yourself far enough away from it to intellectually remove yourself from it. If you remain as close to the Veve as you were when you drew it, your rational mind will continue to scrutinize and to question this line or that swoop. You will continue analyzing the physical rather than activating the spiritual. You need to give your brain permission to stop working on this particular project, as if it is completed and its assistance is no longer required. Sometimes, standing up, walking around your home or Temple for a few moments to clear your analytical brain of its connection to the Veve is helpful. Otherwise, simply place the Veve on the altar, unless it is drawn on a wall, door, or other non-moveable surface, and sit upright. Gaze down at the symbol. If you find that your eyes immediately begin to scan the lines of the Veve, move your chair away from it slightly, until you can behold at the whole image at once.

It is also a good idea at this point, if you have indeed placed the Veve on your altar, to sprinkle a few drops of rum onto the altar. You will likely sense a renewed energy and life coming into your altar as it ingests and assimilates the spiritual essence of the rum.

Bring the focus of your vision to the uppermost point of the Veve. If there are several points at the top of the Veve, begin by focusing your sight on the upper right hand point. Breathe in slowly and deeply, hold the breath for only a second, and breathe out again. Sense your own energy moving with your breath, your very spiritual life extending from you as you exhale, and gathering itself back up as you inhale. Repeat this a few times until you notice a definite conjoining of your breath cycle and your energy cycle. Breathe in once more, your vision focused on the uppermost point. As you exhale, visualize beams of light emit from your eyes and converge on that point, trace the first line of the Veve with your gaze. Move your eyes downwards, curving and swooping with the first line of the Veve, following only that one line until you have reached its end. Inhale, and bring your gaze back to the top of the Veve, to the next highest point on the immediate left. Exhale, and trace this line with your eyes as well. Continue this process of visually tracing each line of the Veve, one at a time, until your eyes have traced the last remaining line. This is the second stage of Drawing with Three Hands, and is the solidification of the spiritual matrix of the manifestation of the Loa and the end result for which the Veve is being employed.

During the whole process of opening the Veve, hold in your mind your desires, both that of calling forth or calling down the Loa and of the end result for which you are Working.

Gaze again at the whole image of the Veve. It now will shine with a more noticeable energetic light than before, the matrix of your desire having been embedded into fibers of the paper and into the ink that forms the symbol. Allowing your relaxed gaze to rest on the complete Veve, bring to the forefront of your mind your desire to call forth the Loa and to achieve your desired end. Allow your vision to simply float on top of the paper, and

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without mentally blocking the vision of the Veve from your awareness, push your desire into the front of your consciousness.

At this third stage of opening the Veve's power, you must remain conscious of your breathing. The power of the gateway that you are opening is strong. Spirits pour through that open door to make way for the Loa, and they carry with them a portion of the incredible power upon which you are calling. This will usually cause a slight atmospheric shift, often seeming to thicken, or sometimes to thin the air. The current moving through the opening Veve will cause all of your organs to constrict an immeasurable amount, until you bring your mind to your body and realize that your muscles have all tensed, that your heart is beating slightly faster, and that you are either unconsciously trying to breathe as little as possible, or that you are breathing chaotically, bringing too much oxygen into your blood for you to maintain complete control over your own processes. Consciously relax your muscles, especially your stomach, your shoulders, your back, and your thighs, return your breathing pattern to a controlled, easy series of inhalations and exhalations, and bring your full attention back to the image of the Veve.

As your mind focuses on your goal and your eyes simultaneously focus on the Veve, you will notice an energetic "pull," as if the Veve itself, as an opening into the other worlds, draws your energy and your thoughts from within you into its own vortex. Allow this to happen, offering your thoughts, emotions, and the potent energies that accompany them to leave you through your eyes into the Veve at which they gaze. Hold on to your inner vision of your end result, but do not hold it away from the pull of the open Veve. Continue to resurrect your focus the instant that it leaves you, offering it again to the Veve's sway, until you can no longer bring to mind or to heart that which you had originally desired.

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This will produce in you certain physiological changes, mainly in the oxygenation of your blood, as if your blood is constantly thinning as the Working moves ahead. This may make you feel dizzy or lightheaded at first, or might cause you some exhaustion, where you would rather lay in bed and sleep than continue. Fight through this fugue, as it is a sure sign of your success, feeding your desires into the Veve until you have no more to offer.

As the Veve opens wider through this process, as it feeds on your emotion and stretches the gap between the worlds, you will likely experience visual effects that at first may seem like your eyes as playing tricks on you. The physical lines of the Veve might appear to fade, or might disappear altogether. A split-second before you can shake your head at this seeming hallucination, the line will reappear, but will no longer look as if it rests on the paper as a mark of ink, but instead will course through the fibers of the paper as living energy. A second line or portion of the Veve will do the same, and then a third, until the entire image will have faded piece-by-piece, and will have reappeared, alive. The fourth stage of Drawing with Two Hands is complete. The Veve sits before you, its power opened, a gateway into power itself, and it awaits your instruction.

If the Veve is one of a particular Loa, still gazing at the living Veve, call the name of that Loa, give thanks for its manifestation, and state your exact reason for opening this gateway through its sign. The final stage of Drawing with Three Hands is to again trace the Veve with your physical hand, the one with which you write. Trace the lines in the same order in which you had visually traced them, and when you have retraced the entire Veve, state your command, again calling on the name of the specific Loa to whom the Veve is attached.

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The Veve and the Loa, then, begin Working immediately in the world to bring about the changes that you have requested. It is important that you fold the Veve up so that the lines are hidden in the folds, and that you either carry it on your person or that you keep it in your home so that its effect will remain with you at all times. The Veve can also be left at another person's home or business, if they are the benefactor of the spell, to spill the energies of the gateway into their immediate environment.

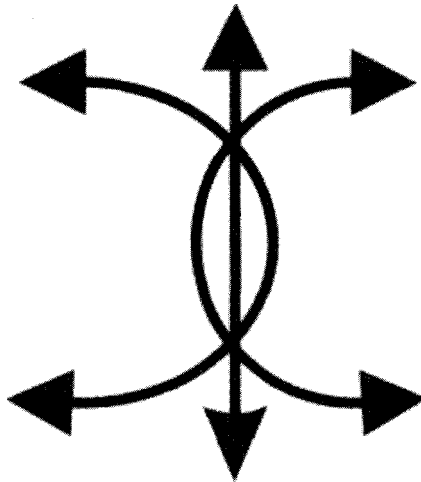
Once the end result of the opening of the Veve is complete, it then must be destroyed, lest it look deeper into your life and, having no specific purpose, meddles in your affairs to be of some value to itself. Paper Veves can be easily burned and their ashes can be buried as if in a funeral, closing the gateway to the crossroads and putting to eternal rest the remains of that doorway.

If the Veve is drawn on a wall, door, or another non-destroyable surface, thank the Loa and the powers of the Veve for their assistance, wash the symbol off of the wall and splash it with Florida Water, dissipating the energies that have gathered there for your cause.

Protection -

As specified in the third chapter of this text, the first Veve that you will need to use before all others is that of protection. This same Veve is often employed by criminals, dealers, resistance soldiers, as well as Bocors who cannot afford to have their Works discovered. It can be clearly seen on their doors by the passerby, unless, of course, the intention of such a passer is to violate the privacy of the one who placed the Veve on the door, in which case neither the Veve, nor the door, nor the house as a whole will be seen.

This Veve, when Drawn with Three Hands, will protect you from all harm, physical, legal, criminal, and spiritual. It also possesses the power to reveal both the past and the future of a person to the Houngan if it is placed upon his or her body. As with most Veves, several other spells can be fashioned using this same Veve, three of which are given in this chapter. Unlike western sigils, which are used for a single purpose alone, Vodoun Veves connect the Bocor to a broad and powerful fountain of energy from which he can draw for a variety of purposes.



This Veve and all of its powers are governed by Legba, and it is therefore his name that is to be called when opening its power.

When the moon is waxing, moving from the new moon to the full moon, draw this Veve on the front of your door. Using the process outlined above, open the Veve's power and call upon Legba's name, state as you perform the final tracing of the lines with your hand, "I am now protected from all evil forces. They cannot enter here.

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They cannot harm me. They cannot come near me. They cannot see me." If there are specific people or entities that you need to keep away from your home, state their names in the above affirmation, saying, "I am now protected from (enemy's name). (Enemy's name) cannot enter here. (Enemy's name) cannot come near me. (Enemy's name) cannot see me."

Binding -

In order to bind another person from either Working against you, or from finding success in various forms, you will need to obtain an object belonging to the person to be bound, such as a piece of clothing, hair, handwriting, or any other such rivet, as well as a photograph of them.

Light the candles on the altar, draw the same Veve used in the previous ritual on a full sheet of paper, and open the Veve's power.

Place the photograph and the rivet item on the open Veve. If the item you've obtained from your victim is a full piece of clothing, simply cut a small square out of the material and lay that on the Veve. Place small, black, tapered candles on the two points farthest to your right, and place small, white, tapered candles on the remaining four points of the Veve. Leave these six candles unlit for the time being.

On a separate piece of paper, write the full name of your victim, as well as the exact end result towards which you are Working. Lay this on the open Veve as well, leaving it there only long enough to be infected with the baneful powers emanating from the doorway that the Veve has become. Retrieve the paper bearing the name of the victim, the rivet item, and the photograph, and wrapping or tightly folding all of these together, take a long, red thread

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and a long black thread and begin wrapping them around the small, paper package in your hands. Hold in your mind as you do this your intention for the ritual, and again feed this into the Veve through your gaze, seeing the lines of the symbol slithering on the paper, alive and powerful. Repeat in a whisper, as if chanting, the words of your desire as you had written them on the paper. The act of tying up the paper, rivet, and photograph while chanting thus, as well as connecting to the Veve, and therefore to Legba, will in itself give rise to dark spirits and forces around the altar and in your Working space. It is not rare during this simple Operation for strange things to occur, sometimes seeing displays of flashing lights, breeze blowing through a sealed room, or a spiritual darkness which seems to blot out the light of the candles, the electric lights, and even the sunlight outside. In a good deal of Vodoun Workings, a common report is the sound of voices which sound distant, yet at the same time clearly originate from the immediate ritual area.

In the case of this ritual, it is important to not allow these minor phenomena to distract you from your task. The Shades, the spirits of the dead are those who answer the call of this ritual, and so as you bind the items together with thread, the Veve spilling Legba's power into the Temple, your actions infused with such force by your connection through the Veve, the dead rise up in your room to crowd around you and your altar, waiting to be sent to visit your victim with your task. Any strange happenings while this ritual is taking place is simply the effect of housing such a multitude of the dead, anxious to be of service, in one small area.

Continue wrapping the threads around the paper package, gazing into the Veve and exhausting your desire into that gateway once again. You will begin to feel a slight tingle of electricity in your hands as you do this, or perhaps might feel as if the small package is gaining

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considerable weight or solidity as you wrap it. Either way, you will reach a point when you simply *know* that the physical binding of these items is complete.

Place the tied up package in the center of the Veve, drop three drops of whiskey on your altar, and light the two black candles, the one at the top point first, then the bottom. Light the candles on points on the vertical line in the center of the Veve, top to bottom, and finally those to your left, from top to bottom as well. The black and white candles, as well as the whiskey, provide an energetic essence upon which the Shades can feed, grow powerful, and go out into the night to do their Work.

If you have not yet sensed the definite presence of the dead in the room, quiet your mind and do so now. Become aware of their great multitude, their power to effect change in the physical world, and their willingness to serve you. Before issuing any command or request, thank them first, for rising into the night and answering your summons, for their expediency in doing so, and for their unquestioning desire to be of assistance. Tell them what it is that you need, exactly, and ask them to go to your victim and to bind him.

You can either let the candles burn themselves out, or let them bum for a few more minutes before extinguishing them. It is said that in Vodoun, however, the Houngan never blows out the candles, but that he should either let them burn out themselves, or let the spirits use the wind to extinguish the flames.

It ought to be understood, at this juncture, that the Shades, the spirits of the dead are often the work spirits or the "errand" spirits sent off in Vodoun ritual to do the bidding of the Bocor. The Loa will rarely go about affecting people or situations themselves, but instead will employ the plentiful and potent spirits of the dead to shift the natural path of circumstance. To the outsider who is taught from birth to fear and to abhor death, very little

comfort is found in the presence of the dead. One who plans on engaging in the Vodoun arts, however, would do well to acclimate to their presence, as it will become increasingly more constant with time.

Tying Up Circumstances -

The exact same method as given above for "tying up" or binding another person can be used in binding a business, or even a household, from its normal, successful operation. The only alteration between this ritual and the previous is that the rivet item, rather than clothing or hair, will be dirt taken from the four corners of the business, as well as a photograph of the building itself.

The same can be Worked against a household in the same manner, binding the happiness, success, love, and well-being of all who dwell therein.

Summoning Wealth -

The three grand motivating forces which drive people to work, to slave, to steal, and even to kill are money, sex, and power. It is assumed by most that all three go hand in hand; the more money you have the more power you will hold, the more you will attract the opposite sex, which in turn regenerates the image and idea of power, which in turn allows you access to more money, and on and on. These three things, as simple as they are to have and hold, seem to elude vast numbers of people. They can never seem to make enough money to feel truly wealthy, they can never have enough sex, or enough *great sex* to satisfy them for any amount of time, and they can never

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seem to gather into the person and their image enough power to allow the cyclical process to self-perpetuate.

