

Goetic Demonolatry

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Author's Foreword

I have been a demonolator for more than forty years. How I came to be a demonolator, or exactly when, is not important. The story I wish to tell is how and why I chose the Goetic hierarchy as the hierarchy I work with.

I've practiced Goetic magick since the early sixties, several years before I found demonolatory. I met my husband through demonolatory and for some time I left the Goetia behind and used the same hierarchy as he did. Old habits die hard however, and I went back to the Goetic hierarchy like many demonolators have done over the years.

Goetic demonolatory, a relatively new label created by young demonolators who use the goetic hierarchy, is nothing new or different. It has been around longer than I have and I'm currently in my sixties.

I do want people to realize that the way in which I work with the Goetic hierarchy or break them down is not the **only** way. Some people have given the Goetic demons personal meaning and may choose to break them down in ways that feel more comfortable for them. This is perfectly all right. This book merely serves as a model of my personal practice, which has been adopted and expanded upon by others for their own personal use. I encourage you to do the same.

What influenced my decision to work with the Goetic hierarchy was my comfort level. There are a few things that are vastly different within Goetic Demonolatory, including the swap of the earth and water elemental directions (earth becomes west and water north). There are also common demons whose elemental properties change across the hierarchies. For example, Belial is earth in the Dukante hierarchy, but becomes fire in the Goetic hierarchy. If you've worked with Belial as earth and it did not feel right, you might work with Belial as fire and feel immediately comfortable. Just know that it is always advisable to go with your gut feeling.

Also feel free to utilize the numerous books and resources available out there concerning the Goetia (which is part of the reason this is such a short book). With a little thought and modification, they can enrich your demonolatory practice provided you respect the demons at all times.

It is my love for the Goetic demons and my personal relationship of forty-three years work with them that I have written this book. Hopefully you find all contained herein useful and thought provoking. It is also my hope that this book will further enrich your personal demonolatory practice.

Why Go Goetic?

Some people claim one hierarchy is superior over others. I personally do not believe this is the case. After all, 72 (not including the rulers) divided by 9 [divinities] is 8 divided by 2 is 4, divided by 2 again is 2 and again ultimately 1, showing that duality in all things exists as does the whole. *A gohed I gohed . The all is one* if my memory of enochian serves me correctly. The Goetic demons can also be divided by month, night and day, tarot card representations, and zodiac decans as 72 divides by 12 easily with 6. Elementally, there are 18 demons in each element.

Many people also fail to realize that beyond the 72 spirits and the four rulers there are the Arche-Demons Satan, Moloch, Lucifuge Rofocale, Beelzebub, Asmodeus, Astaroth, Belphegor, Adramalech, Bael, Lilith, and Nahema who also have special significance in ceremonial magic of the Goetic variety. In addition, Paimon, Amaimon, Egym, and Uriens as well as Leviathan also have special significance.

The Goetic demons are just as much divine intelligences replete with wisdom as any and can still be broken down into the nine divinities in equal, dualistic parts. With eight under each divinity, eight sideways being but one symbol of the whole, thus being the ninth divinity without the physical presence of the ninth within each part. This gets a bit complex, but the more you study goetia, the easier this becomes to understand.

What I do believe is that some hierarchies are more thorough than others because some hierarchies break down the whole into more specific parts. The Goetic hierarchy is certainly more thorough and dependent more on correspondences, but really no different than a personal hierarchy or the popular, modern Dukante hierarchy.

Plus, there are more texts and readily information surrounding Goetia than any other hierarchy, and let's face it, it's an older hierarchy. These latter facts alone are sometimes the reason demonolators might choose the Goetic hierarchy as their hierarchy of choice. The Goetic hierarchy simply has more parts.

I've discovered that those of us who enjoy a more complex system usually end up going Goetia eventually because we don't have time to shuffle around aimlessly with a hierarchy whose correspondences are uncertain and admittedly incomplete.

