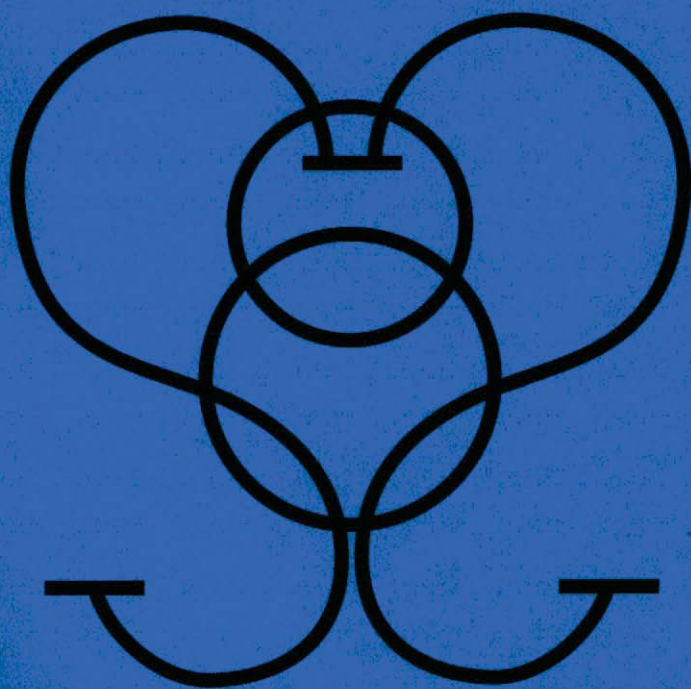


Elelogap

The Spirit of the Waters



Jake Stratton-Kent

ELELOGAP

THE SPIRIT OF THE WATERS

Working with the Spirit who governs all matters concerning Water,
a Spirit of the *True Grimoire*.

For the assistance of a Mighty Spirit of the Waters: in contacting the Celestial and Terrestrial Gods, the Chiefs of the Underworld and the spirits of the dead. For invoking in conjurations of lesser spirits of the Waters; for assistance in working with herbs, magical baths and washes, visions and clairvoyance; to enhance your emotional nature, to improve your health and your life.

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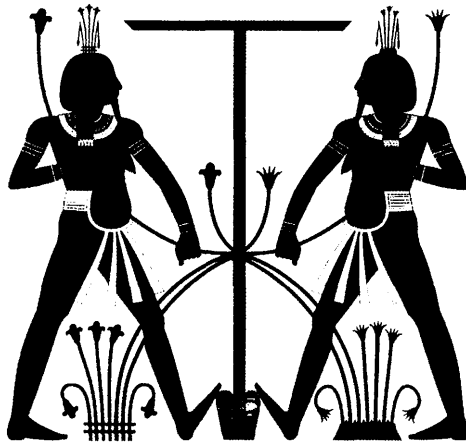
ELELOGAP, THE SPIRIT OF THE WATERS

Elelogap is a spirit of the *True Grimoire*, and of the *Key of Solomon* delivered by Armadel. The first part of the spirit's name comes from ancient roots meaning 'elevated, exalted, high, praised'. It can be seen in the Greek Eleleu, 'praised' whence comes Eleleus, a title of Bacchus (the praised). The equivalent Hebrew root gives us 'Hallelujah': 'God be praised'. It can be seen also in Helel, a Hebrew title of Venus as Morning Star, which is to say Lucifer.

An important spirit in several Grimoires is 'Gaap', also called Gap, Goap and even Tap. In some classifications Gaap is one of the Elemental Kings, in others he is the 'guide [the word used can also mean the leader] of the four principal kings, as mighty as Bileth'. While Bileth is counted the first and greatest King among 72 princes of demons in these sources, he is also the first minister of the King of Water in *'The Sworn Book of Honourius the Magician'*. The Four Elemental Kings were not included among the 72, who indeed answer to them. This permits an interpretation of Bileth as a secondary King of Water, to whom Gaap is equal or equivalent. Although references to these Kings are extremely complex and muddled in the late Grimoires, enough is known to identify Gaap as a King of Water.