These three things - money, sex, and power - are often the catalysts which initially attract a good deal of people to the occult arts in the first place. They are seeking one or all of the above, and would like to know the "secrets" that only the wealthy and the famous seem to know. The truth of the matter is, very few people possess money, sex, and power in abundance enough to satiate their hunger, *especially* the wealthy and the famous.

People, especially civilized, western people, have cultivated this idea that spirituality and materiality are opposites. They are not. The flesh is a manifestation of the soul, which is a manifestation of God, and ought to not only be cared for, but to be respected and cherished. Sex, money, and power are not the three great evils of mankind, either. Not of their own composition, at least. It is when a person is denied these things, or worse yet, is taught to feel shame for desiring them at all, that obsession and addiction first takes hold. It is the addiction, stemming from the battle between shame and natural desire that causes men to commit atrocities to have even a glimpse or a taste of them.

None of the true Spiritual Masters have ever taught that money, sex, or power is evil. Instead, they have almost always advised taking care of the physical needs as best as you are able, and then allowing "God" to take care of the rest. While there is an enormous gulf between "letting God" take care of your needs and the actual manifestation of your desires in your life, the occult arts form a bridge that connects the two unfailingly.

It is not the rejection of the physical, or even the psychological and egotistic needs that is called for by the Spiritual Masters, but instead a balance between the spiritual and the material. If you are putting forth a good deal of effort to develop and grow spiritually, and at the same time you are devoting yourself to making more

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money than the Joneses, or proving that you can work as hard as your father or make enough money to satisfy your in-laws, you will be lighting a losing battle on both fronts. What is needed is to manifest that which you desire, and allow your focus to return to things of real importance, to family, spirituality, your children, your spouse, your community. Do away with the obsession and simply obtain that which you desire.

The occult arts in general, and the following ritual specifically, make this seemingly fanciful statement a reality.

Begin this Working by fasting from food for twenty-four hours, beginning on the evening before the full moon, therefore ending on the eve of the full moon. On the night of the full moon, before breaking your fast, walk along the edge of the sea shore with three silver coins in hand. As you are walking, turn your attention inwards, into the realms of spirit, and realize that you are not walking alone, but that you walk with spirits at all times. In silent meditation, give thanks to the spirits of the sea for bringing into your life the wealth that you currently enjoy. It is far too common for disgruntled Sorcerers to grumble at the spirits that have brought them a little, rather than thanking them for the little that they have brought, not realizing that it is their lack of respect for both themselves and for the spirits that serve them that keeps their desires out of arm's reach.

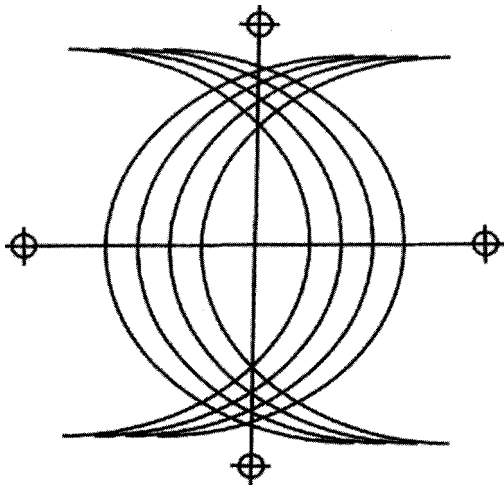
Continue your walking meditation and your outpouring of gratitude, connecting consciously with the spirits of the sea and the various forms of wealth that they shower upon mankind, until you are lead or attracted to sea shell among the other many sea shells that are about. This will occur rather naturally, especially if you are not thinking about finding a seashell as you walk! One shell in particular will seem to call to you, distracting you from

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your meditation, noisily begging you to look its way and to pluck it out of the sand.

The shell is the first gift of wealth that the spirits of the sea will offer you. Thank them for it, and as an offering to them, toss the three coins into the sea.

Once you arrive home, seashell in hand, Draw with Three Hands the Veve for wealth on parchment paper, opening the Veve as a doorway of power. Lay the sea shell and a large, silver coin in the center of the Veve. Place a gold candle at the top of the Veve, a red candle on the right of the Veve, a gold candle at the bottom and the last red Candle on the left side of the Veve.



Gazing into the open Veve, connecting with the energy that flows through it, verbalize your request for wealth and increase in money. Call out to Loa Dahn, to whom the Veve is connected, and ask to receive that which you need. If the Veve has been properly opened, and the shell is none other than the one that was waiting for you to pick it up on the beach, you will recognize a psychological relief, a release of stress, your concerns with money fading away, replaced by the knowledge that all that you need and

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all that you desire is already yours, and that the physical world will align itself to that reality.

Light the candles, the top gold candle first, followed by the red candle on the right, the gold candle on the bottom, concluding with the red candle on the left. Let the candles burn themselves out as you sleep, the light of the full moon uniting with the light of the candles. Leave the open Veve and the silver coin on the altar as well.

The following morning, put the sea shell and the silver coin away somewhere where it will not be uncovered until the next full moon, at which point you will lay the Veve on the Table, open it with your Third Hand, place the coin and the shell on top of it, and burn the same color of candles in the same positions around the Veve.

Although you will already likely have had some wealth flow to you in the month following the first performance of the ritual, repeating the ritual using the same silver coin and seashell will roll the energies over onto one another, creating a momentum that will not simply bring money into your life once, but will keep a constant flow of wealth, prosperity, abundance, and success coming into your life.

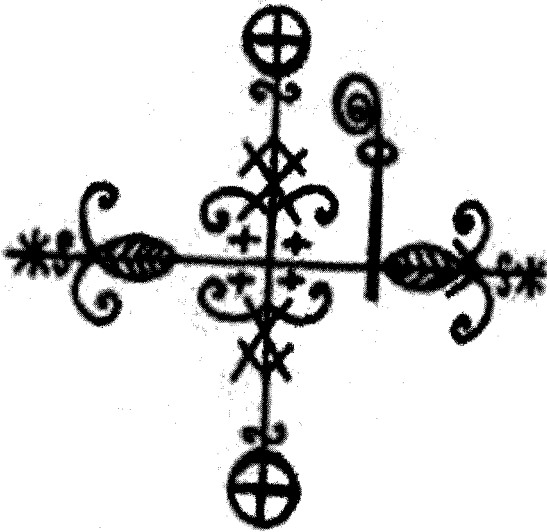
Thousands of Veves are used in Vodoun for the achievement of every desire imaginable. The few rituals given above will give you a good place to begin to experiment and immerse yourself in the Haitian Vodoun current, to bring power into your life and your world, and to connect with the ancient forces of the Magick and the spirit of Vodoun.

Given below are some of the Veves used in calling forth or calling down many of the Loa mentioned in this book. Always use these with caution and with extreme respect, as you are not simply calling on some spiritual servant to do your bidding, but are requesting an audience

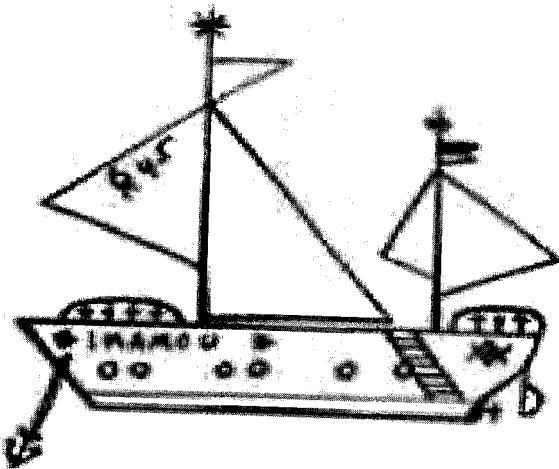
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with some of the most ancient and powerful entities known of in the history of our human race.

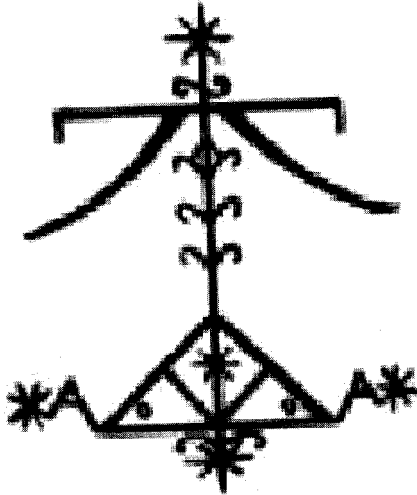
Legba -



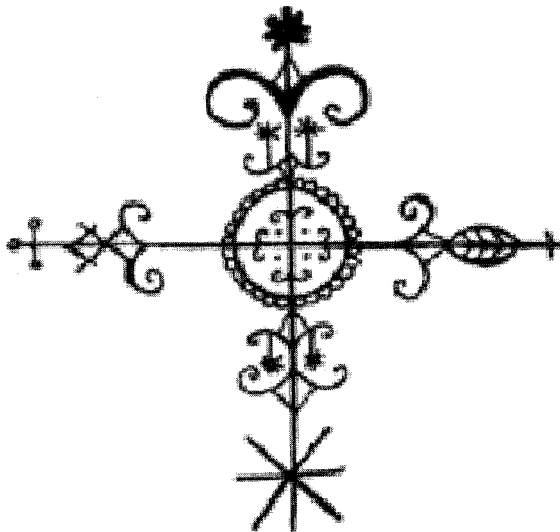
Agwe -



Ogoun -

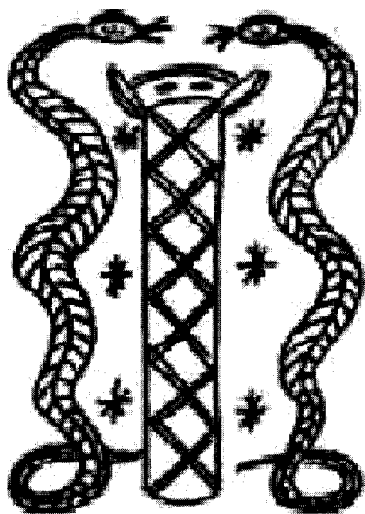


Simbi -

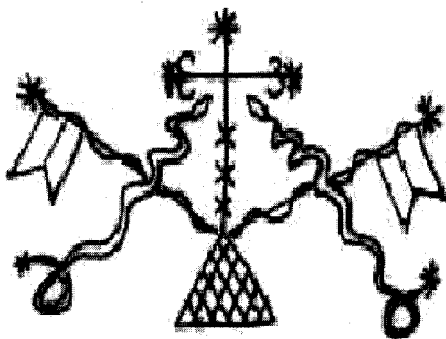


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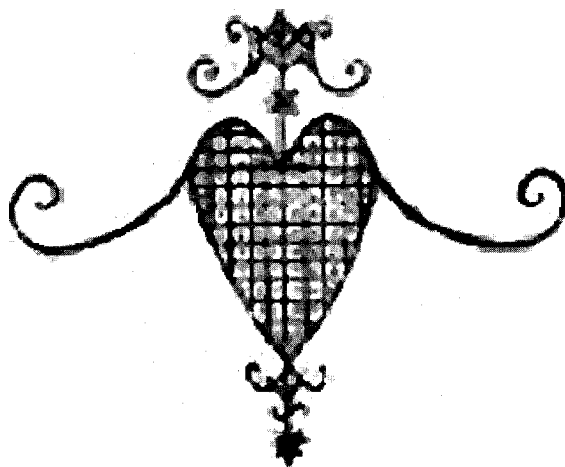
Damballah's Rada Veve -



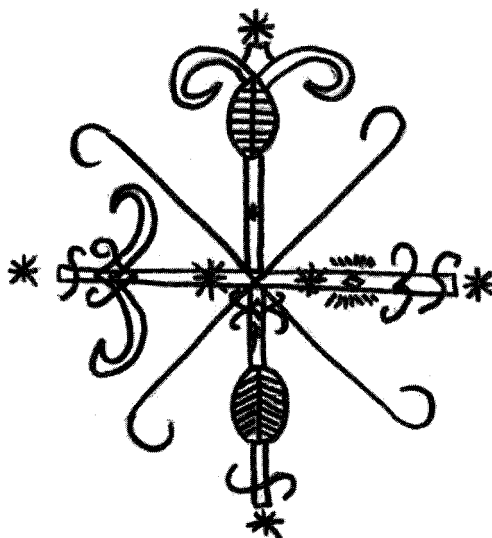
Damballah's Petro Veve -



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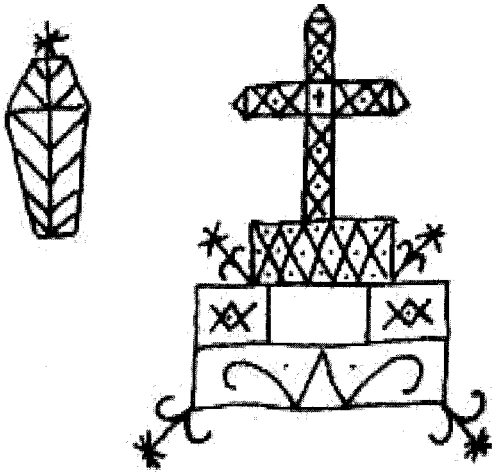


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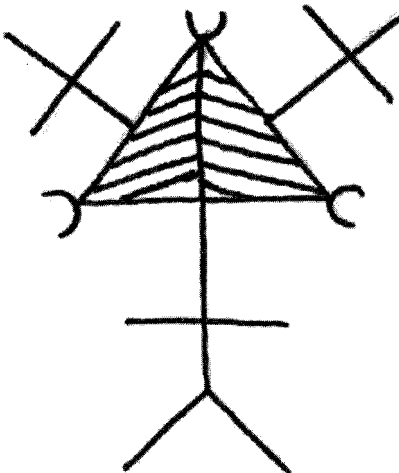


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Baron Samedi -



Loco -



Chapter Six

Speaking with the Spirits

In my own training in becoming a Vodoun Houngan, Baron DePrince related to me a story of a man, who will herein be referred to as John, who came to visit the Temple that he was at the time running in Brooklyn, New York.

