

Chasing The Dragon
The Magick of Le Veritable Dragon
Noir

A Supplement To "Crossed Keys"



Michael Cecchetelli

THE BLACK DRAGON

A METHOD OF WORKING FROM THE MS

BY MICHAEL CECCHETELLI



Following the release of my work, **Crossed Keys**, wherein I presented translations of two classical yet underappreciated Grimoires as well as portions of my own Magickal Record detailing my own work with *The Black Dragon*, I was contacted by nearly two dozen readers via my blog and through email hoping for further information on the revised conjurations spoken of on page 94.

The material of which I speak is a set of modified conjurations for use in Evocation of the spirits of the Black Dragon following a revelation I received when working therewith. The “eureka moment” in question, for those unfamiliar with **Crossed Keys**, came during the first of several evocations of Frimost, who is in this MS regarded as the ruler of the 2nd day of the operation, Tuesday. Following the appearance of Frimost, at the point when I began to ask him to identify himself as is customary in the Solomonic tradition, I was promptly chided by the attendant spirit thusly:

“Why would any but the named come when the invitation to eat at your table was so replete with threats and intimidation? And why, if your intent is to ask of me a gift, would you deem it acceptable and wise to promise to torment me day after day should I not agree? I come not out of fear nor out of obligation, for over me no man has power. I come because you think to give me blood in exchange for what you seek, and that I would have.”

It was further explained that for me to call him or his brethren in the name of “jesus”, a god in whom I do not believe from a religion I deem an insult to the intelligence of man, was clear hypocrisy and it was in no way the means by which he was bound to attend me. It was pointed out that in my own practice I have never resorted to such heavy handed tactics, having always given unto every spirit their respect regardless of their classification. This, in fact, was true. I have always been of the belief that it is not the purview of man to judge any such entity; nor is it in our own power to command them by our own name or will (save for the most powerful and ascended of Mages).

Why, then, did I initially revert to these methods of treatment when first endeavoring to work from the Black Dragon? Simply because I felt that when working from a new text for the first time, it should be done in as closely as possible to the original manner. Thus I forwent my own experience in favor of following the text as written, until I was guided otherwise by the sprits therein.

Following this moment of elucidation, I sought to recreate the workings of the Black Dragon in a way that adheres to my own belief system and my own practice, wherein the “Demons” called on were not chastened and commanded in the name of a god to whom they owe no allegiance, but were invited much as we would invite an Angel.

In further exploration and investigation with my own Patrons, in addition to that spirit known commonly in the western tradition as the Holy Guardian Angel, I began to put together the puzzle before me, and what I learned, as expounded in **Crossed Keys**, was that the pseudo-piety demonstrated throughout the Black Dragon and the adjurations to both jesus and the father were, as are many from that time period, merely insulation, protecting the Magus from the prying eyes of the church and putting up a façade of piousness to

detract attention from the truly “blasphemous” nature of the Magick contained therein. In the interests of brevity and in keeping with the straight to the point nature of this series, I will forgo further depth and will instead summarize my findings with regard to this Grimoire to hasten our arrival at the ritual proper.

The Black Dragon’s power lies not in the conjurations provided therein – those are a blind intended, as stated, to give the work an air of piety. The power of the Black Dragon is in the structure in which it is presented:

The Evocator first evokes the 4 Kings of the Cardinal Directions, which is to be accomplished on Sunday.

In their name, the Magus then calls on the Rulers of the 7 respective days, on the day with which they are associated, in order and commencing the Monday following the initial evocation of the Directional Kings.

Having successfully evoked the Kings, as well as the Rulers, and having obtained their blessings in the work as a whole, the ceremony culminates in a final rite, wherein the 11 spirits who adorn the Black Dragon’s pages are called on together and an “initiation” takes place.

Contained herein is a magickal structure and framework of which I made use in Evoking the spirits of *Le Veritable Dragon Noir* wherein they are given they respect they deserve, as our elders in creation and beings of a power far surpassing our own. Undoubtedly, there will be many of my contemporaries, including some for whom I have great respect, who do not share my beliefs and would contend that the traditional Solomonic methods of evocation wherein the Magus asserts his own divinity and thus subordinates the spirits to his will is the superior. While this may indeed be the case for them, it has not been the case for me. I have found that summoning “demons” who are, in fact, the patron deities of Ancient civilizations whose only crime is to refuse fealty and obeisance to the judeo-christian god by chastising them and threatening them in the very name of that

god tends to inspire in them a justifiable anger. Thus, having been reminded of this belief and having had the fallacy of pretending otherwise for a series of rites pointed out to me by the evoked, I went back to what I knew, to what I believed and to what worked for me – and it proved most effective again.

PREPARATIONS

When first endeavoring to undertake the *Rite of the Black Dragon* in its entirety, The Magus will undertake a 3 full day preparatory period to begin 96 hours before the commencement of the rite. It is wise to prepare for this undertaking by advising your family and friends that for the duration, you will be incommunicado and thus unreachable, as it is of paramount importance that one not be distracted from the work at hand. The ritual proper will commence on Sunday, beginning with the Evocation of the Kings.