It is likely too that he is descended from the Egyptian god Hapi, also called Hep or Hap. Hap was the God of the Nile and an extremely popular god among Egyptians of all classes with many household shrines. He was worshipped at Nilopolis, and also at the shrines which marked the boating stages, about a hundred in number. The Nile represented also the Celestial Waters or World Ocean in which all existence is afloat, and upon which the stability of all things depends. His name also resembles the Egyptian Qebh, 'cool and refreshing water', which is also a title of the rejuvenated magician. From this it is possible to translate Elelogap as: 'the Higher Waters', 'Praise be King of the Waters' or 'Praise the Cool Refreshing Water', or perhaps most simply: 'Holy Water'.

Hep or Hapi is always represented as a man, but his breasts are those of a woman, indicating the god's powers of fertility and nourishment. The two kingdoms of Egypt, North and South, each had a form of Hapi, that of the South being Hap-Reset, and of the North Hap-Meht. It is a possibility that the androgynous image of Baphomet was partly inspired by Hapi of the North. Hapi of the North also appears in the splendid Zodiac of the Ptolemaic temple at Denderah, bearing two vases, representing the Zodiacal Sign of Aquarius.



Further discussion of the origins and meaning of the name will be found later in this booklet. Properly understood, Elelogap is one of the most important and hard working of all the spirits of the *True Grimoire*. He is easily overlooked by those whose interest in these spirits is superficial or image conscious (who usually start with Clauuech in search of wealth, or seek Lucifuge Rofocale via the *Grand Grimoire*). This approach generally ends in tears, appropriately enough considering Elelogap 'governs matters connected with water', as the *Grimoire* somewhat succinctly puts it.

Though the *Grimoire* apparently passes swiftly over Elelogap, 'a second glance' is more than hinted at in the hierarchical details. Whereas most of the so-called subordinate spirits are under one of the two deputies of a Chief, Elelogap is the only one under two deputies who are responsible to two different Chiefs. These are Agliarept, deputy of Lucifer, and Tarihimal (Tarchimache) deputy of Belzebuth. So let's take a second glance, beginning with a look at the power accredited to the spirit, who 'governs matters concerned with water'. Many such matters arise in the full time, hands on magic of the old sources: rainwater, seawater, water from a river, a lake, a stream or a spring; water collected from particular places, or in particular ways, and most definitely for particular purposes. In addition, water has an important role in religious rites, and in magical and religious cosmologies.

THE NATURE AND WORKINGS OF ELELOGAP

There is a traditional classification of spirits, developed in ancient times and reformulated in the Middle Ages, that is very much suited to the spirits of the *True Grimoire*. This is the classification by Elements. The most familiar form of this is the late medieval reformulation by Agrippa and others. In their thinking the Elementals were comparatively lowly creatures dwelling in the sublunary region (beneath the Moon). In this system Spirits of Fire are referred to as Salamanders, those of Air as Sylphs, of Water as Undines, and those of the Earth as Gnomes. Collectively all are referred to as Elementals.

In more ancient times the Elemental classification was quite different in many important respects; it extended to entities that others might refer to as gods and angels. So for example, the Spirits of Fire were formed from the fire of the starry region in which they principally dwelt. Similarly the other Elemental spirits were seen as more exalted in nature, and this status has never entirely departed in magic or folklore, despite the classification systems in vogue at any given time.

As you may have guessed, Elelogap is no Salamander, but an Undine, and a very powerful and important one. For a practical magician alliance with such a Governor is of enormous advantage, and their relationship will be important and ongoing. Their alliance will assist a great many types of magic, not to mention alchemy, and many aspects of ritual, besides more 'routine' magical activities from purification baths to the making of inks.

Working with Elelogap involves any magical work concerning water whatsoever. The idea is to adapt your magical work so in future, whenever you take a ritual bath or use water in any occult fashion, Elelogap will be actively assisting you. The precise details of this work will depend on various factors in your life and magical work. Spirit work is ongoing, like any other relationship, and as water forms a large part of much magical work Elelogap will be a spirit you work with regularly. In this way he is one of the best spirits to learn from concerning relationships with spirits, with a complementary effect on relationships with people. This is in accord with the astrological connection of water with the emotional realm. So besides enhancing the effectiveness of 'routine' magical work, working with Elelogap will also have a positive effect on your emotional life.