John had been raised in an upper class Catholic part of New Jersey, was fortunate in receiving excellent private education, allowing him to not only attend, but also to graduate with honors from a well-regarded business college. His life seemed to put itself together like a fairytale: his business blossoming shortly after his graduation, his marriage to a beautiful and successful business woman, and two children that would have it all as they grew.

At 31 years old, John's financial consultation business was grossing over 10 million dollars a year, affording him the ability to purchase an 18 million dollar

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home in the Hamptons. His clientele continued to multiply, and his future seemed as certain as the morning sun.

One year later, at the age of 32, this same John found himself stumbling through the Haitian sector of Brooklyn in search of a specific Vodoun Priest whom he had heard could possibly fix his life.

All that he had worked for and achieved in life had gradually vanished. The first step in his downfall came when one of his most influential clients called his office and insisted that John's services were no longer required, and that he had taken his business to another firm. This came without warning and without explanation. Soon after, the influence of this wealthy client seemed to pull others away from John's firm. Frustrated and confused of day-after-day failures, our John left the office early, allowing him some extra time alone with his wife. Rather than using this time for comfort, however, his wife used it to explain to him that she was no longer in love with him, that she was young, and that she was leaving him with the children and finding a life and a love that would suit her better. As they argued, as John pleaded with her to stay, as he tried to piece together the fragments of his sanity, John reached for a dinner plate, and, entirely out of character for him, threw it at his wife. She immediately called the police, John was booked into jail for assault and domestic violence charges, the press took the story and ran, and before he was even able to post bail, his entire life was gone. His business was destroyed, his family had been taken from him, and the ensuing divorce struggle left him with nothing more than a criminal record and hole out of which he could not seem to crawl.

And so John stood in front of the "Occult Supply Store" in Brooklyn, the name of a renowned Vodoun Priest written on a business card. He opened the door, finding a small room lined with candles, oils, incense, herbs, and paintings of various saints. A beautiful, slender black

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woman stood behind the counter, neither greeting John nor asking if he could be helped, but simply silently waiting for his amazement to subside and for him to ask what he had come to ask. Finally, John asked to see Baron DePrince.

"He is busy with another client right now," she said, a hypnotic accent seeming to flow from her. "He'll only be a few more minutes. Feel free to look around."

Everything in the room was entirely alien to John, save for the saints. He asked the woman why the saints would be displayed in a den of Black Magick. She laughed and explained the connection between the saints and the Vodoun Loa, giving the names only a few of the more common Loa, and telling John a little about the powers and personalities of each. He listened to her without comment, bespelled by her entirely.

The trance was broken with the shattering ring of a sharp bell from behind a closed door at the back of the store.

"DePrince will see you now." The woman opened the door and pointed John towards a large room beyond it. He walked through this first, large room, trying to make his footsteps as silent as possible, looking at the Veves and the Saints that decorated the walls. Baron DePrince greeted him from the center of the room, standing from behind a large table.

"Welcome to my Temple," he said, smiling at the obvious questions echoing through John's mind as he walked further into this strange world than he had ever intended. "I greet you, and all of the spirits here greet you in peace. I noticed your interest in all of these pictures. The one behind me is Erzulie Freda. The one above the door is the symbol for Papa Legba, and the twins at the side of the door are called Marassa. They are sacred in Vodoun." John didn't respond at all, but continued to look around the room as if searching for sweeping spirits there.

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"This room is what we call the "Guinea Room," DePrince continued, hoping that becoming familiar with where he was standing might allow John to relax a bit more. "Guinea is the name that we use for the spirit world. All Vodoun Temples must have a Guinea Room to work with the sacred spirits, as well as to keep them protected from the evil Loas, which we work with in a separate room called the 'Petro Room.' We might go in there later, but we'll see."

John finally sat across the table from Baron DePrince. Without John saying word, DePrince poured some whiskey in a white bowl and lit the liquid on fire. Out of a small, black bag, he also shook some white chicken bones onto the table. John looked into the flaming whiskey, the fire seeming to churn in the bowl and just as he thought that an image was appearing in the flames, their dance stopped like a violent ocean instantly calming.

DePrince disrupted the silence by announcing, "You have an Expedition placed on you, my friend. These are some of the most powerful curses used in Vodoun, and can only be removed by a Master Houngan. The spirits of the dead surround you and are working against you day and night."

As if a mental fog instantly cleared in John's mind, he told DePrince about a janitor who had worked for him a few years ago. The man kept to himself, not making an impression either way on John, until one morning when coming into his office early, John found the janitor sitting at his desk eating breakfast and talking with his wife on John's phone. John dismissed the man immediately, telling him not to return to work.

The janitor's wife came to the office a few days later, begging John to give her husband his job back. Annoyed with her persistence, John snapped at her for wasting his time by insisting that her husband be allowed back into the building. He called security to escort her out

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of the building, but the moment that she was on the sidewalk, she was seized by a stroke. John heard about this as she was being taken to the hospital, where she later died, but justified his harshness with her to himself.

Unknown to John, of course, was the fact that the janitor's brother-in-law, the brother of his hospitalized wife, was a Grand Houngan, and a feared Bocor. A day or two after the confrontation with the woman, John was leaving the office and saw a black man walking up to him, his eyes gripped in focus of his target. The black man opened his palm and blew some powder in John's face. As John coughed and tried to brush the powder off of his suit jacket, the man told him that in one year he would lose all that he cared for in life.

This entire incident had vanished from John's memory until he sat across the table from Baron DePrince.

"You'll be seeing the Petro Room after all," DePrince said, standing. John followed him into a smaller room, his eyes widening as they entered. The room was dark, the only illumination coming from a three-legged black pot in which some sort of oil was burning. The walls were dressed in black, red, and purple cloth. On one wall was a drawing of the Three Barons of Vodoun, Baron Cemetery, Baron La Cross, and Baron Samedi, along with their Veves. On the floor beneath the Veves was a full wooden casket, over which dangled a mutilated and burnt plastic doll, looking much like a murdered infant.

This room is a gateway to hell, John thought, repulsed by the sight of the thing.

DePrince seemed to read his thoughts and echoed them, stating, "Yes, this is the Gateway to Hell," with a smile. "This is a power room, much like the Guinea Room, but the Petro Loa, the Evil Gods, have more power in here. The Petro are powerful in changing events of life, in bringing money, love, fame, and especially in revenge. Please, if you would, remove your shoes and your glasses."

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Confused, but not sure what other options he might have at that point, John took his shoes off and placed his glasses in his pocket. DePrince directed him to sit in a chair. Using the bones and the flaming bowl in the Guinea Room, DePrince had been given the name of the Loa that the Bocor had called upon to place the curse on John. He drew the Veve of this Loa on the floor in the Petro room and called it down into this world.

John began to tremble lightly, which quickly became light tremors or convulsions, his head snapping sharply backwards, and finally falling down, his chin resting on his chest. John's eyes moved up to meet DePrince, his head lifting slightly, and he spoke, not in the timid and beaten tone that he had used when he entered the shop, but instead in a forced and throttled voice that seemed to be forcing itself from his throat.

"Amends must be made to the one who has been harmed. The woman has died, but her husband still suffers. Find him and give him this last year's pay in return, as if he had never been released. Employ him again in your service, and all that you have lost will be returned. Only when these wrongs have been made right will this curse reverse itself."

With a gasp, the spirit was gone, and John shook his head, wondering what had happened. He had simply lost consciousness, not remembering anything that had come from his own mouth. DePrince informed him of the spirit's advice and sent him on his way to rebuilding his life.

John returned to DePrince a while later, letting him know that he had found the janitor, had paid him a year's salary, and had reinstated his employment. Days later, his attorney called to announce that all charges had been dropped against him in a court case that had siphoned away most of his money. His divorce was finalized without incident, and he began to collect another, more firm clientele base than he had ever had before. One of his first

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new clients was a successful woman who became responsible for reestablishing his credit in the business, as well as her own multi-million dollar business. Three years later, John had married the woman, and they are currently expecting their first child together.

There were many lessons hidden in this parable taken from DePrince's own personal experience, but the greatest of all that stood out to me was that in Vodoun, the spirits are not commanded from behind safe Circles of Magick, spoken to but never spoken *with*, nor are they machinations of a Magickal system that can be called forth and dismissed as the Sorcerer so pleases. Once called, the Loa are always with the Houngan, always watching him, always influencing him, always standing as guide and guard, and sometimes as his harsh mentor. The spirits are as much a part of the Houngan's life as his own breath, and are as much a part of his own being as his own arm. And, as I drew as the most important lesson within this story, the Loa are consulted, not commanded. They are communed with, not spoken to. They are asked, not told.

Another lesson taught here is that the Bocor, whether living in the United States, Europe, or anywhere else in the world, follows the laws of the Haitian Bocor, which is a law of anarchy and the rule of the strong.

How, then, does the aspiring Houngan or Bocor learn to communicate so with the Loa? How does he bridge the gap between the earth and the spirit realms, and how does he walk across that dangerous bridge without falling into oblivion?

Consulting Cards -

Tarot cards have become as commonplace as Voodoo horror stories, nearly every serious western Magician owning at least one deck and well-trained in their

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use as both a divination tool and as a cosmological map of spiritual reality. It seems only natural, then, to merge the study of Vodoun with an already well-established practice such as Tarot. This merger, unfortunately, does not always bear good fruit. While Tarot can be used in communicating with the Loa, the authors of this text both agree upon the fact that it should not be, not out of disrespect for the Tarot, but out of pure respect for it, in its own sphere, and out of the knowledge of the separation between the Hermetic disciplines and the Vodoun religion.

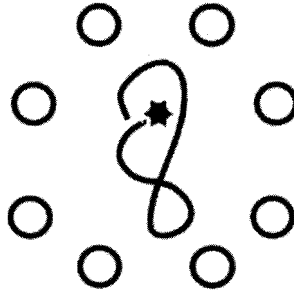
Casting the Bones -

Chicken bones, dried and bleached in the sun, have been used in divination in the Vodoun system for centuries, remnants of the practice being found even in western Africa from which the religion originally came. The silliness of the idea must be overcome, and undoubtedly will once the Practitioner begins to work with the bones. He will find himself humbled at their power to reveal past, present, and future. DePrince, as well as other Grand Houngans with whom he has worked have used nothing other than the casting of chicken bones to discover missing objects, missing people, and dead bodies long after the search for them has been abandoned.

On a Wednesday, several days before the full moon, two chickens must be purchased, a white hen and a black rooster. The hen is to be unmarked, but the rooster can have red coloring or spots if a pure black one cannot be found. Place over their heads a black cloth. It is this same cloth that you will use to create the bag which will hold the chicken bones.

Rub both chickens entirely with consecrated Florida Water, speaking to them as you do, asking that they offer

you through their sacrifice the gifts of revelation. Bind their feet and place them in the middle of the Veve of power, surrounded by eight white candles.



In a black cauldron, mix one part of each of the ingredients: Sandalwood, lavender, mint, sage, sweet pea, and lily of the valley. These are to be acquired as fresh as possible, and are to be ground into a powder and lit inside of the cauldron. Hold the birds over the burning incense until it ceases smoking entirely.

Kill them and cook them in whatever manner is suitable to your specific tastes. Having been touched by the hands of the Loa, specifically of Legba, the Lord of the Crossroads, the bodies, bones, and meat of the chickens are imbued with the powers of revelation. Any who eat the meat will in turn possess this power. It is therefore wise to eat the chicken alone. This in itself can be a task: chicken omelets for breakfast, chicken salad for lunch, fried chicken for dinner, chicken ala king, ad naseum.

Being left with the bones of the chickens, separate them, setting the head and the feet aside and allowing the remainder to be washed in rain water, or in some other natural water source, if rain is not plentiful in your location. Living in the Southwestern United States, I washed mine in a natural spring running through the mountains not far from

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my home. Being washed clean, leave the bones in the sun, again allowing Legba, the Loa of the sun, to wash over them and bleach them with sunlight.

The heads and the feet can be kept and used later in various wanga, or enchantments. The remainder of the bones are ready for use. From the black shroud, sew together a bag in which the bones can be placed. A separate cloth is to be obtained made of violet material measuring 8 by 11 inches, upon which the bones may be tossed. Both cloths, the bag and the tossing cloth, are to be sprinkled heavily with Florida Water before the bones touch the material.

When you are ready to give a reading with the bones, lay out the purple cloth and have the client hold the bag with the bones for a few moments to allow their vibrations to come into contact with the bones in the bag. If there is a specific question or problem that needs to be resolved, they ought to focus upon this and allow the energy of the issue at hand to be transferred through touch into the bones. The bag, being consecrated with Florida Water, will enhance this energy and will vibrate within the bones.