By saying this I am by no means dismissing the Dukante hierarchy or anyone's personal hierarchies as invalid. I suppose I'm saying that those of us dedicated to the Goetic hierarchy perhaps aren't as creative in our thinking process or maybe we prefer what has been already tested, developed, is more thorough and complete. It removes the guesswork and simplifies the magickal process. It ensures we are using the right demons for the right purpose at the right time with the proper correspondences. Or perhaps we feel Goetia is just more diverse.

Demonolatry is much the same regardless the hierarchy you choose to work with. The foundation of working respectfully with demons rather than controlling and commanding them is still the same, as are the basic fundamentals of ritual, magick, prayer, and the quest for self-knowledge.

To learn more about the foundations and basics of demonolatry I highly recommend *Modern Demonolatry and Lessons In Demonolatry* by S.Connolly. While these books do use the Dukante hierarchy to model the basics of demonolatry, they will help you learn the foundation on which you can easily insert the Goetic, or other hierarchies.

This books will go into some demonolatry correspondences of the 72 Goetic demons but I have not bothered to give you the Dukante hierarchy correspondences for the Goetic demons for reference because I think anyone switching hierarchies will be able to spot like-demons immediatly. I will give you some reference to the nine divinities. All the Goetic demons will fit into one or more of these. I will also list the rulers, and other aspects of the Goetic hierarchy that many people often miss. In the ritual section of the book you will discover I have not bothered to write rituals down for you. Instead I prefer to give you the creative tools to work with the demons and am a firm believer that demonolators should write their own rituals, or find already written rituals and modify them for their own specific needs. I also believe in creating your own sigils, though using existing sigils will work just as well. While this may seem a non-traditional approach, I've found it more effective in my own ritual work.

The only rule I advise for ritual magick is you must invoke the demon through prayer, within your ritual circle, rather than trying to evoke the demon into a binding triangle against his will. My belief is the practice of "raising" and "binding" demons was a psychological exercise used by magicians in their attempt to explore the demons of the *self*. I suppose in that sense evocation makes perfect sense though I still disagree with the practice as I find it disrespectful, as do all demonolators. That is most likely the reason you bough and are reading this book.

The 72 Spirits

First off, all demonolators wanting to become familiar with Goetic demons probably ought to at least own a copy of the Goetia – The Lesser Key of Solomon, Illustrated Goetia (Crowley), Goetic Evocation (Svedow), and any number of ceremonial magick grimoires using Goetic demons for reference. You might also consider brushing up on your Gematria, Kabbalah and Enochian because all of these subjects will only enhance your workings with the Goetic demons.

You can most likely find the aforementioned titles or books on the subjects listed at your local bookseller or any metaphysical shop. These books will not only provide you with detailed correspondence charts, but you will also provide Goetic sigils. There is no sense in me repeating this readily available information any more than necessary to discuss the topic of Goetic demonolatory.

Working with Goetic demons in demonolatory is no different than working with any other hierarchy. The practitioner still chooses a corresponding demon as the matron/patron and can freely do a dedication rite to that particular demon of choice. For holidays, you can check the demonic correspondences for the dates over which each demon rules. You may also choose demon by purpose or zodiac decan and honor any demon you find appropriate for the following traditional demonolatory holidays.

- Spring Equinox – Seere or Ipos
- May 2 – Valefor
- Summer Solstice – Botis or Gamigin
- Autumn Equinox – Botis or Zepar
- October 31 – Glasya –Labolas
- Winter Solstice – Seere or Sabnock

The Demonic Divinities

Here is a refresher regarding the purpose of the nine demonic divinities. It break down demons into categories. In the Goetic Hierarchy of 72 there are eight demons per divinity, two of each element.

You will discover that each of the Goetic demons fits into one of these.

1. The Whole
2. Air
3. Fire
4. Earth
5. Water
6. Negative Polarity
7. Positive Polarity
8. Life/Creative
9. Death/Destructive

A Basic Listing

This listing by no means covers all the correspondences or rulerships governed by the seventy-two Goetic demons. Nor does it include detailed descriptions of the demons themselves. Instead, this is a quick reference for you to refer to while reading this particular book. You may wish to have a notebook and a copy of the Goetia handy to look up more specific correspondences as your interest dictates.