The simplest way to begin this work is by drinking water. This is something many Westerners do not do enough of anyway, with consequences for their

health and well being they disregard at their peril. It is not surprising then to realise that in addition to development of the emotional nature, work with Elelogap is also helpful regarding health. This is obvious enough, since water is one of the essentials of life. Also, the simplest herbal remedies involve water: herbal teas, infusions and decoctions. In terms of spirit work these herbal preparations concern both Elelogap and the herbal spirit Heramael. Working with both these spirits is an extremely powerful combination that will advance the magician's work by leaps and bounds. For now however, let us focus on Elelogap.

Methods

A simple drink of pure water is a powerful aid in working with Elelogap. This can be as simple or as complex as desired or appropriate. In the simplest form, ask the spirit to imbue the water with reviving potency, and express the desire to know them better through drinking it. In more complex forms, ritually prepare the vessel and water, and involve drinking or otherwise using the water in a ritual where Elelogap is invoked. If you find working with Elelogap increases your desire for water, you are likely getting a response. It may be the spirit has decided to help you improve your health, or is merely letting you know they are listening.

Whenever you use or work with water in any aspect of magical work, ask Elelogap for assistance either with a simple address, or a conjuration. Often enough it is appropriate to specify the kind of help needed, 'in this work of purification', or 'in cleaning these vessels of magic art' and so on. This should not be said harshly, and need not be extremely formal either. Speak clearly and honestly, as to a trusted person close to you.

Another straightforward aspect of work with Elelogap involves cleanliness, whether as an aspect of ritual or of daily life. Ritual baths are commonly encountered in Grimoires and other traditions. Similarly, traditions such as Voodoo involve a large variety of special magical 'washes' for ritual items, for the body, doorsteps, homes and workplaces, and more besides. Usually successful practitioners of these traditions keep a very clean house, in a very positive and indeed spiritual sense. Work with Elelogap shows the magician very clearly why this is so. The assistance of the spirit may well include powerful urges in the same direction. You might be very well groomed, and have no special interest in enhancing your bath time experience further. Having begun work

with Elelogap, however, it should not come as a surprise if you find yourself suddenly adopting a new routine involving cleaning something or other, and feeling happier when it is done.

Initially though, use of a ritual bath, with an address to Elelogap included in its preparation, is a useful way of bringing the spirit into your life and magical work. This can be done by itself, simply to work with Elelogap, or prior to any magical work of whatever nature.

One important and useful technique for ongoing work with the spirit is obtaining water for magical use. To illustrate let us begin with rainwater. Depending where you live this task might be a regular part of your magical routine, or an occasional one. In an area where rain is infrequent the significance of the task, and the magical value of the water, will gain in importance.

The same factors determining this will also influence your choice of equipment. All such equipment, understand, is for magical use only, whatever it consists of. Preferably it should be new, and obtained for the purpose. It should also be purified and consecrated before you put it to work. This will also involve either a dedication to Elelogap, or alternatively an invocation for assistance from the spirit.

One approach is to assemble a dedicated collection of bowls of appropriate size, ready for instant deployment. Also required is a sieve, to be lined with clean muslin or other cloth for filtering, and an empty bowl to receive sieved water.

In addition you will require containers for storage, preferably fairly large. While containers with a cap and tap are useful, it is also desirable to have at least one container with a cover that can be removed. This permits ready access for a variety of purposes, such as the addition of herbs, or use of a ladle (another watery instrument mentioned in the Grimoire). It also permits you to see the water and have a more personal and aesthetic relationship with your water spirit assistant.

Now by this point the more nervous among you might be wondering: 'is this work with Elelogap going to turn me into an over emotional hygiene freak?' to which the simple answer is no. What we have been discussing is something that is generally omitted by supposed manuals on the conjuration of spirits. While these appear to tell you how to get in touch with spirits, they often do not tell you how the spirit might get in touch with you.

Although working closely with Elelogap is generally beneficial as outlined, the power of the spirit is not to be underestimated. Like water his power 'seeps'

into many areas of magical work, and of your life. Such wide-ranging assistance deserves recognition and repayment, as well as being a source of satisfaction. Part of the repayment naturally comes in respect for and maintenance of the equipment. This pleases the spirit, who naturally feels some attachment to these things, and is happy that you take care of them. There may be other offerings, which will become clear in the course of working with the spirit. In my own work with Elelogap these have never been of a sinister nature, let alone a request for me to hand over my immortal soul in return for services rendered. It is simply that the personal nature of relationships with spirits can take many forms. Usually one can learn a lot from the occasions when a spirit asks for something to be done on their behalf. This is all part of the 'chemistry' of the relationship, and is generally to be welcomed.