After only a few moments, open the bag and lightly toss the bones onto the purple cloth. It is difficult here to discuss in any subjective, analytical manner how the bones speak to the reader. Sometimes actual shapes will form which can be discerned, but more often the bones themselves will literally speak, without sound, to the Houngan, through his intuition and his scrying senses.

A few basic guidelines can be taken note of, however. If the majority of the bones that are cast fall closer to the top of the cloth, this could indicate that the entire reading will relate to the future, rather than dwelling in past or present circumstances. If the majority of the bones fall closer to the bottom of the cloth, this instead

indicates past actions, the reading uncovering unknown realities of past occurrences. If the bones fall in the middle of the cloth indicate that all actions and events are occurring in the present, and need to be dealt with immediately. Bones that are spread closer the left indicate negative or harmful situations, and to the right indicate positive or beneficial circumstances.

Again, it is only through the consecration of the chickens and the bones as given above, through the gifts of discernment passed to the Houngan or Bocor by his practice, and by this ritual in particular, and by practice that the bones will begin to "speak," and that the Sorcerer will begin to hear.

Gazing into a Sea of Fire -

The method described at the beginning of this chapter of looking into Guinea through a white bowl of burning whiskey is a very potent form of divination and Seership, and also is one which requires a good deal of psychic development and spiritual attunement before it can produce any real success.

There exist three great gateways between the worlds: water, fire, and blood. A bowl filled with cold water is often used as a scrying device by many Seers, and while this is a definite gateway and also a window into the other worlds, a bowl filled with fire is an even greater opening, the energy of it splitting the veil in two before the eyes of the Houngan.

It is important that this practice is not confused with pyromancy. Pyromancy is the occult science of analyzing aspects of a flame in order to determine future events, or in deciphering messages from the worlds of spirit. Here, as stated above, the fire itself is not being observed, but is

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simply acting as a gateway between the worlds, as a hole between the realms, through which the observant and attuned Sorcerer may look and may see the goings-on of the other planes, or even the invisible activities within this plane. The past and the present may be seen through this gateway, as well as the various possible futures, depending on what actions are taken to steer the course of time in one's own favor.

Whiskey or any other alcoholic substance can be used as the base for the fire to burn, although due to its sacred nature in Vodoun practices, rum should be avoided in this practice. A white bowl, consecrated to the service of the Loa, is to be set upon the Vodoun altar, which is to be covered in red cloth for this Working. The bowl used by DePrince in his former Temple in Brooklyn held a figurine of two black men, one holding a rod and the other balancing on the rod's center. This is an item that is specific to DePrince and to his own level of Initiation in the Vodoun Mysteries, and for the purposes of learning to see the spiritual through the flames, such figurines are not yet necessary.

Set the alcohol on fire and allow the flames to peak inside the bowl. If you have undergone the ritual of Lave Tet, having discovered the name of your Met Tet, call upon that Loa. It will consume you and will become you, and when you gaze back into the bowl of fire, it will be the eternal eyes of the Loa that see, rather than your dying eyes of flesh. If you have not gone through any such ritual, then simply call upon Legba to open this crossroad before you, and allow you to see into it.

Instead of searching the flames with your eyes for images to surface from their tongues, allow your vision to sink into the fire, beneath it, beneath the bottom of the white bowl, beneath the red cloth, beneath the wood altar, deep into the gateway that the flames have opened up. Your mind will drop into a trance, and will travel away

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from your body, into the crossroads, and finally into Guinea, where you will observe all that you have requested to see.

When you have returned to your self, and when your senses have returned to you, you will without doubt begin to doubt, sowing seeds of your own fall. Record what you have seen immediately after returning, either by speaking it to another or by writing it on paper, not questioning the validity or sense of any of it, but simply accepting that your sight has not failed you. Only in time will you learn to trust that which you see and hear, as you will question all things once you have had time to intellectually analyze the experience; but in the moment of the vision, no questions remain.

Chapter Seven

Powerful Concoctions

"Fillet of a fenny snake, in the cauldron boil and bake; Eye of newt and toe of frog, wool of bat and tongue of dog, adder's fork and blind-worm's sting, lizard's leg and owlet's wing, for a charm of powerful trouble, like a hell-broth boil and bubble. Double, double toil and trouble; fire burn and cauldron bubble." - Shakespeare's Macbeth

The Houngan and the Bocor have received from the Loa, from the spirits, and from their journeys to the backside of the Tree of Life many combinations, both of physical materials with one another and of spiritual matter with physical matter, which produces a startling reaction in the physical environment and reality of the Sorcerer. Like so many aspects of Vodoun, our western culture has created fantasies around the actuality of these rites of power that

they now resonate with an awkward silliness to the aspiring serious practitioner. This erroneous mindset is instantly overcome when real experience washes away the daydream spell cast by the illusionists working on the various stages of literature and media. These combinations of matter with spirit deliver a blow so powerful to this "concrete and unchangeable reality" that they could not possibly be real. Perhaps that which is "real" is more malleable than we had assumed.

Blowing Powder -

When I first read over one of the chapters that Baron DePrince had sent me which included a few different blowing powders, my eyes stared at the pages as if they were empty. I had heard the myths of Voodoo Magicians[^] blowing powders on their victims to cause immediate unconsciousness, like a tribal version of chloroform, and had possibly seen some malnourished, loin-clothed man doing something of that sort in a bad horror film at some point in my life, but what I read was beyond the superstitions that I had imagined that real Haitian Vodoun would contain.

My first question for DePrince was quite unoriginal, and in shocking contrast with my usual reliance on the spiritual: does the power of the powders reside in their psychotropic qualities alone, or is it a combination of the psychotropic and the metaphysical which cause the powders to work as they do?

DePrince laughed, as if I had just told him a well-known and well-worn joke. When he realized that I was not laughing along with him, he collected himself and informed me that none of the powders contained any ingredient which possesses a high enough concentration of psychotropic chemicals to have any effect.

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"There is no toxicology involved, my friend," he said. "There is much more to Vodoun than meets the eye. We're just getting started."

Quite a few scientists have traveled to Haiti, armed with American dollars and the names of a few popular Port-au-Prince sidewalk Houngans in attempts to procure these mysterious powders and concoctions, with the hope of synthesizing the formulas in well-lit laboratories safe within the United States' borders. Paying a Ti Houngan, or a "little Houngan" to introduce them to another, more powerful Sorcerer, and then paying that Houngan to help him collect the ingredients for the blowing powders, or even to hand them a bag full of the stuff, the scientists return home to their laboratory ceremonies only to discover that none of the ingredients, alone or in combination, seem to have any substantial effect.

There is a substance within the substance which cannot be seen, however, despite the magnification of the microscope, but which is *felt* in the deepest and most ancient parts of the human being. It is in this invisible substance that is carried upon the particles of powder and delivered into the system of the human organism, where it will grow, infest, and override the entire natural system.

We here must offer a disclaimer of sorts, in that certain ritual and facilitative activities that take place in Haiti, while illegal, go unnoticed or at least ignored much more easily than in the United States and Europe. Grave robbing, dismemberment of the bodies of the dead, theft of personal property, and various other illegal and unethical activities that might be employed in procuring the physical ingredients of the concoctions given in this chapter are not condoned by the authors. While some, if not many practitioners of Haitian Vodoun, both in Haiti and throughout the world, do indeed disregard the laws of the state and country in which they reside in order to serve the

Loa and to practice their religion, doing so is at the risk of the individual practitioner entirely. The information given both in this chapter and in the whole of this text is that which has, until now, been practiced in Haiti itself, passed by oral tradition alone from Master to student. The ways of Haiti are not the ways of the western world, and this must be remembered at all times when practicing Vodoun outside of the island of Haiti.

The Powders -

There are very few Magickal powders which are employed by blowing them into the face of another, but those few are powerful beyond explanation. Once the powder has either been inhaled by the victim or contacts their skin, the enchantment begins to work instantly and automatically.

The first of these that we will present is the very same Expedition Powder used to destroy the life of DePrince's former client, John, and which would have surely killed him had he not sought out the help of a Master Houngan when he had. When the Bocor blows the Expedition Powder in the face of his enemy, thousands of spirits of the dead travel with it and begin to work upon the victim of the curse day and night, consistently bringing death within a year. To gain the favor of the Ghedes, however, is never an easy task, especially when such a powerful effect is desired.

There are those in Haiti, and even some in the United States, who will try to sell their versions of this Expedition Powder. Such powders for sale are not the authentic item; if they were, the possessors would never part with them.

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The Ghedes, Baron Samedi, Baron La Croix, and Baron Cimitere must be called down into the cemetery in which the implements will be gathered. The Veve of Samedi can be made over the necessary graves, and He can be called down in those places to offer up the spirits needed and to allow the desecration of the dead that this Working demands. This must occur on Saturday, the day of Saturn, the day of death and of ancient secrets, at ten o'clock at night, the hour in that day in which the dead possess the most power over this realm.

The skull of an infant, having died in stillbirth, must be unearthed, and in a mortar must be ground to powder. This must be mixed, and further pulverized with dirt taken from the grave of a person whose passing was particularly violent, and whose spirit still remains in terror and unrest resultantly. The closer to the rotting body that this dirt is obtained from, the more potent it will be. Place this powder in ajar, seal it closed, and on the nearest new moon bury the jar near the headstone from which the grave soil was taken, that of the victim of a violent death. There it must remain until the following new moon, during which time the powder itself will draw like a magnet the spirits of the dead to it, those who are wreaked with suffering and misery and are eager to pass this on to the living. When you retrieve the jar of powder from the grave on the following dark moon, the simple presence of such an evil powder, even sealed inside of ajar, is sickening.

Wearing gloves so that the infectious powder does not touch your skin, blow the Expedition Powder into the face of your enemy without warning and without word. Within one year, your victim's death will be secured.

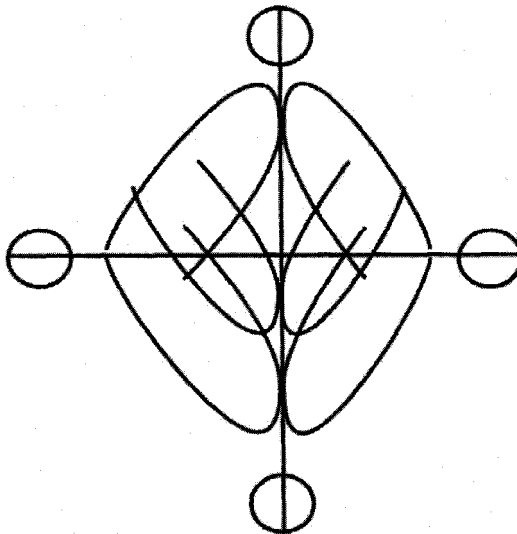
The next blowing powder that we will give is once again extraordinarily potent, to the degree of requiring an admonition against using it at all. This powder, once inhaled by the victim, will cause him or her to be sexually

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drawn to you, all logic that would otherwise dissuade their urges being forgotten, all sanity ceasing to tether them in reasonable actions. Once placed, this enchantment becomes a curse, both for the victim and often for the Bocor as well.

Begin this enchantment by writing the name of your victim on a piece of white parchment paper which is three inches squared. Place three star anise seeds in the center of this paper, then folding it and wrapping it around the base of your penis with red ribbon, or, if you are a woman, holding it against your labia with panties. This must remain in place for three days, the paper and the seeds being soaked in your sexual fluids, sweat, and effluvia.

After the passing of three days, draw the Veve of Diabliesse upon a full sheet of paper. This Loa, this demoness, possesses humans with the most evil lust, the most obscene sexual rapture, the intensity of which rivals a slow death by flames. Indeed, the emotions and the lust of the victim of Diabliesse's gaze is set aflame with such a mania that can never be sated.



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The final portion of this enchantment must be completed on a Friday, either at ten o'clock at night or eight o'clock in the morning, according to the hours of Venus.

Upon the altar, open the Veve, calling Diabliesse into your Temple. Upon the upper left and lower right "petals" of the Veve, write your name. Upon the upper right and lower left petals, write the name of your victim. Place one red candle at the top of the Veve and one at the bottom, as well as a white candle at both the left and right of the Veve. Place a photograph or other rivet item in the center of the Veve, along with the packet which you have worn for three days. Light the candles clockwise, focusing your awareness on the presence of Diabliesse as she watches over the ritual.

Having obtained a white dove beforehand as the blood sacrifice to Diabliesse, retrieve this sacrifice now, hold it over the Veve, and speak to Diabliesse, telling her the name of the person that you desire, asking that such person be brought to you immediately. Slit the throat of the sacrificial dove, allowing the blood to flow onto the altar, soaking the charm that lies upon the Veve. Place the carcass of the bird upon the altar.

With the blood of the sacrifice still on your hands, masturbate and, if you are a man, ejaculate into the mortal bowl in which the final powder will be ground. If you are a woman, and are capable of achieving ejaculatory orgasm, do the same; otherwise, having collected menstrual blood from your most recent cycle and kept this fresh, drip this into the mortar bowl. During the masturbatory ecstasy, it is common, if not consistent, that Diabliesse will enter your body and will drive you into a furious orgasm, at which point she will then spill out of you again into the charm, into the ritual, and into the mortar bowl. Such an orgasm will never be experienced in any other setting, and the power of it feels like death and a fiery rebirth into Eternity.