You will notice a good number of these demons have correspondences to spiritual work, especially transformation, divination and communing with the spirit world. I have not included Dukante hierarchy correspondences because I believe that a demon may hold different meaning for different individuals. Meditating on the individual demons will give you personal insight into a demon's strengths in direct correspondence to your own.

Author's Note: I was recently asked if there were enns [common invocations to invite the demons to your rites] for the Goetic Demons. Yes, there are. Now before you get too excited I want you to know that I do not use enns. I'm not very good with foreign language or memorization, nor do I have a complete set of enns for all 72 spirits and the rulers. Therefore you will not find enns for the Goetic demons within this book. You can, however, find enns for several of the dignitaries within the book *Lessons in Demonolary*, by S.Connolly.

Listed in Traditional Order as such: Name, Element, and Several Correspondences.

1. **Bael** – Fire, espionage.
2. **Agares** – Earth, communication and reconciliation.
3. **Vessago** – Water, divination.
4. **Samigina (Also Gamigin)** – Water, necromancy, uncovering secrets, corrections, and sciences.
5. **Marbas** – Air, transformation.
6. **Valefor** – Earth, familiars and recovering lost items.
7. **Amon** – Water, material and mundane matters as well as relationships.
8. **Barbatos** – Fire, favors, insight into reality, and communication with animals.
9. **Paimon** – Water, charism, binding, honor, and art.
10. **Buer** – Fire, healing and herbalism.
11. **Gusion** – Water, divination, honor, and dignity.
12. **Sitri** – Earth, sexual desire and attraction.
13. **Beleth** – Earth, sexual passion.
14. **Leraje (also Leraikha)** – Fire, overcoming obstacles, competition (winning) as well as corruption.
15. **Eligos** – Water, practical strategy.
16. **Zepar** – Earth, infertility.
17. **Botis** – Water, reconciliation.
18. **Bathin** – Earth, transformation and travel both physical and spiritual
19. **Sallos (also Saleos)** – Earth, love.

20. **Purson** – Earth, assistance and favour.
21. **Marax (also Narax)** – Earth, wisdom.
22. **Ipos** – Water, courage through presence and grace.
23. **Aim** – Fire, victory through activity.
24. **Naberius** – Air, the bridge between this world and the spirit world.
25. **Glasya-Labolas** – Fire, for commanding the conclusion of something.
26. **Bune (also Bime)** – Earth, spiritual protection and wealth.
27. **Ronove** – Air, gain through charm and charisma.
28. **Berith** – Fire, for status of honor, power and respect.
29. **Astaroth** – Earth, psychic protection and success.
30. **Forneus** – Water, recognition through fame and fortune.
31. **Foras** – Earth, wisdom, stamina, and understanding.
32. **Asmoday** – Air, intelligence and skill.
33. **Gaap** – Air, ignorance and astral travel.
34. **Furfur** – Fire, transformation, attraction, and aggressive behavior.
35. **Marchosias** – Fire, strength and prosperity.
36. **Stolas (also Stolos)** – Air, clarity of mind and practicality in all manners.
37. **Phenex (also Pheynix)** – Air, harmony and art.
38. **Halphas** – Fire, ambition and power.
39. **Malphas** – Air, strength and aspirations.
40. **Raum** – Fire, justice.
41. **Focalor** – Water, failure and reversing curses.
42. **Vepar** – Water, balance and karma and destruction.
43. **Sabnock** – Fire, construction and victory.
44. **Shax** – Air, immobility and confusion.
45. **Vine** – Water, exposure of negative influences and psychic protection.
46. **Bifrons** – Earth, memory and spiritual communication.
47. **Uvall (also Vual or Voval)** – Water, sensuality, luxury, history and the finer things in life.
48. **Haagenti** – Earth, alchemy, transformation and change.
49. **Crocell** – Water, instinct, intuition and pleasure.
50. **Furcas** – Air, divination and psychic power.
51. **Balam** – Earth, revelation and the ability to uncover hidden things.
52. **Alloces** – Fire, spiritual understanding and wisdom. Attracting familiars.
53. **Camio (also Caim)** – Air, intuition and diplomacy in business affairs.
54. **Murmur (also Murmus)** – Water, learning and spiritual communication.
55. **Orobas** – Water, influence for fame and recognition.
56. **Gremory (also Gemory or Gamori)** – Water, gain in all areas of life including love and wealth.
57. **Ose (also Voso or Oso)** – Air, answers secrets and transformation.
58. **Amy (also Avnas)** – Fire, treasures, knowledge, and astrology.
59. **Oriax (also Orias)** – Air, prediction, honors, and astrology.
60. **Vapula (also Naphula)** – Air, endeavors of expertise, knowledge, philosophy and sciences.
61. **Zagan** – Earth, transmutation, wisdom, and wealth.
62. **Volac (also Valak, Valac, or Valu)** – Earth, discovery of treasure and/or hidden enemies.
63. **Andras** – Fire, to overthrow enemies and create or dispel discord.
64. **Haures (also Flauros, Haurus, or Havres)** – Fire, new beginnings, justice, and balance.
65. **Andrealphus** – Air, measurement, foresight, and transformation.
66. **Cimejes (aso Cimeies or Kimaris)** – Earth, strength and structure.
67. **Amdusias (also Amdukias)** – Air, music and manipulation.
68. **Belial** – Fire, mastery, political power, dignities, and favors.
69. **Decarabia** – Air, visions and illusions.
70. **Seere (also Sear or Seir)** – Air, action, putting things into motion and discovering thieves.