Bear in mind however that water is powerful for good or ill, it can destroy as well as give life. In traditional Astrology the ruler of Elemental Water is the planet Mars, ruler of Scorpio and named after the God of War. Given this, it is not surprising that there are aspects to working with water that are not necessarily completely benign, if at all. This is possibly reflected in the fact that Elelogap has two superiors, indicating a complex nature and wide powers.

TYPES OF MAGICAL WATER

There is a complex underlying symbolism to a great many magical uses of water. Originating in late Egyptian times and echoed in the magic of the Grimoires and of folklore is some such rule as this from the Magical Papyri (PGM IV. 154-285):

*'Rainwater if you are calling upon heavenly gods,
seawater if gods of the earth.
river water if Osiris or Sarapis.
springwater if the dead'.*

Despite the over simplification of this classification it is a very useful one for beginning our investigation of water in magic.

Rainwater

Rainwater is associated with 'Heaven' or Celestial gods, and its uses reflect this association. As Water from Heaven it is an ideal basis for Holy Water, as its Celestial origin adds to the protective and life giving power of the water. It is saturated with the electro-dynamic solar energy by which it is drawn into the air. It is also particularly good for healing purposes, containing 30% more oxygen than tap-water and 100% more nitrogen. This underlines the ancient associations of rainwater with Light, and the ethereal elements of Fire and Air. It is very significant that between the upper regions of Fire and Air, and the lower realm of Earth, rain is intermediate. The Greek physician Hippocrates called it 'Sunwater'. He was a strong advocate of its internal and external use, together with fruit juices which are similarly endowed with oxygenated, solar energised water.

A glass of pure rainwater is among the most suitable offerings for many of the spirits involved in magic, of whatever nature. Offerings are a form of communication, and Elelogap's assistance is naturally helpful in assisting rapport via water. This particular offering is often made to spirits whose nature is not in itself necessarily of Water, and even spirits whose nature is not 'Heavenly'. This is not really surprising, as the nature of spirits is complex, as is the nature of magical work. There are powerful reasons, which the true magician comes to understand in time, why Heavenly water is frequently offered to the darker spirits. Working with Elelogap is a potent assistance in obtaining understanding of all these matters.

Spring Water

While the significance of rainwater is profound, other types of water are significant in different ways. Some associations of spring water are subtler in nature than with rainwater. In the Magical Papyri and the Grimoires, and also in folklore and mythology, water from a spring frequently concerns the Underworld. This association is probably more widespread in other traditions than may appear at first glance. The Underworld association obviously holds true whenever used in rituals involving ancestral spirits. In various traditions also advanced ancestral spirits and the gods are frequently associated with one another. A great many gods and spirits have also possessed Underworld roles, even though in some cases these may have been forgotten. In these and other

ways the 'Underworld' associations of spring water are found throughout the magic, religion and folklore of the West, and far beyond.

However, water can represent a gate between worlds as well as the Underworld, and spring water frequently equates with one or both of these meanings. Spring water is also often very pure (where circumstances permit it nowadays), and may contain health giving mineral deposits. It is perhaps as intimately associated with Life and with the Earth as with the Underworld. For all these reasons spring water can have similar status to that given rainwater above. It is frequently used in offerings of water, and in Holy Water, but also in necromantic operations.

River Water

In the sorcery of the Magical Papyri water from a river involved great and powerful gods like Osiris and Serapis, who although benign in nature were nevertheless chief gods of the Egyptian Underworld. Similarly there were four great rivers of the Underworld in Greek mythology. One is the river Phlegethon, whose waters were on fire. Another is the river Cocytus, the weeping river with unwholesome waters, from this river Alecto, one of the Furies, takes her title Cocytia virgo. Most have heard of the river Styx, associated with the infernal deities Hades, Charon and Cerberus, on the waters of which the Gods themselves swore inviolate oaths. Of equal fame perhaps is the river Acheron, whose foremost earthly counterpart was close to the earthly equivalent of the Cocytus. There was an Egyptian lake of similar name, Acherusia, near the city of Memphis. Over this lake bodies of the dead were conveyed; it is thought the Greeks acquired their ideas of Charon the ferryman of Hades from thence. Through water from rivers and lakes used in magical operations, Elclogap can assist you in contacting this region, its rulers and its inhabitants.