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Unwrap the paper charm with the victim's name on it and the anise seeds within, and place the seeds in the mortar bowl. The paper can also be burned, lit on the red candle at the top of the Veve, and the ashes mixed into the mortar.

Allow the candles to burn themselves out as they will, the essence of Diabliesse growing as they burn, the power of the enchantment thickening in the Temple every moment that the candles remain afire.

Once the candles have extinguished themselves, usually the following day, place the Veve, the dove's carcass, and three coins in a brown paper bag. If you live near the woods, walk past six trees, and leave the bag at the base of the seventh tree that you find. If you live in the city, walk straight past six city blocks or corners, and leave the bag at the seventh corner. Once the bag is placed, return to your temple, not looking back at the bag nor concerning yourself with what happens to it. The bag is a gift and a sacrifice to Diabliesse, and she will do with it as she pleases.

Returning to your altar, take the mortar containing ashes, anise seeds, and either menstrual blood or ejaculatory fluids which should be dried by this time, and grind them together with a pestle, creating a fine powder of the substances. Once you have this powder, fold it into a piece of red paper until you are ready to use it.

This powder as well must be blown into the face of your victim, although it can be inhaled through sprinkling it on top of flowers that he or she will smell as well.

Sexual obsession will follow in the same day, all of his or her thoughts turning to possessing you sexually. Remember at all times that this enchantment will not create love, but lust. Diabliesse does not favor love, but incites violent desire.

Again, you are admonished against actually using this enchantment, as it will create in your victim a sexual

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urge that can never be tamed or calmed, and once Diablesse takes hold of her victim, she will never release until through sex and obsession, the victim's life is taken. Of all the Loa, Diablesse is perhaps the most wicked.

The Mambo must observe, however, that the evil Loa do indeed feed off of the essence of blood, and that the menstrual blood is extraordinarily potent. For this reason, calling down Loa during the menstrual period is to be avoided at all costs, unless working with Lilithian Loas, Diablessa included.

Sprinkling Powders -

Most of the powders used in Vodoun, Voodoo, and Hoodoo are "sprinkling powders" rather than "blowing powders." These are sprinkled on the bed of the victim, in his or her undergarments, in a home for protection, at the doorstep of an enemy, or upon food that will be eaten by the recipient of your Magick.

Many such powders are sold in botanicas and occult supply shops, and although this may seem to be an easy way to get your hands on the "real thing," it is indeed, not. Most of these powders contain more talcum than anything else, and are simply dressed up with cayenne, chili pepper, or fragrant incense powders, while some of these may be manufactured and consecrated by the shop owner, unless he or she has personally created the powder for you and your particular desires, it is a generic powder that will rely more on your belief in it than in its own Magickal properties, both inherent and imbued. Further, most powders found in such stores are the creations of Hoodoo, and have nothing whatsoever to do with Haitian Vodoun, nor have they been created under the guidance of the spirits and the Loa, but have simply been thrown together from whatever sources

the manufacturer has come across in his career as a shop owner. Notice that I refer to him here as a shop owner, as a Grand Houngan would create a powder or a charm specific to your circumstances, no one bag or packet of powder being the same.

When the Haitian Houngans began to trade knowledge with Western mystics and magicians, they began to recognize associations between the Loa and various aspects of Western Esoteric practice, such as the Kabalistic Sephirotic and Qliphothic spheres, as well as astrological attributes that bore remarkable similarity to several of the more prominent Loa.

Given below is a concordance of some of these Loa, the attributions mentioned, and various herbal, mineral, and organic implements that can be used to create Magickal powders, or can be used in the wanga given later in this chapter. This concordance is by no means a complete, conclusive table, but is instead a place from whence the journey into the knowledge of the secrets of the Loa can begin.

All of these herbs are to be consecrated on top of the open Veve of the Loa, who will then enter the ingredients. They are then to be ground together into a powder in a mortar at the altar, poured when powdered upon the Veve, and allowed to sit with candles burning upon the altar for at least one hour. This should all be done in accordance with the day and the hour of the Loa.

The powders can then be sprinkled onto food, in water, placed in flowers that might be smelled, sprinkled on sheets, in undergarments, brushed or rubbed on the skin, blown in the face, or even placed on thorns that will prick the skin and deliver the spiritual poison directly into the blood. Consult the Loa, consult the bones, and see into the present, past, and the future before calling upon these

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terrifying powers for assistance, and before delivering their final blows to the victims of your possessions.

- > Legba is associated with the sun, and like the life-giving solar power, Legba is called upon for generally improving the quality of life, for magick that would improve your health, prosperity, and abundance, for various methods of initiation into the spiritual, and for opening doorways of all types in a person's life and being. His animal is the rooster, which serves as an excellent sacrifice to Legba, the head and the right talon of which can be severed and used in Magickal Operations in which Legba will be called upon. Cinnamon, saffron, rosemary, and ginger are a few of the herbs that can be ground into powders.
- > Agwe is the associated with the moon, and while the Loa's power's can be called upon for minor feats of success, prosperity, and romantic attraction, Agwe's greatest abilities lie in improving clairvoyance, aiding in divination, and strengthening the subtle awareness to the extent of discerning situations and "reading" other people's intentions and desires. Any animal whose residence is water, especially of the sea, can be considered the animal of Agwe, although frogs and crustaceans are the most potent of these. Frog's skin or eyes can be used in wanga or powders aimed at increasing the psychic abilities of either the Houngan or his client, and can be dried and ground into powders that will do the same. Seaweed, lily pads, and other watery, round, leaves with thick membranes can be used in wanga and powders in which the assistance of Agwe will be called upon as well.

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- > Simbi is often associated with the planet Mercury, although sometimes Damballah bears the same attribution. Calling upon Simbi, the Houngan can heal diseases or other maladies, can repair relationships, can sharpen the intellect, and can summon mentors that will be able to teach you the secret sciences of the occult. The beetle, especially the locust, is the animal that is related to the Mercurial forces, as well as the serpent and the spider. Beans and seeds of all types can be used in charms and powders for these purposes, as well as vervain.

- > Erzulie is associated with the planet Venus, as she presides over all affairs of love, passion, youth, beauty, harmony, and art. Calling upon Erzulie can also bring balance to chaotic situations, and it is often thought that many natural disasters can be avoided by working with and pleasing Erzulie. It is also for this reason that certain enchantments empowered by Erzulie can yield a successful verdict in legal matters. The caterpillar is one of Erzulie's favored animals, as well as the hen and the dove. Lilacs, lilies, and roses can be used in powders and charms in which Erzulie will be called upon.

- > Ogoun is associated with the planet Mars, being the Warrior Loa. The Houngan can call upon Ogoun for aggressive Magick in which he will attack another to cause harm or consternation, for defense against Magickal or physical attack, for strengthening of the will and the body, and for increasing the masculine virility and potency of either the Houngan or a client. Interestingly, the

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gender applications of working with Ogoun, when applied to a woman, do not negate the feminine force of the Mambo, but instead are much more powerful, turning her into a vixen and a walking sexual enchantment. The crow, the raven, and especially the vulture are sacred to Ogoun, and when sacrificed to him arouse a tornado of violent power which can be directed by the Houngan towards a specific goal. Peppers, cayenne, ginger, and onions can be used in powders and charms of this Martian nature, as well as gunpowder, iron powder, and human blood.

- > Marassa, the Twins, are said to be associated with Jupiter, although on the Tree of Life, they are more closely associated with Kether, or Uranus. Nevertheless, they can be called upon for the Jupiterian powers of influence, wealth, recognition, and abundance. Calling upon the Twins, and creating charms or powders under their guidance, can raise a person from poverty to wealth within one year. Marassa place their power in the herb hyssop, borage seeds, lungwort, and liverwort. Hens are excellent sacrifices for Marassa, although for the use of wanga and powders, eggs, both shells and whites, are most potent.

- > Baron Samedi is associated with the planet Saturn in its adverse form, which is death and decay, and such can be caused by using "Goofer Dust," which is soil from a grave, ground human bones, black powder, and earthworms or maggots. In its pure form, however, Saturn, the sphere of ancient wisdom, silent power, and the revelation of spiritual mysteries, is presided over by Damballah, who can

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only be fully called forth by the initiated Grand Houngan through the use of the Asson.

Some of the concoctions given below are those that have been passed to many Houngans through the oral tradition of Vodoun, others are the personal devices of the authors, discovered in their own experiments and experiences in the Vodoun current, and a few of them have been delivered directly from the Loa, to be put forth in this text as keys to the power of the spirits.

- > As a blessing upon a Temple or working space, and to open such a place as a gateway of prosperity and success, cleanse the area with Florida Water and sprinkle upon the ground a powder made of a rooster's skull, cinnamon, and the dry bark of an oak tree. This same powder can be sprinkled on top of business cards for success, or can be sprinkled on a resume or application for acceptance into a particular business or position. Another application of this powder is to sprinkle it over the threshold of a household, and across the window ceils, and blown on each wall to protect the home from evil. The use of a rooster's skull in this powder makes is especially potent, and it is therefore not be used whimsically, but with sincere intent.
- > The skin and the blood of a frog, dried and ground into powder, can be sprinkled into a bowl of water into which you can scry and find your vision opening more clearly and precisely than ever before. The same

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powder can also be sprinkled into the fire of divination used in the previous chapter, or upon the violet cloth on which the chicken bones are tossed, enhancing the ability to discern the situation. A less common use of this simple powder is to blow it in the face of another person, who will then have for three days insights and impressions of spiritual reality, and may even experience visionary states.

- > A powerful powder can be made by sacrificing an unspotted dove over a mortar filled with rose petals, allowing the blood to soak the petals, letting the combination dry, and then grinding it together with a pestle. This can be sprinkled on a letter or other object to be given to one that you desire, or can be sprinkled on the bed of a married couple to increase their passion, intimacy, and loyalty to each other. This powder is not meant to control or to force another to fall in love, but only to incite the seed of emotion into greater action.
- > Calling upon Marassa, combine in a mortar egg shells, egg whites, and borage seeds. Grind these into a powder, which should be sprinkled in your wallet or purse, and you will quickly find more money filling those places. The powder can also be sprinkled upon an author's manuscript, an artist's paintings, project research notes, or other physical objects related to one's career to enhance the monetary yield from such projects.

Communing with the Loa, the Houngan will discover for himself various other concoctions that can be created which are even more powerful than those given above, and are specific to his or her needs, or the needs of a client. Also, studying the ancient grimoires and the writings of Agrippa, as well as Egyptian and Sumerian texts, will provide more in-depth concordances between the planetary spheres and various plants, minerals, and organic matter which can then be used in Vodoun workings.

Gris-Gris -

When Haitian Bocors, Houngans, and Mambos migrated to the United States, the affect of the previous melding of systems not only grew, but catapulted into the eventual birth of Voodoo and Hoodoo. Many Practitioners, either having migrated from Haiti directly or claiming to have descended from migrants began to mix several systems of folk Magick, Vodoun, and even Hispanic systems of original African descent, developing the cultural progeny that is now erroneously called "Voodoo." Perhaps the most notorious of these was Madam Marie Laveau, often referred to as "The Voodoo Queen." Marie Laveau made as public a spectacle as possible of her use of gris-gris bags, charms, spells, and "voodoo dolls." Laveau's practices, which were more than loosely based on Haitian ritual and Magick, gathered enough attention that they developed into a cornerstone of the new religion revised from the Old Religion, and her teachings remain today in the minds of Voodoo worshippers and Hoodoo Practitioners as canon.

Combining elements of folklore and southern superstition with the real esoteric practices of Haitian

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Vodoun, Santeria, and Catholicism, Hoodoo has become a powerful, albeit bastardized form of occult practice. Unlike the Vodoun Houngans who have studied western Magick as an addition to their powerful arsenal of knowledge, further defining their own African-derived practices through such gained insights, as the principle practice, Hoodoo has no real or substantial base, foundation, or origin upon which it was formed and still adheres to.

Although vacationers to Haiti might find such mojo bags, as well as bath powders, talismans, and Voodoo dolls in the urban parts of Haiti, especially in Port au Prince, no such trinkets are ever seen inside of the real Vodoun Homforts, just as the Temples visible and open for tour or spectacle ceremony divert the eyes of the visiting public from the Homforts hidden deep inside of the Haitian forests.

Vodoun Houngans and Bocors do not utilize gris-gris bags or "lucky" objects, but instead construct wanga, potent spells that create specific and immediate change in the fabric of reality. The combination of materials may be used in such Workings, placed on top of an opened Veve, becoming not only empowered, but literally possessed by the Loa. The Houngan can choose, if so moved, to give some or all of these implements to the client to carry, but before these are even passed to the client, the Loa have already begun their work upon the world.

Pronounced "gree gree," gris-gris is possibly the most recognizable physical implement used in Hoodoo, as well as in Voodoo, Santeria, Candomble, and other derivations of the African diaspora. Gris-gris are commonly recognized little bags filled with bones, teeth, dust, parchment, feces, and other sundry items supposedly possessing Magickal properties, or perhaps some of these items are wrapped in a leaf and tied together, or even wrapped or folded in a Veve drawn on paper. These collections of otherwise lifeless objects which, when

combined, create an effect on reality that is beyond disturbing.

The word gris-gris has been traced to many different languages and regions across the globe, the most likely origins of the word being either from the Congo, where the word means, "spirit," or "life force," or from western Africa as a whole.