- 71. Dantalion** – Water, persuasion, telepathy, and visions.
72. Andromalius – Fire, retribution and justice.

The Arch-Demons (Infernal Dignitaries)

In correspondence to the Kabbalah and the Tree of Life.

1. Satan and Moloch – Kether
2. Beelzebub – Chokmah
3. Lucifuge Rofocale – Binah
4. Astaroth – Chesed
5. Asmodeus – Geburah
6. Belphegor – Tipareth
7. Bael – Netzach
8. Adramalech – Hod
9. Lilith – Yesod
10. Nahema – Malkuth

The Arch-Devils

These demons rule over the Decans of the signs of the zodiac (the 72 Spirits of the Goetia), under the supreme rule of the Arch-Demons on the previous page who are the infernal dignitaries.

- Paimon
- Amaimon
- Egym
- Uriens

The Great Rulers (Elementals)

Some argue that these rulers are actually the same as the arch-devils, only differently named.

- Amaymon – Air, East
- Goap – Fire, South
- Ziminiar or Zimimay – Water, North
- Corson – Earth, West

The Ranks of Spirits & Basic Correspondances

Please note that some incenses have been modernized for familiarity

Kings – Their color is yellow, their metal gold, their planet the Sun. Frankincense is their incense.

Marquises – Their color is violet, their metal silver, their planet the Moon. Jasmine is their incense.

Presidents – Their color is orange, their metal mercury, their planet Mercury. Storax is their incense.

Dukes – Their color is green, their metal copper, their planet Venus, Sandalwood is their incense.

Princes & Prelates – Their color is blue, their metal tin, their planet Jupiter. Cedar is their incense.

Earls & Counts – Their color is red, their metal copper or silver, their planet Mars. Dragon's Blood is their incense.

Knights – Their color is black, their metal lead, their planet Saturn. Myrrh is their incense.

Goetic Demonolatry Rites

I am admittedly not into prepared ceremonial magick as much as I once was. It used to be that I'd spend weeks preparing for a rite. The phase of the moon had to be perfect, the hour spot on, and each ritual component had to be exact. I felt I was cheating if I used substitutions.

In many cases this pageantry of preparation took the meaning out of the rite. Each rite became nothing more than a list of well-rehearsed steps to a final goal that never quite materialized in the way I had hoped. With scrutiny comes wisdom and I realized that the rites had no meaning because I had not created the steps myself, and had not put meaning behind them. Sure carrying a loadstone in your pocket for three weeks prior to the new moon may infuse it with your personal essence, but many ceremonial magick texts don't always give such exact explanations as to why a step is essential thus leaving the practitioner to guess. I also found that stock rituals weren't always effective.