Day 1.

The Magus begins a progressive fast which commences with meals limited to whole foods, fruits & vegetables, etc...

In addition to the fast, 3 meditation sessions of 30 minutes each should be undertaken.

If the Magus has patron gods/ goddesses, or has established contact with he who is known to the western tradition as his Holy Guardian Angel, it is beneficial and appropriate to make an offering of incense to them and make entreaty for their blessings and assistance in the forthcoming work.

Day 2.

Progressive fast continues, limiting the day's nourishment to fruits, vegetables and pure water (such as Poland spring or another such brand). On this day the Magus will clean the temple physically, using Florida Water, "Holy Water" if it suits his will, or in my case

water from the Nile River. ¹ The circle in which he will perform the work is also constructed, consisting solely of a single line unless his will leads him to adorn it with other devices. The circle in my case was created from homemade Natron, recipes for which can be readily found online. The temple is also setup, as shown in the illustration below.

Daily meditation sessions continue with 3 repetitions.

Repeat offerings as aforementioned, if applicable.

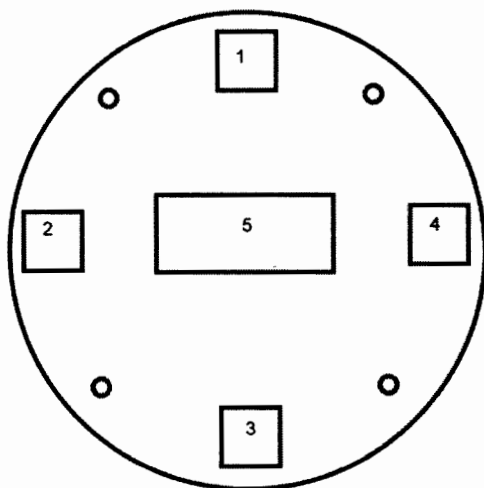
Day 3.

Abstinence from all forms of distraction including TV, Internet, Phone, etc... This day is spent in meditation, reflection and relaxation to prepare oneself for the following days work.

Progressive fast culminates with all intake besides water being ceased 24 hours prior to the rite.

In a suitable planetary hour, the temple is to be cleansed of all outside influences Magickally. In my case this was done through utilization of a Graeco-Egyptian rite which I've previously provided on my blog and will therefore not repeat here for the sake of brevity, instead urging the reader to look for it there if he does not have a method of doing this with which he is familiar. Also acceptable are the "banishings" taught ad nauseum in the Golden Dawn traditions and their derivatives.

¹ With the advent of the internet, the modern Magus finds himself uniquely positioned to seek out and obtain such items. The means by which I did so was by going on craigslist's Egypt site, through it contacting a U.S Civilian Contractor with one of our military's defense contracted groups, and offering him a decent sum of money to obtain it for me, while also photographing himself as he does so. You will find it prudent to improvise when using methods such as this, when it comes to explaining why you need such a thing. I explained that my wife was Egyptian and for our anniversary I wanted to give her her wish, to again walk on the sands of Egypt and bathe in the waters of the Nile, and since I couldn't afford to vacation there this was my idea. Social Engineering is of great use to the practitioner in such situations, and it teaches us that when given such an opportunity, to take part in such a romantic story, people usually will.



- The East of the circle; Here are placed the name and/or a sigilized representation of the King of the East, King Magoa and an appropriately chosen candle & cone of incense
- The Northernmost point, laid out as the East, with incense and candle appropriate to King Amaymon.
 - The West, laid out and dedicated to King Bayemon
 - The South, to King Egym
 - The altar
 - At the left, the book The Black Dragon. In the Center, the seal of the Spirit being evoked. The right, a candle and cone of incense.
- The four circles between the cardinal directions are also candles.

THE FIRST EVOCATION, THE KINGS

Upon awakening, let the Magus spend the day in meditation until the appointed time, permitting nothing to distract him from the work at hand.

60 minutes prior to commencement, he is to take the ritual bath, making use of the traditional mantra throughout; “Asperges me dues, hysoppo et mundabar, lavabis me et super nivem dealbabor”²

Following the bath, let the Magus be anointed with Abramelin Oil, or, alternatively, High John The Conqueror and clothed in pristine, clean garments, loosely fit and light so that he remain cool throughout the ceremony.

Upon entering the temple, let the Magus begin his work with the following³:

Standing in the center of the temple, facing the East, stand with your arms at your sides, palms facing forward, see the sky above you, the darkness of the immense night undefiled by light of any kind. Summon the divine and preternatural power from within you and take control of it. See and feel the sky part as if being slowly torn until a rip exists, behind which you see only shadows of beings that dwell therein. From the rip in the fabric of reality above comes a streak of lightning, electric blue and incomprehensible in its destructive power. The lightning strikes the Crown atop the Magus’ head, transferring all its divine and immeasurable force to him. Feel it throughout your body, as if every inch of your flesh was simultaneously aflame.