Seawater

193. So therefore first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea. *Chaldean Oracles of Zoroaster.*

For work with Gods of the Earth, meaning the terrestrial and natural world in general, seawater was considered best by the authors of the Magical Papyri.

Among traditional instructions specifically involving Elelogap are instructions on making artificial seawater where access to the sea is not available. This basically involves salting the water, literally 'marinating' it, which means 'to make like the sea'. This water was used in weather magic, for rain or snow, of which neither is salty. Behind this idea lays seawater's connection with the Earth and Nature gods in the older sources. The principal deities of the primordial Ocean were the oldest of the gods in Greek and Egyptian cosmology. That sea deities were also the parents of river deities and lesser water spirits in Greek mythology is also helpful in understanding this idea. Similarly a good deal of rainwater originates in the sea prior to evaporation and condensation in the atmosphere, so this idea involves a combination of scientific understanding and sympathetic magic. Despite this however real or artificial seawater has no monopoly in weather magic. Water from springs, streams, wells and rivers has often been used for rain-making.

There is another important aspect to the symbolism of seawater in Egypt. Just as Osiris is associated with the Nile, so Set his rival and murderer is associated with the sea. As Plutarch tells us: 'what is said by the Pythagoreans, that the sea is the tears of Kronos, appears to riddle the fact that it is neither pure nor of one nature in itself... the more wise of the priests call not only the Nile Osiris, and the sea Typhon; they call every source and power that moistens Osiris, considering him cause of generation and essence of seed, and Typhon everything hot and fiery, and of a drying nature generally and one hostile to moisture'.

Another aspect of work with seawater in ancient sources involves working with the Goddess Venus or Aphrodite. In this case it is not the water, but the foam specifically that is collected, and used with other ingredients in preparing spells invoking her aid.

It will not escape the notice of the observant reader that many forms of 'Holy Water' involve salt. By contrast, some forms of spirit work take care to avoid salt except in purification of the parchment in advance, or in exorcism. When working with the dead, or with underworld or infernal spirits, salt and saltwater is only used for the two purposes mentioned. In such workings, should relations with these spirits remain amicable, they will never encounter salt in your presence.

Other Types of Water

The types of water used in magical rites and divinations are extremely varied. Besides the above there are references to water collected from a shipwreck, to dew collected from plants, to water from a well, to dirty water from the street and other places. All these types of water have symbolic meanings, some obscure, some simple.

MAGICAL OPERATIONS INVOLVING WATER

In the *True Grimoire* the two most prominent instruments involving water are the vessel for water, often called an asperser, and the water sprinkler or aspergillus. The asperser is to be made or consecrated on the day and in the hour of Mercury, when the Moon is crescent (which means waxing after New Moon). Make it big so it may hold sufficient water. It may be made of brass or earthenware, or cast in lead. The forms range from a large goblet to a simple pot perhaps with a lip for pouring, or a flat bottomed ladle. In the case of lead it should be varnished within and without. In addition you could engrave or paint your choice from these inscriptions upon it:

1. C O P H - N I A + F A L U T L I + A O R M U Z D I + N U - H A D
2. C O P H - N I A + F A L U T L I + A O R M U Z D I + B A B A L O N
3. B A B A L O N
4. C O P H - N I A + F A L U T L I + A O R M U Z D I + N U - H A D, and B A B A L O N separately.

If desired add appropriate sigils, etc.

The sprinkler or aspergillus is made from sprigs of mint, marjoram and rosemary, which were all used in ancient Greek rituals of purification. Each of these herbs has a wealth of important associations, detailed in the *Book of Heramael*, the spirit of Magical Herbs. Naturally if you are growing them yourself, watering them will be part of your work with Elelogap as well as Heramael.