I have become more creative in my rites. Twenty-four years ago I decided to paint my yearly rite of devotion to Purson within the construct of a ritual circle after having invoked the rulers of the elements. The rite had words, certainly, but they were undocumented. There was no step-by-step script for me to follow. Instead, I painted and sang my prayers to Purson. When I was finished, I had an oil painting depicting a face hiding in the smoke, looking over at a strange symbol rising from the sacred flames. Never before had I tapped into such power. The power itself did not lie with an external influence. It hid inside myself as raw creativity. The demons helped me to release it, and Purson inspired my art.

This is not to say that pre-prepared rites won't work. They just might not be as effective for you. Feel free to start out with prepared rites at first to acclimate yourself to performing them. Take small steps, changing a few things here or there, and work your way toward creating rituals of your own. Others will want to start out by jumping right in. Do what is right for you and what you feel comfortable with.

Self-created ritual is not as difficult as it sounds. Sure it requires more work and a little more time, but you also have the creative control traditional rites, or prepared [by someone else] rites don't allow.

The Courtesies

Before we step into ritual work I would like to reiterate The Courtesies, which is a fancy way of saying that there are a few rules to a magician's behavior when actively practicing magick, especially in a group setting.

- The magician who hath a supposed greater knowledge of magick and contradicts knowledge of another magician of greater or lesser rank will never excel in his studies. *[This basically means keep your ego in check. You are still only mortal and arrogance on your behalf will only hold you back.]*
- The powerful magician doth not boast of power or greater knowledge. He shall excel. *[A little humility goes a long way.]*
- The rank of one magician compared to that of another should not be viewed as competition. *[You are not in competition with others of your faith, you are brethren and should help one another.]*
- A magician of lesser rank is not inferior and should not view another of greater rank as a threat, but as an equal and one to be learned from. *[Those more experienced can help you achieve your goals.]*
- A magician of greater rank is not superior and should not view another of lower rank as weak or inferior, but as an equal and one to be learned from. *[The experience of the magician should not be used to pull rank.]*
- What one magician sees as the best or only way of magick, another may not. We are all individuals. *[There are many ways to perform the same magickal operation and no one way is the best way. What works for one person may not work for another.]*
- As in everything, each individual has an area within magick where he is most adept and will excel rapidly. *[We all have different strengths and weaknesses. It's up to us to find out where we excel and where we could use practice. Know thyself.]*
- Each magician is given at least one gift from the universe. This gift may be one that another magician might possess, but another will lack in to where excelling is almost impossible. This is because a gift is a natural extension of something the magician is born with. *[Don't beat yourself up if divination comes easier to others than it does to you otherwise your self-confidence will duly suffer. You might pack a wallop when it comes to sending and directing energy whereas those who excel at divination might not.]*

I should also go into more specific reasons why these Courtesies have been put in place. It seems that when it comes to magick [especially group operations], many practitioners allow things such as jealousy to stand in the way of their own personal growth. This happens often between people who, at one time, were good friends. From a personal standpoint I've seen a good number of sects and friendships fall apart because of this. Humans are naturally competitive due to our egos. Therefore the courtesies are in place to keep the magician humble. It helps to remind him that just because he is at odds with another magician, that he should take pause before pulling out the black candles and throwing a curse, which is usually how these ego-wars turn out.

More often than not, those magicians who do get caught up in their egos end up underestimating their opponents. The magician's natural gift may be focusing and throwing energy, but their opponent may also have the same gift, or could be someone who easily fends off the negative energy, sending it back to its source. So if you've done a rite to curse someone and have not thought it through, don't be surprised when you are the one who falls ill while the victim remains untouched.

Remember always that knowledge comes to us easier when we can admit to ourselves, and others, that we do not know or that we are not superior to anyone because of what we know. That is one of the keys of knowing the self.

Creating the Ritual

Now, let's get back to ritual. Some rites will be devotional and will serve no other purpose than to honor the demons or a specific demon. These rites are fairly straight-forward and may require planning as to timing and correspondences, but are not magickal operations and therefore have only prayers or oaths during the body of the ritual. However, many rites have a magickal purpose/goal attached.