See and feel the earth underfoot tremble for several moments, finally beginning to split beneath you as did the sky, torn as if by an inconceivable power below. From below comes the molten core of earth – Fire of Fire, as if from an erupting volcano, the flame surrounding you

² Know that these words far precede the whole of the Judeo Christian traditions, and the God to whom we herein refer is the Source of All, not the deities of those religions but He who long preexisted them.

³ This, when properly executed, serves a twofold purpose; The first half, the Lightning Strike, quite literally and physically fills the Magus with a power and energy beyond his comprehension. This fulfills the aspirations of the Middle Pillar. The second portion uses the “Fire of Fire, First of the Fire Within Me” mentioned so frequently in PGM, harnessing it and turning it into a barrier, barring the intrusion of any undesired influences and protecting the Magus from all harm from without, thus again not only fulfilling but also surpassing the aspirations of a traditional rite – the LBRP/BRH combination.

and enveloping you, permeating you to your own core. Take control of it! Direct it outward to the boundary established by the circle of natron until you are surrounded by a circle wholly aflame, and within you all the power harnessed from above...

Reaching both his hands out in front of him, let the Magus now part the gates of "hell" while imperiously, commandingly speaking the words "Zazas Zazas Nasatanada Zazas!" three times thrice.

Let the Magus step forward to the Easternmost point, lighting a cone of incense there while speaking the modified conjuration of the King of the East, Magoa, as follows:

I conjure and evoke you, O Powerful Magoa, King of the East and Ruler of Air, that thou mayest hear me and attend me this nite! Great Magoa, under whom serve Masseur, Asiel, Satiel, Arduel, Acorib and countless others, hear thou me and grant me an audience! Accept this offering of fumigation, and by my will make it take the shape of that which is most pleasing unto thee, and look upon me this night with favor, granting unto me your blessings in this endeavor!

Let the Magus circle counter-clockwise to the northernmost point whereupon he will ignite incense there, and conjure King Amaymon as follows:

O' thou, Amaymon, King and Emperor of the Northern parts! I summon, evoke, conjure and adjure you, Great King, under whom serve Madael, Laaval, Bamulbac, Belem and Ramat and legions else, hear me this night and come, take seat upon the throne reserved for thee amongst thy brethren and fellow Kings! Give unto me thy blessings that success may be mine in this work! Take of the offerings made unto thee and be by it strengthened!

THE EVOCATION OF EACH DAY'S RULER

Once again assuming that the reader is of sufficient learning in the field that discerning the pattern herein and creating his own conjurations will be a matter of course, I will herein provide the full working for Monday, that of Lucifer, and omit the remaining as they are quite similar and differ only in the wording.

The evocation of Lucifer will be conducted Monday, between the hours of 11 and 12, or 3 and 4. (AM or PM). The temple & altar shall remain laid out as was taught for the previous working, with the only alteration being that his seal⁵ shall be placed in the center of the altar with a candle of appropriate color and surrounded by incense.

Let the working be commenced with same preliminary rite as used in the Evocation of the Kings, culminating in the opening of the gates of "hell".

In the center, let the incense be lit atop the altar surrounding the seal of Lucifer, and let him be called as follows:

I call on you, Great Lucifer, brightest of the Angels and bringer of light! In the names of the Great Kings in whose glory and power I approach thee, by King Magoa, King of the East, and by Amaymon, King of the North!

By Bayemon, King of the Western parts and by Egym, holding Kingship over the South, hear me great Lucifer and give unto me thine aid!

Bless my undertaking of The Black Dragon, great rite of Kings! Come, oh resplendent Angel, cast from glory, but who reigns and whose brilliance overshadows all!

Take freely of the offerings made unto thee, and may they take the form most desired by thee!

Renich Tasa Uberaca Biasa Icar Lucifer! (9x)⁶

⁵ With regard to the seals, I used only the graphic in the middle of the circle, leaving out the wording in the circle's perimeter.

⁶ A moments research will reveal the origin of these words; and that there are no comparable ones for many of The Black Dragon's other spirits. It is expected that further research will be done and suitable others found, similarly to how I myself obtained them.

IN CONCLUSION

My intent in publication of this short work is to demonstrate the methodology with which I accomplished the Rite of the Black Dragon, and in doing so open the mind of the reader to the possibility that the ways I adapted the rites of this grimoire may indeed be aptly applied to others of this genre. The Grimoire tradition and the manuscripts from which it was born have much to offer the modern practitioner, if he is willing and insightful enough to experiment therewith, thinking outside the box and creating new ways to work with these ancient texts.

Although it would not be evident upon casual perusal of the Grimoires, I think it entirely likely that Grimoiric Magick was, even during the period in which its manuscripts were penned, practiced in ways vastly divergent from what lies on the pages, and it therefore behooves us to experiment in an attempt to recapture whats missing.

While I have herein provided enough of my own ritual for the reader to begin the rite immediately, it is my hope that he will nonetheless use it only as a reference and from it become inspired to create his own adaptation, following no one elses trail, whether mine or the original authors, but rather blazing his own.

CROSSED KEYS

being a chimeric binding of both The Black Dragon and the Enchiridion of Pope Leo III in a fresh translation by grimoire magician Michael Cecchetelli.

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This information is provided herein.

The Black Dragon
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