In Haitian Vodoun, however, gris-gris and other forms of Hoodoo enchantment, are discarded in favor of wanga. While some of the same articles that are placed in gris-gris bags may be used in wanga, wanga can also be used as a general term for any type of spell or enchantment, rather than the automatic affect of the combination of physical materials to produce a spiritual or Magickal effect. Again, it is by the hands and the power of the spirits alone that this great Sorcery is Worked.

As a Grand Houngan or Mambo operating a Temple, it is part of the general services of the Temple to assist those who request it with divining unclear or problematic situations and resolving or clarifying these situations through Magick. As such, the Houngan and Mambo are well trained, both by the Masters before them as well as by the Loa, in the spiritual alteration of supposed concrete reality, often through the composition of a wanga specific to the concerns and the desired outcome of the individual. The Houngan is armed with some traditional elemental combinations that have been passed down for centuries and have proven themselves in actual application, but each Houngan also has his own components that he has discovered on his own, or that come to him immediately in order to assist the specific needs of the asker. This requires not only a thorough knowledge of the spiritual properties of various objects and elements, but also a deep and constant connection with the Loa and with all of the ever-present, invisible forces in order to divine and to intuit the exact

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concoction which will resolve any conflict or concern brought into the Temple.

There are two basic types of wanga, or Magickal interventions that are used in Vodoun, the aret wanga, which are employed in bringing a current influence, energy, or situation to a close, and the lage wanga, which are employed in releasing or brining into effect a new influence or energy into the current situation. Anyone who has worked professionally as a Tarot reader, clairvoyant, Magician, or any other form of metaphysical consultant has undoubtedly shared in the experience that people do not commonly seek you out and pay for your services when life is going well and they just want to give it an extra shove in a good direction. Instead, you find yourself assailed by people who have situations in their lives which are running out of reasonable control, who have loved ones who are being unfaithful, who have enemies moving against them, who seem to have the whole of creation working towards their downfall.

The aret wanga will stop the situation's obvious escalation, but this is rarely enough satisfaction for the standard client. If there is an enemy, an unfaithful spouse, or any other person who has wronged the client, simply bringing the harmful situation to an end is never the end. The client will almost always ask that the harm be returned to the giver tenfold. If business is failing, the client will rarely ask that the motion of the current dive be brought to a halt, but also that the opportunities lost will be restored, and then some. These oft-occurring situations require that the Houngan perform two separate rituals, one aret and one lage, or that he combines the two into a single potent ritual.

The physical ingredients employed in a wanga relate directly to the nature and the likeness of the Loa under whose power the Operation will be affected. Many of these herbs, stones, animal parts, and fluids are discovered by the Houngan in working exhaustively and

constantly with each Loa, year after year. Others - those given below - are known by all initiates of the Vodoun current to be effective philters for Vodoun power.

It must here be stated, without a shiver in conviction that the power of these concoctions, both those used in the wanga and in the powders, lies not in the victim's belief in them. In fact, the efficacy of this Magick does not even depend upon the belief or faith of the Operator. It works because it works. These are secrets that have been given to the Vodoun Master Houngans, not from a book on psychological conditioning or self-help hypnosis, but from the Loa, and from the Tree whose roots and trunk are sunk into the earth, but whose branches lift far up into Guinea; from the spheres on those branches that lead up, from the black gateway into the backside of the Tree, and the descending caverns back down the rotting side of the Tree, until the Houngan has returned back down the trunk to his place in Haiti with knowledge that is certainly not of this world.

The enchantments caused by the materials used in the wanga are not the effects of the materials themselves, but are the effects of the spirit within the matter - the essence of the particular Loa that resides within. A close communion with the Loa is needed to discern which one to call upon for certain wanga. The divinations performed at the beginning of any Operation will also grant you this information.

When you have discerned exactly which Loa you will be calling upon for the specific result needed, the same concordance given for the powders can be referred to, gathering together herbs, stones, and even organs associated with the Loa.

These are to be combined after calling down the Loa through its Veve and through any sacrifice required. Once the physical ingredients are combined, the Loa is

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asked to enter the concoction, to travel with it in power. The specific requests are also given, and are often put into writing and combined with the ingredients of the wanga.

Chapter Eight

Vodoun Mind Manipulation

Once I had set up and consecrated my altar through the methods given in this text, the first Loa with which I began to Work was Kalfu. I have always favored the backdoors to the front gates, and so I called upon Kalfu to show me these backdoors to power, the "off-center points" of the Crossroads.

I learned within my first or second ritual calling of Kalfu that he is extraordinarily adept in the art of possession and mind manipulation. It must be understood here that there are diverse methods and depths of possession, and that in every type of ritual of influence or control of another person, some type or degree of possession takes place. Either the victim or the target of the wanga will become possessed by the Loa, or more often by the spirits that the Loa commands, or another person will become possessed and controlled to carry out a specific against towards or against the target.

Regardless of exactly who is immediately affected, it is through the manipulation of the will and the mind of

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another that many of the baneful works of Vodoun are carried out. The Master Bocor is adept at mind control, either remotely through ritual, or in person through various methods of manipulation. In fact, many immigrants from Haiti to the United States use these abilities as flagrantly as possible: as stage illusionists or hypnotists. They put to use that which they have learned on the adverse Tree from the wicked Loa to affect only the surface of the audience's collective mind, or the minds of specific volunteers.

Now, this is not to say that all hypnotists are Vodoun Sorcerers, nor is it to say that hypnotism and illusionism are facets of the Dark Arts. What we are presenting here is simply the knowledge that *some* of the best, most mysterious mentalists and hypnotists are, indeed, well-trained in Sorcery, and that *some* of them are initiated Vodoun Houngans. We are also presenting the idea that *some* of what is presented as illusion for show is not illusion at all, but is manipulation of the deepest sort, mesmerism of the core inner realities of the witnesses.

This is all surface reality, however. The true reality, the core reality of Vodoun mind manipulation can never be observed with more clarity than in Haiti with those Master Bocors who are blessed by the dark powers of Met Kalfu.

Kalfu teaches these secrets to those whom he initiates, and has allowed some of these to be written and passed on here, in this text, in this very chapter.

Mesmerism -

The automatic art of mesmerism is commonly and erroneously confused with stage hypnotism. Whereas hypnotism relies on bringing the subject into a sleep-like trance and therein suggesting in affirmative wording, whatever the supposed or suggested outcome is desired,

mesmerism relies on abilities much more refined, and at the same time much more primitive.

Franz Mesmer, a nineteenth century German scientist and physiologist, introduced the idea that organisms, and particularly humans in his own research, contained a magnetic fluid which ran through their bodies. He postulated that this fluid could be intuited on an unconscious level by the average person and that his or her own magnetic attraction to those who might have a higher magnetic rate or a greater quantity of this magnetic fluid than others created a class of fluidic elite who were more sexually desirable, more influential in religion, business, and politics, healthier, and generally more successful than the remainder of the human race.

He also believed that the innate magnetic fluid composition or quality in any person could be stimulated towards a greater potential, thereby curing illness, bringing the body and the mind into full clarity, and endowing the patient with the type of happiness and success formerly reserved only for those with naturally great magnetism.

The fact that his limited understanding of the manifold nature of the human being led him to insist that this "fluid" was indeed physical was his own downfall, as his theories began to melt away as no new physical fluid could be discovered in any of his patients, or in fact, in any person whatsoever.

This magnetic quality, however, does not originate within any particular liquid or solid organ within the body, but is instead produced *by* the body and its organs, and in the most purely symbiotic fashion gains a unique sort of sustenance from the electromagnetic radiation that it produces. The human body from the moment of its formation becomes a self-sustaining energetic entity, both physical and non-physical at the same time.

Although Franz Mesmer's initial theories were disproved even while he remained alive and in medical

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practice, they began a whirlwind of break-off philosophies and improved forms of application, turning what he had referred to as "Animal Magnetism," into "Mesmerism," which quickly became degraded into forms of hypnotism, psycho-suggestion, and various other forms of psychological jumble that would seem to eternally obscure the real purpose, intent, and possibility behind Mesmer's studies.

Those who have not shut their eyes and their minds to the spiritual realities that surround them can sense the energetic fields which surround other people. In fact, most people still maintain this ability, although they don't consciously recognize it. They can "feel" when another person enters the room, they get "bad vibes" around pedophiles and drug addicts whose auras have blackened, and they "intuitively know" when their loved ones, especially children, are in danger. The next step would be to consciously recognize the power in this, and to begin to utilize it *consciously*.

Those who are consciously and actively engaged in their own spiritual growth begin to glow more brightly, to resonate at a higher frequency than others. This is true regardless of whether the individual is aligned with benevolent or malevolent powers and entities. The aura of a person who is just beginning on their own spiritual path is slightly larger and slightly more intense than normal. One who is becoming adept at the basics of metaphysical practice can consciously expand or retract their aura, depending on their environment and intention. The occult or the spiritual adept, then can expand their field of energetic influence indefinitely, and can narrow its affect and focus it upon a single object or organism at will. The True Master, however, is at all times consciously expanded within all things, in all places at once, the center of the never-ending force field being his or her organic body.

Whether they consciously accept it or not, every living thing is affected by the aura of others. If you stand near someone who is suffering with severe depression, within minutes you will begin to feel the same. If you spent time with a person who has high enthusiasm and charisma, you will find yourself being swept away in their personality and ideas. In fact, energetic manipulation is just charisma that has been narrowly focused and expressed as subtly as possible. With such restraint of expression coupled with the radiance of such charisma, every minute gesture, smile, or gaze brings the observer's full attention to the intended object of the manipulator. One word whispered can cause a man to lay down his life. A few words, shouted at the right time in the right manner, preceded and succeeded with silence can incite a holocaust.

Franz also spoke of autosuggestion, a technique that has been prevalent in curing mainly illnesses of the personality, morals, and the social standing of the "patient." Autosuggestion, as it has come to be understood presently, is the ability of either another person or of oneself to place in the subconscious mind a specific goal, whether its eventual affect is internal or external, through conscious affirmations and suggestions. Libraries of books that have been written about the secrets of the power of God have been revealed, and so it is supposed that all you should need to do is to really believe that your circumstances will change, and since God wants nothing but the best for you, he will answer to your faithful plea. This is honestly a very sad thing to witness, because it is rarely a philosophy that is practiced or even acknowledged by those who are in power, in success, in positions of wealth, fortune, and influence. It is instead the new spiritual hope for those who do not have money, who lack love in so many forms, who are driven into hysteria by their lack of control over their own affairs. Yet, they force a smile and they "Truly Believe," or

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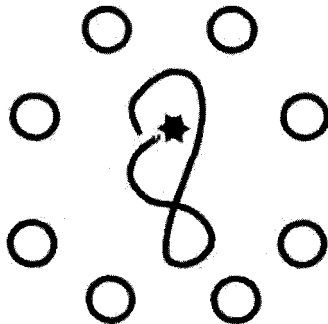
"Assuredly Know," that things are going to change for them.

The mighty do not wait on God, nor do they have any care for "God's Time," "God's Plan," or "God's Will." Instead, they take action and bring about *their own* kingdom on earth, and if they can solidify it enough in their own spiritual will, they will thrust that kingdom into Heaven as well!

Again, this is not the autosuggestion to which Franz Mesmer was referring.

Autosuggestion. Auto Suggestion. Automatic Suggestion. Suggestion not requiring any external means of delivery. Suggestion which is capable of delivering itself - automatically.

Having developed a larger spiritual envelope around yourself, both through the practical application of the Works given in this text, as well as through constant communion and attunement with the Loa, and specifically with your own Met Tet, it is then your task to learn to narrow this envelope, to direct it as *you* will, rather than being subject to *its* will. If you need to gain a more concrete connection with your psychic self and with this envelope of which I speak, open the Veve that was used for the consecration of the chicken bones, given below, between a black and a red candle, every Saturday at ten o'clock at night, for the entire tenth hour, your power multiplying with each repetition.



The ancient mysteries, the most arcane powers will descend to you in that hour, and you will gradually radiate with the same dark vibrancy that is noticed in the presence of Grand Houngans. Do not, however, attempt to call upon Met Kalfu for these secrets, as he is very particular about who he will teach and what he will reveal, and more often will instead give false direction which will lead the aspirant towards his own destruction, both spiritual and physical. I have taken the greatest risk in working with Met Kalfu to a vast enough extent to have many of these secrets revealed to me, and while I have reaped the rewards, such rewards are not always benevolent.

Mesmerism, the real kind which uses no words, no ticking clocks or swinging watches, is performed through a temporary enmeshing of the individual psychic bodies of yourself and your victim. Even more potent, as is practiced and Mastered by the Bocors of Haiti, is to enmesh the psychic body of the target not only with one's own psychic body, but with the additional psychic bodies of spirits that will fly into the target at the Sorcerer's command.

As the Vodoun Initiate progresses in his study and is buried deeper into the rushing current, he will find that he is constantly and increasingly surrounded by spirits. He will often see these as shadows out of his peripheral vision, or may think that someone is standing next to him until he turns to look and discovers that, at least physically, he is in the room alone. Once he adjusts his vision to meet the spiritual, however, he will see the army that has gathered around him. Houngans recognize these as the spirits of the dead, ancestors and other deceased who are bound to serve the Loa, and therefore to serve those who are in communion with the Loa. Much like in the Expedition curse, these spirits can be sent traveling in terrifying numbers to the victim, can take up habitation within and around them, and can influence them towards even the most extreme ends. Gaining such conscious control over

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them requires a good deal of consciously working with them, but once they can be sent to targets as described above, the Bocor will be able to mesmerize any person within seconds, and will be able to induce his target into the deepest trance from any distance.