The first step in creating a ritual is to define its purpose and the end resulting goal. If the purpose and goal are clear, it is easier to maintain the focus of your will.

Then you should select the demons you would like to work with based on your working relationship with them, their abilities and a correct alignment with your purpose and goals. After you have chosen which demons to work with, you can then plan the proper planetary and hourly correspondences as well as incenses, metals, colors, and so forth.

At this point you can write the body of the ritual. You can make it as simple or complex as you wish. I've found the more important a rite is to me, the more interesting and complex it becomes because I want it to be perfectly executed in accordance with my will to manifest the desired result. Therefore I tend to be more precise in my timing, and more symbolic and creative with the body of the ritual itself.

Closings, of course, are standard wherein all the demons present are thanked for their attendance, and allowed to depart in their own time.

It sounds too good to be true to some people that creating ritual would be such a simple process. On the contrary it can be difficult. Especially if the exact planetary correspondence and hour don't coincide [you have to make concessions] or if you cannot get the exact phase of the moon you were hoping for and so on. I am all for patience and waiting, but in all honesty, some rites just can't wait. If you want to send healing energy to a sick friend via Buer, but cannot wait a month for the proper moon phase because your friend could have died by then, you make concessions.

Those people who are adept will have a much easier time creating a rite than the person who is just starting out because they will be more familiar with and will understand the correspondences better.

The Process

Let's go through the process and create an example rite. Let's say you are in line for a promotion at work. You want to gain influence to be considered above the others. So the first thing you do is define your purpose and goal : *I want my boss to know that I am the right person for the promotion so that I get the promotion.*

I decide I want to work with Paimon, a demon king loyal to Lucifer and observed from the West, earth (even though he is a water element – earthy part of water). He gives dignity and will help the practitioner influence people among other things. This ensures my boss will be sure to notice me as well as the practical reasons (as earth is the element of practicality in all things) for promoting me. Aside from which I have always enjoyed a positive working relationship with Paimon. His energy is aggressive and forthright and I find security and stability in any rite he presides over.

You may choose an entirely different demon for your own reasons and that's okay. I'm simply showing you the reasons why I would choose Paimon for such a rite. In choosing Paimon I already know that his metal is gold, his color is yellow, he is a day demon, his planet is the Sun, his incense is Frankincense, and he is a decan of the zodiac in Gemini ruling over June 11-20. I can use this information to attach any other necessary correspondences and to set a concrete time for the rite.

Perhaps I want to use the gold hilted sword and dagger, along with gold colored altar cloths, his sigils in gold, and yellow candles. Obviously the rite would be done during the day. [Sometimes this is another reason to make sacrifices in exact timing, when you have a job and cannot afford to take a day off in order to do a rite to receive a promotion...]

Preparing the body of the rite goes beyond writing a script showing action and words. In every word and action there must be love and respect. We are sending these demons positive energy that they will in turn help us to achieve our desired goals. Your love and devotion can go beyond a simple speech. It can be the act of painting or performing a craft within the ritual circle. It can be in the form of poems or stories, or singing. It can also be in the form of playing music, praying, meditating, or reading aloud words you've written yourself. These things, along with meaningful actions (spreading incense throughout the temple and even dancing) must hold personal meaning to you.

I believe that the more a rite means to you, it will yield the most positive results because you are putting your intimate energy, feelings, and desires behind all that you do within the ritual circle. Thus you are sending out more thought energy to that demon, and providing more focus on the desired outcome. This helps the demon help you.

The closing of the rite is quite simple. You thank all of the demons present for their attendance, and wish them well like you might with any house guest after a dinner party. Speaking of dinner parties, I know a woman who loves to cook. Once a week she constructs a ritual circle in her kitchen, invites the demons, cooks the meal, then sits down to eat with them. While this may seem awkward to some people, for her the creative expression of cooking for her guests is her way of honoring them in the most intimate way she can.

I have also met couples who set up elaborate rites in their bedrooms and invite the demons to witness their love-making. The energy spent during intercourse, and released during orgasm, can suit a purpose just as well because the act of sexual pleasure in this instance is focused on the purpose of the rite.