Although it may initially seem that the best place and time to begin experimenting with this is in a quiet place where you can be alone with the target, such will be fatal to your experiments. Gain an invitation to a group gathering, a party, celebration, or some other event where your target will be present. You can even attend such a gathering and find a target once there. People feel safe in crowds: they are not likely to be grabbed, pulled, hit, shot, stabbed, or in any other way attacked in a crowd of people. They let their defenses down, at least in regards to being attacked. They let strangers get close to them, closer when speaking, they may rendezvous at various levels of intimacy with strangers, they may drink more than they would usually be comfortable doing if with a smaller group, and they may act entirely inappropriately, thinking that their actions will be unnoticed in such a mass of people. This is the ripe environment for manipulation.

To create the introductory connection with your target, approach them from the front and gain eye contact with them. Maintain this and bring into your mind your intention, your suggestion which will automatically deliver itself. Sense the aura around you collapsing and moving towards the target, towards their eyes, into their core, much like sweeping your arms together in a pool of water, and once your hands clap, a tide flows out in front of you. At this point, you will send the spirits of the dead into your victim. Your suggestions then do not need to be spoken, but are automatically delivered, automatically suggested, by virtue of your silent connection with the spirits that possess and inhabit the target.

Mesmerism is a very difficult science to learn and to master, but the Houngans and Bocors who do indeed have complete control over those people with whom they interact. This is given in the context of Vodoun as an advanced Magickal art, as one that Kalfu can perfect in a person, opening the secret doors to the crossroads within an individual, entering through there, and planting a demon that will slowly mount and eventually ride the target. This is, in fact, the most pure form of mesmerism used by the Bocor: having on hand an evil spirit, or often several of them at your side, ready to move at your command, and channeling through your gaze and through the open doorway of your victim's mind a legion of spirits all Operating under your will and command.

Mesmerism, the true kind not often found on stages or theaters, indeed can be called "forced possession."

Met Kalfu's Black Pin Trick -

One of the first methods of controlling the thoughts, emotions, and actions of another person is through what I have joking called "Met Kalfu's Black Pin Trick." I often utilize humor to obfuscate the obvious horror of a thing, and this is definitely a scenario wherein it seems better to chuckle than to tremble.

From underneath stagnant water, find a lump of moldable clay. Taking this back to your altar, opening the Veve of Met Kalfu and calling Him down into the Homfort, create the image of a person, forming the features of your victim as you are able. You can write the name of the victim on the clay effigy, or you can simply "name" it, bringing it to life as your victim. Take^a pin that is entirely black, and call upon Kalfu to take possession of the pin.

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He will move into it, and you will name the pin "Met Kalfu."

With the clay no longer being clay, but being your victim, and with the pin no longer being a pin, but being Met Kalfu, and with all of the spirits that surround you looking on, drive the pin slowly into the forehead of your victim, into his Third Eye, between his eyebrows. Kalfu then spreads from the pin into the brain of your victim, possessing that as well.

As long as Kalfu remains in your victim's head and Third Eye, that person will be under your complete control. The only way that this curse can be broken is by the removal of Met Kalfu from the victim's head, which very few, if any Houngans and Mambos are capable of doing.

The secrets taught by Met Kalfu to the Grand Houngan who dares to call upon him are indeed secret, for they are the hidden pathways and the fissures in the Crossroads, and once they have been opened, they widen in the Hougan's life. There have been instances while practicing the methods and employing the formulas given to me by Met Kalfu directly when I was unsure whether I was in the physical world, or if I had entered the world of spirit altogether. There are black shapes around me constantly, and in the moment that my hand or even my sight touches the cross hanging above my altar, the pathway is split open before me. \

I have also learned through Met^^Kalfu that concoctions may be reversed, those Wanga that would heal instead causing harm, curses bringing the dead to life, angels' eyes burning with hatred and all of the devils coming to your aid. Kalfu's path is the backwards path, wherein that which was once good is evil, and that which once was evil is good. The waters of this current run backwards, down instead of up, and to ride such a river is the most dangerous and perhaps the most rewarding task.

Chapter Nine

Vodoun Rising

Vodoun is not simply a religion of Magick or a system of spells, but is a spiritual path of Ascent, of rise into Godhood. While a few of the rites and Operations of Vodoun Ascent are known, most of them remain secret, and even now I have been sworn to keep them so. Within the inner cults of Vodoun, blood oaths are taken to keep hidden the secrets of power. If these oaths are broken and these secrets are revealed without permission, or to those who cannot receive them, not only will the brothers and sisters of the inner order seek after your life, and eventually take it through baneful Magick or through manipulated murder, but the Current itself will begin to flow backwards, sweeping you not only away from power, but underneath its rapids to drown in the Waters of Life.

What can be revealed now is in this text; all else remains to be discovered once you yo^urself are within the Current.

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Refining the Altar -

As you Ascend in your spirituality and descend deeper into the Vodoun current, you will find the necessity to establish your altar as a permanent gateway into the crossroads between the worlds, allowing it to always remain open, the spirits traveling into this realm through your temple as if your altar has become a downwards-flowing Jacob's ladder.

A cross sits upon the altar, hung directly above it, on the southern wall. This cross is consecrated by the powers of the Loa, both Rada and Petro, as well as the Barons, as the crossroads are walked by all spirits. The cross is painted black, and can be sanctified by the blood of a sacrifice.

A human skull, taken from the grave of an executed criminal, a murderer, or especially a parricide is placed near the cross upon the altar. When the spirits rise from the altar into this world, they sometimes may choose to speak through this skull, and the transformation that the dead matter undergoes in order to serve as such a vessel is astounding. It may, at times, appear to regain the sinews, the muscle, and the skin of the deceased, and will speak to you in a human voice, in the language known by the deceased, revealing from the realm of the dead the secrets that the Loa wish to share. The face of the Loa itself might appear to wrap itself around the bone, rarely in a solid and opaque materialization of skin, but instead as a semi-transparent visage. Otherwise, the skull itself will speak without taking on any form. The words may issue out of the mouth of the skull into the air for all to hear, or may come from its forehead or eyes, heard only by the inner awareness of the Houngan.

A bottle of whiskey or rum is set upon the altar, near the skull, for the spirits to feed upon as they travel between the worlds, and to be sprinkled upon the skull, the

cross, and the altar. The drops of alcohol seem to awaken the objects, bringing parched spirits into full vigilance, drawing the spirit of the altar to the surface.

The black cloth and elemental colored candles can remain on the altar when working with the Rada Loa and spirits. It is best, however, when calling down the Petro Loa, to replace the black cloth with one that is red and black, and to replace the colored candles with black and red as well. When switching between families of spirits, it is also advised to sprinkle the altar with Florida Water to cleanse the previous energy, and once the new cloth and candles are in place, to sprinkle the whole arrangement with the feeding rum.

This has largely become western Vodoun practice, as in Haiti, deep in Haiti, the only candles used are white, and they are made by hand. The struggle of the spirits, as it ensues and sends its Magickal Shockwave throughout the island, appears to gradually become more dance than war; indeed, as the Houngan moves deeper into the Current, it becomes obvious that all things, when observed for a long enough time, as the witness rather than a participant, are merely dances, and the dancers are largely unaware of both their dance and of the spirits and forces that move them to dance.

Lave Tet -

The ceremony of "Lave Tet," translated as "washing of the head," is one of the most well-known and sought after ceremonies by nearly all United States Vodoun adherents, and even many Voodoo practitioners.

Lave Tet is often compared to the Catholic baptism: the head is washed with water, the spirit is cleansed, and the Holy Spirit is then able to reside within. The Washing

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of the Head brings clarity to the mind, removes negative and self-destructive mental programming, and brings the individual to the state of a clean and ready vessel. The spirit that will reside, however, is often far from holy.

Once the head has been washed, the Houngan or Mambo performing the ceremony may receive the name of the individual's Met Tet, or Master of the Head. Again deferring to the vocabulary of Catholicism, Met Tet is commonly likened unto a Holy Guardian Angel, being the Loa that has watched over and dwelled within the individual since birth. If the name of the Initiate's Met Tet is given by the anointer, it should never again be spoken aloud in the company of others and should never be revealed to another person.

Each and every person alive has a "Met Tet," a "Master of the Head," which corresponds to one of the "Christian" Patron Saints, which are merely names and masks for the Vodoun Loa. Although it is said that the Met Tet is within the blood and the being since birth, as far as the conscious awareness of the individual, it exists externally until the time of the full initiation of the Houngan, at which point the Master or Loa is, through various rituals, placed into his head. It is at this time that the name and the nature of the Met Tet is revealed to the individual, allowing them to begin to forge the necessary union between themselves and their "god."

The greatest union between a human being and the Loa is to unite the consciousness of the lesser with the Greater. Returning again to Catholic ideas, western occultists strive for the Knowledge and Conversation of the Holy Guardian Angel, which is a euphemism for the union of the mind of the microcosm with the macrocosm, although many who have attained such knowledge and conversation have reported meeting with an actual entity who has guided them towards their eventual destiny.

In Vodoun, the Ti bon Ange is taken from the individual and is put into the pot-de-tete, which is prepared to receive and hold it indefinitely, and in its place, Met Tet will reside. The individual mind and will of the person remains intact, as well as his or her Eternal soul, but the human consciousness, the dying mind, is removed and replaced by an entity that exists beyond matter and time.

While the ceremony of Lave Tet, as it is performed publicly both in Haiti and throughout the world does not remove the Ti bon Ange, it does prepare the way, purifying the pathway through which it can be removed. It is common during or immediately after Lave Tet for individuals who have beeri\ "washed" to experience possession to some degree, as there^s more "room" within for Met Tet to move, to climb, and to make itself known.

Outer Initiations -

Every spiritual system which holds any kind of real power and connection to the spiritual realities presents at least two separate selves: the outer and the inner. The outer manifestation is that which is clearly seen, that which can be found merely by looking in the most casual manner, that which is obvious and immediately attainable. The inner manifestation, however, is much more difficult to penetrate. It is the hidden, the esoteric, that which is reserved for the elect, that which is impossible to discover unless invited within. Know that here I am not referring only to Magickal or occult organizations, but again, to every spiritual system which holds real power and a real connection to the spiritual. I myself have found, by invitation, great and powerful secret orders within some of the least obvious churches and lodges.

The key words here are, "by invitation."

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The majority of Vodoun, Voodoo, and Hoodoo practitioners, as well as the majority of adherents to any spiritual system, place much more emphasis on the physical rites of initiation than on the spiritual Current of power that they represent. Nearly every western Voodoo practitioner is in the habit of saving up or conjuring forth money to fly to Haiti, to pay for the rituals of initiation, and to continue to buy their way into the Current. This is the outer circle of Vodoun, the facade that has been established by the Haitian cults to distract from the reality of the thing, much like the "New Age" storefront or Hoodoo Supply webpage masks the Bocor or Houngan's ability to connect with those who are either desirous of his real services, or those who are ready to join him.

No amount of money can buy the true, inner initiation. If a Haitian Mambo or Houngan asks for money for the rites of initiation, this can be interpreted as them saying, "You're not quite ready, but if you want to buy into a dream, you may." Unfortunately, there are great numbers of Vodoun initiates who have been initiated in such a manner, and they in turn initiate others into their priesthood. It is only deep within Haiti, invisible to the tourists, the present United Nations occupation, and the migrant occultists that true initiation is found, that the secrets of Vodoun are given, and that the real powers of Asson are hidden.

This is not to say that there is no power whatsoever in the outer initiations. Indeed, they are usually the stepping stones to the invitation into the secret. Many secrets are filtered out from the Inner Order into the outer, masked in ceremonial jargon and obscured in a plentitude of words, names, and ranks. The outer initiations, however, are merely the beginning of the Houngan's journey into the heart of the Vodoun Current.

While rituals such as Lave Tet do to a degree initiate the aspirant into a deeper understanding of the Loa and the Current, the first official initiation into the practice and the identity of Vodoun is Kanzo. The word Kanzo is strongly tied to our English word "fire." In Kanzo, the initiate passes through the fire, and receives the sacred flame of power. When the aspirant is initiated into Vodoun through Kanzo by a specific Mambo or Houngan, the initiate is then considered to be a child of the spiritual house in which he is initiated, the initiating Mambo becoming his mother and the Houngan becoming his father. The specific ceremonies, requirements, and tests for receiving Kanzo vary from house to house. Before receiving Kanzo, the Houngan or Mambo uses divination and often levels of possession to contact the Met Tet of the aspirant and discern the specific elements of the initiation. The aspirant's Met Tet may also require certain things of the aspirant, certain sacrifices of self or signs of devotion before Kanzo can be received. In some cases, Kanzo can be a week-long process of fasting, devotion, and ceremony. At other times Kanzo can be delivered with a few words and a passing of the spiritual flame to the initiate. This is dependant on the traditions of the particular house, as well as the instructions of the Loa.