Relationships Between the Magician and the Demon

Like any relationship, your relationship with a demon is all about give and take. You send the demon your energies and (s)he helps you to manifest them into the desired result. This isn't to say that if you ask a demon for a new car that the demon will drop one from the sky into the parking space outside your home. Instead, the demon might awaken you to opportunities you may have otherwise missed. Perhaps you will run across a great deal, or maybe circumstances change and you have a financial success enabling you to buy a car.

Regardless how it happens, after the rite, you still have to act. In the example of the car, you must actually seek out vehicles to buy, or ways to obtain the money for the purchase. There is nothing passive about working magick. Sometimes the purpose of ritual is simply to motivate the individual to act, or to give him the confidence to act.

You must be wondering then how and why magick would work when you are doing rites for the benefit of someone else.

Each of us is made of the same energy of the whole. When we expend energy for someone else we are sending it to them. If you have an ill friend and wish to do a rite to heal them, sending positive energy will help restore their own depleted reserves.

In some instances the person has to want your help. Each of us has natural magick at birth whether we practice magick or not. Some people have a natural wall around them that protects them from negative, and sometimes positive, influence. These people often seem unaffected by life events that would drive most of us into emotional turmoil. If you suspect your friend is one of these people, you might ask first, and ask them to open themselves up to your healing rite. Sometimes this isn't possible as in the case with a friend or loved one of a different faith, but there are other ways to help people like this.

By visiting them, calling them, sending flowers, gifts, or cards, you are still putting positive energy into the act and they are benefiting from that act and the energy put into it.

Then why should we need demons at all? The demons help us understand and better utilize those parts of ourselves that they represent. Structured rites help to amplify that understanding and utilization. That is the function of demon; to help us understand ourselves and our unique place in the whole. The demons also help us learn how to utilize our own strengths and abilities in order to help ourselves and live a full, rich life.

I've often been asked how curses work, and why they sometimes don't. The same principles apply. Some people are naturally resistant while others are completely open to them. Yet in the case of curses I strongly advise against them.

Cursing can be a dangerous practice. Regret, or cursing the wrong individual could inadvertently hurt the magician who threw the curse in the first place. There are two instances wherein I think curses are particularly useful.

First, if the intended victim has done something so horrible that they've destroyed another life physically or emotionally I do believe a strong curse is warranted. This is the case with individuals who are murderers, rapists, and con artists who have taken advantage of the helpless and destroyed them.

Second, if the magician has such negative feelings toward something or someone, sometimes it is good to curse those feelings to destroy them. Curses can work psychological wonders on the emotionally wounded. At the same time, I don't advise this second method if the magician is not disciplined enough to maintain focus. In the case of the inability to focus on the feeling rather than the individual who caused the feeling, sometimes it's best for the magician to do a rite that sends all negative energy back to its source, which is an effective method of protection from negative influences, feelings, and psychic vampires. The end result is usually that the negative influence (individual) is removed from the magician's life, but not harmed in any way. The end result is generally positive for everyone concerned.

The better you know yourself, the less likely you'll feel the need to throw curses. The demons not only help those who help themselves, but they also help those who know themselves.

Books for Demonolators by Demonolators

Modern Demonolary by S. Connolly –

This book spells out the basic foundation of demonolary and gives basic reference rituals for your use. It also includes a demon directory with the origins and purposes of numerous demons from various cultures.

Modern Demonolary is the classic bible of the modern demonolator.

Lessons in Demonolary by S.Connolly –

This book further delves into the basics of demonolary and includes a lesson by lesson introduction into demonolary as well as meditation exercises meant to help the magician with focus and discipline.

Demonolary Rites compiled by S.Connolly –

Rites from various sects, individuals, and traditions. This book will help the practicing demonolator learn the basic ritual structure and will give a wide variety of examples of ritual to draw from.

You may even choose to do some of these rituals with your own modifications.

Demonolary Blends: A Formulary by J.Thorp –

A formulary of demonolary incenses and oils that no demonolator should be without.

All of these books can be purchased through <http://www.lulu.com/> and searching for keyword – demonolary.