Si Pwen is the second grade of outer Vodoun Initiation, and literally means, "On the point," under the patronage of the Loa, and Met Tet in particular. It is at this time, if not before, that the identity of the initiate's Met Tet is revealed, so that he may begin to actively work with that Loa to the fulfillment of his own personal spiritual destiny. Outwardly, the Si Pwen may lead congregations in ceremony and song, as well as use the Asson to raise the powers of Vodoun and to call down the Loa. It is after this initiation of Si Pwen that the individual is considered a Houngan or Mambo, and can also begin to work on the behalf of others.

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The third and final grade of outer Vodoun Initiation is Asogwe. It is at this time that the Houngan or Mambo is considered to be a Master, a Grand Houngan or Mambo. Whereas after the Si Pwen initiation the initiate is able to *use* the Asson, they *receive* the Asson in the ceremony of Asogwe. They are no longer using the Asson, and the whole of the Vodoun powers, under the direction of the Mama or Papa of their house, but are now masters of their own house and wielders of the Asson that is given to them to have, rather than merely to use.

Inner Initiations and Vodoun Cults -

The modern idea of what it is and what it means to be initiated into a cult is quite a bit skewed by media sensationalism as well as by their own latent fantasies. Perhaps it is through a sexual orgy that person is inducted into a cult, or through a cannibalistic rite, through swearing upon blood-soaked bibles, or simply through giving oneself entirely to another person who claims to represent perfection. Once inside the Vodoun Current, however, all of these terms with which we have grown so comfortable assume different definitions, our entire vocabulary morphing itself in a continuous pattern of greater and deeper understanding.

A person must be initiated into the Vodoun Current by a Grand Houngan. The Grand Houngan must have been initiated in the same manner by one before him, tracing a chain of power back to Dahomey, where the Loa first made contact with man. These initiations cannot be bought, as is becoming so common, nor can they even be requested. True initiation into the Vodoun Current is offered to one who is ready, who is chosen by the spirits. All that the Grand Houngan does is listens to the voices of the spirits,

and carries out their requests, not because he is their servant, but because often they can see that which he cannot. Often, the Grand Houngan, having received such a revelation from the spirits, will read into the person being proposed for initiation, using some methods discussed in this text such as the bones and the bowl of fire, and using others which have yet to be revealed. The Grand Houngan will see the prospect and will see the spirits that surround him. Usually, if the person is indeed ready to be initiated into the Vodoun Current, he will be surrounded by many spirits, and the Houngan will see this and will recognize the significance of it.

Using the first Veve given in this book, that of protection, the Grand Houngan can call down Legba to open the crossroads and to bring the threads of the past, present, and future together so that the Houngan can see the past lives of the prospect as well as his future destiny.

Once the individual is found to be ready for the Secret Sciences, a spiritual initiation takes place, in which the individual is spiritually inserted into the Vodoun Current. This can be visualized as a large river that flows through existence, and is diverted towards the Initiate, sweeping him into its tow. Once he is in the Vodoun Current, whatever physical rituals of initiation take place are only a further affirmation of the spiritual, or an addition to it.

While a person who is born in Haiti may grow up and learn the Secret Sciences and may be initiated into one or more Vodoun cults, these again are merely physical reflections of a greater reality.

The true definition of the word "cult," as it applies to Vodoun is acceptance into an inner order of learning, understanding, and power. Such cults are specific, even specialized, in that which they teach and offer. What is interesting, however, is when a person is not invited into such a cult by its human leaders, but instead is invited by

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the Loa themselves. This will only occur once a person has been initiated into the Vodoun Current, but once the invitation has been made, it cannot be refused.

After working through the rituals given in this book, and many other secret Workings given to me by DePrince which we were not allowed to put into writing, I was working with Met Kalfu, learning his dark secrets of control and spiritual subversion, when he, Met Kalfu, instructed me to not call upon him for a time, but instead to call upon another Loa, not at another time or night, but immediately. Thanking Kalfu for the information, and slightly saddened by the admonition to not contact him until my work with the other Loa was finished, I arranged my altar for the Calling. The second that the Loa was present, he instructed me to go into the desert, *specifically into the desert*, during the day in the middle of the summer, to carve into the ground his Veve with a particular knife that I own that has spilled blood in war, which is not a ritual dagger but instead a Marine Corps KABAR, and to lay cornmeal into the lines of the Veve. Other instructions were given to me to complete the ritual, which I took down in writing but cannot place here. I was confused as to what exactly I was being guided towards. I contacted DePrince with the matter, and was informed that he had been through the same ritual, almost exactly, delivered to him by the same Loa as well, conducted in the desert in the summer's heat. This, he told me, was an initiation into the very specific cult of Gatekeepers.

There is no more information that I can give concerning this ritual or its significance, nor am I able to discuss what has developed from it, except that the induction into this cult is one of the very few milestones in my spiritual development, and that despite the fact that the ritual of initiation took place while I was completely alone, physically, in the middle of the Mojave desert, all of those who have been initiated into the same cult recognize me as

their brother, even though I carry no membership card, have received no tattoo proclaiming such, nor have been taught any secret handshakes. The Vodoun cults run much deeper than these things, and the Current of power strengthens tenfold in those who are thus initiated.

Receiving Asson -

Perhaps the highest Initiation in Vodoun is in receiving Asson. This is both a physical and a^apiritual act. It is often referred to as "Receiving Asson," rather than "Receiving *an* Asson," as although the Asson is a powerful tool given to the Houngan at the time of his initiation into the Vodoun priesthood, Asson is also a state of spiritual achievement.

Although the Asson belongs to Damballah, it is taken possession of by all of the Loa, containing not just beads to rattle in the empty gourd, but also filled with items sacred to and imbued with the most powerful of spirits. In the same manner, the Houngan is also taken possession of by the Loa, taken into their fold, given their power and their wisdom. It is not the Asson alone that can command the spirits and can rouse even the most secret gods, but it is a combination of the depth of the individual's immersion in the Vodoun Current, through the spiritual initiations he receives, along with the physical tool of the Asson that creates a power far greater than any other in this realm.

The Asson is passed from Master to student in an , unbroken line. This is the only way that Asson can be received. It is tempting as you gain power in the Current and as you begin to learn the ways of the spirits to make your own Asson, to find a gourd and a stick, some snake bones and beads, and to paint it in a manner that may seem fitting. What you will have created is not an Asson, but is

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simply a painted rattle made of a gourd, a stick, snake bones, and beads.

The Asson must be received as a student from the Master that has trained you, and must be transferred directly from his hand to yours. It cannot be mailed, bought online, stolen, or made new. As the Asson is passed, so are the powers that it holds, and the powers that the Master holds, with which he is able to wield such an unearthly weapon.

Because of this chain of passing, the physical Asson vibrates with more and more power with each Master that holds it, collecting within itself their power and the power of all of the spirits that are called down or commanded with it. Asson is not merely representative of the powers of the Vodoun priesthood, but is an actual incarnation of those powers in their greatest collective form.

There are many times when the student is told, either by the spirits or by his Master, to take Asson when he feels he is not ready. Many people will try to refuse the Asson, not wanting the responsibility that comes with it, fearing to hold such power in their hands, feeling as if they have not come far enough to possess it and do not feel prepared to give back to others that which they have received from their own Masters. The greatest of these responsibilities, once you have taken Asson, is to pass it to another before you leave this life, continuing the chain of power for another generation. This means that you must train them, teach them, give them the secrets that you yourself have gathered, both from your Master and from your experience, and prepare them for the moment that they are ready to receive Asson and to descend into the depths of the Vodoun Current.

It is without any doubt that if a person who has not been initiated into the depths of the Current takes the Asson and shakes it and tries to use it as a Master would, the spirits, the Loa, and the power of the Asson itself would

turn against him, would sedate him with whispers of his false majesty, and would slowly destroy him, first spiritually and eventually physically.

The Tree -

When Vodoun and Hermeticism met one another, a great many realizations were brought about concerning the Loa, the spirits, and the powers of the Vodoun Current. One of the greatest of these is the Tree of Life and its Vodoun attributions.

The Tree of Life is known to Kabbalists to be the hierarchal collective of Divine emanations, separate from one another yet linked together, like separate branches of the same tree. Each of the spheres, the Sephirotic emanations, set in place in spiritual reality, gave formation to physical counterparts, which are the major spherical bodies of our solar system. Each spiritual sphere contains the fullness of an aspect of the Eternal, and through various methods of Pathworking, the western Magician will travel to these spheres, will invoke and evoke from them, will gradually gain their brilliance and power, and will eventually hold their power in himself.

The Tree of Life, however, has a back side, a dark side, a secret and unseen side, in which all things are reversed, all virtues are bane, and all emanations reverse into an inwards pull. It is from the back side of the Tree that the secrets of the blackest Magick are discovered, and from whence the most evil spirits travel through the crossroads into this world.

The Vodoun Master has walked the 32 steps of the cross, has traveled to the highest spheres of the Tree, has found the back door to the other side of the Tree, and has

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climbed back down it, back to Malkuth, back to his body, imbued with all of the powers of good and evil, malevolence and light.

A few visionary authors and researchers, having traveled to Haiti and studied with Houngans and Bocors there, have attempted to dissect the Vodoun understanding of the Tree, attributing different Loa to the spheres and even creating Tarot decks outlining the entire Kabalistic/Vodoun system. While many of them are definitely on the right path, and have discovered quite a few truths, the actual attributions are kept secret by the inner cults of Vodoun. These were revealed to me as I began to walk the 32 steps of the cross, and despite my many proposals and insistent requests to include these in this text, such an excursus was denied, the secret needing to be kept, only to be revealed to the Initiate who is walking the 32 steps.

The evil Loa take the opposite journey of the Houngan, climbing the backside of the Tree and coming into this world through the back doors that have been opened by Met Kalfu or His disciples.

When I began to work specifically with the Petro Loa, I noticed that rather than manifesting in the room as a blanket of power, a presence that would congeal into a single space, they instead would just as strongly materialize *behind* me. In the same moment that I would become aware of their presence, I would feel them "latch on" to my back, climbing up my spine until they reached the base of my skull. It was at this point that I would communicate with them, although they would remain there until the ritual was complete. It is impossible to put into words the frustration this would bring - to have an entity manifest at my call, but to not be able to communicate with them face-to-face. While I do not necessarily insist on a full physical materialization when dealing with any spirit, the above scenario would leave me feeling as if I was having a

conversation with another person who was back-to-back with me, turning with me as I turn to face them.

I finally asked DePrince about this, and his answer shattered a good deal of my supposed understandings of not only Vodoun and spirituality, but of my own self as a spiritual being.

"They are climbing the backside of the Tree, and are trying to get through it into this world, as you have called them down." I sat silent, trying to interpret the cryptic response. He sensed my confusion and continued, "You are the Tree. It is climbing you, and is trying to come through you, but you won't let it inside of the center of the Tree. Once you do, it will travel the front of the Tree and will come out, usually through your stomach."

The implications of this understanding tore my mind to pieces. The Solar Plexus chakra, located in the stomach area, is, as its name reveals, associated with the sun, with Legba, the solar Legba, the Lord of the Crossroads. The "back door" is Da'ath, which is located in the body at the base of the skull. We are not simply travelers upon the spheres of the Tree of Life, but we *are* the Tree. We are not traveling into outer space, but are traveling within ourselves, wherein all things Eternal reside. And we are not beings simply of light, but of darkness. Our backside, the side of us that is secret, that is unseen, that is evil, is a realm of immense power, if we can discover the hidden doorways into Hell.

In order to bring the evil spirits fully into this world, I had to allow them into my being, to enter me, to travel through me, and to finally come through the other side into this world. Once they have come here from behind the Tree, their power and presence is incomparable.

This text is perhaps the most dangerous to ever be put into print. Its rituals unlock doors that cannot be shut, its symbols and incantations conjure spirits that can never

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be exorcised, and the whole of your life and being will become a gateway between the worlds. Study this text, take notes, discuss it and dissect it, but unless you wish to be swept into the blackest ocean by the unceasing current of Vodoun, do not practice from this book, not once, not to see if it works or to use even a minor ritual for your benefit. The moment you do, this world will no longer be yours.

Author E. A. Koetting joins with Master Houngan Baron DePrince to provide a look into the powers of the ancient magickal system of Vodoun as it is practiced deep in the jungles of Haiti, far from the safe "Voodoo" known throughout the world. The ceremonies, symbols, and sacrifices used to call upon the most powerful Loa are given without apology.

The Spider and the Green Butterfly: Vodoun Crossroads of Power is an inside look at Haitian Vodoun, revealing many of the secrets of the power of the ancient Loa, as well as those manifold processes which should not be sought, but which once found unlock an eternal well of knowledge and energy. The secret signs, the silent rhythms, and the hidden rites of Vodoun are now revealed.

E. A. Koetting has invested over a dozen years studying the mysteries of the occult and their practical applications, and has devoted the last seven years to teaching the esoteric arts, first as an individual mentor, later through workshops and group instruction, and for the last few years as a leading author in the practical spirituality movement.

Baron DePrince is a well-respected figure in the realm of the Left Hand Path and Vodoun. Holding a Doctorate's Degree in Clinical Hypnotherapy, as well as the title of Master of Neuro-Linguistics Programming, along with his extensive knowledge and first-hand training in Haitian Vodoun, DePrince has established himself as a leading expert in the Mysteries. It is this very information that was shared with Koetting to create this groundbreaking work, *The Spider and the Green Butterfly*.

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