These herbs are bound by a thread, traditionally made by a virgin maiden. Alternatively new white cord that has been specially obtained, prepared and consecrated may be used. A good alternative is to obtain special cord, for example a cord used in religious ceremonies. Another is to obtain a cross or

other holy symbol hung on a cord, and reuse the cord. The sprigs may then either be simply tied together or to a wooden handle marked with appropriate names or sigils, as desired. This sprinkler is to be made in the day and hour of Mercury, the Moon crescent, as before, indeed the asperser and sprinkler may be made (or consecrated) at the same time.

Fill the asperser with water and bless it as follows:

'I bless and sanctify this water in the names of Nuit, Hadit and Ra-Hoor-Khuit! Amen.'

Then charge the water as follows:

'In the names CAPH-NIA, FALUTLI, AORMUZDI, NU-HAD (&/or BABALON), and the potent chiefs Agliarept and Tarhimal, I ask thee ELELOGAP to impart purifying power to this water in the rites of Magick.'

Sprinkle this blessed water on the asperser and sprinkler saying:

'In the Names of Nuit, Hadit and Ra-Hoor-Khuit , Amen.'

When this is completed say:

'Arise, O ye creature of the (name any item, in this case the asperser and sprinkler) into initiation of thy pure virtues and service to those operations concerning spirits.'

Then consecrate the asperser and sprinkler with blessed incense. For this you need a censer with lighted charcoal. On this you place aromatics (preferably a mixture of aloes wood, frankincense and mace), blessing them with the following words:

'Fiery spirit Haristum and thou wise Heramael, bless the creature of this perfume, that it be a remedy for the human race, and a remedy for our souls and bodies! That all creatures breathing this fragrance have wealth of their bodies and souls: By the Power of the Lord of the Aeons! Amen.'

and while perfuming them, say the following:

'O Mighty Spirits, be our help, and may our work be accomplished by you. NUIT, ABRAHADABRA, TITAN, IO-PAN: Great Daimons; and do thou also, O wise and powerful spirits Heramael and Haristum, come and give to this a virtue so that this creature may gain a shape, and by this let our work be accomplished. In the Names of Nuit, Hadit and Ra-Hoor-Khuit. Amen.'

Then recite over them the Orison of the Instrument.

The Orison of the Instrument

*'I conjure thee, o form of the Instrument,
by the authority of the Lord of the Aeon
by the virtues of Heaven and by all the Stars that rule;
by the virtue of the Daimons;
and the virtue of the Elements;
by the virtue of stones and herbs;
and of snow storms, winds and thunder:
that thou now obtain all the necessary power into thyself for the perfect
achievement of all our desires!
In the Names of the Creator of the Sun and the Daimons! Amen.'*

Then read over the Asperser and Sprinkler the Chapter of Water (III) and the Chapter of Spirit (V) from The Book of the Heart girt with a Serpent. And afterwards say:

'OMENTU, QADOSH-ISIS, COPH-NIA, NUIT, JESUS, HERU, ASAR-ISA, AIWASS, ANKH, BAPHOMET: Most Pure Daimons, be the guardians of these instruments, they are needed for many things.'

These rites are used in purification and consecration rituals for all of the instruments in the True Grimoire. Elelogap, with the spirits Haristum and Heramael, is involved in all such rituals performed by those who work with them.

The Magical Bath

Ritual baths prior to ritual work are a staple part of many traditions, be it the Grimoires, Voodoo or the temple rituals of Greece and Egypt. Such baths are often commenced with a prayer, and in the Grimoires this is frequently composed around the subject of water in Biblical passages. An alternative prayer, in use by modern Gnostics, follows below. It is derived from 'The Book of the Heart girt with a Serpent', a Holy Book of modern magicians.

The Orison of the Ablution

Bless and charge the water as described above and then in place of the Orison of the Instrument recite the Orison of the Bath, which is found in the next section following.

I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.

I follow Thee, and the waters of Death fight strenuously against me. I pass unto the Waters beyond Death and beyond Life.

This is the world of the waters of Maim; this is the bitter water that becometh sweet. Thou art beautiful and bitter, O golden one, O my Lord Adonai, O thou Abyss of Sapphire!

If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.

Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.

Yea, also verily Thou art the cool still water of the wizard fount. I have bathed in Thee, and lost me in Thy stillness. AMEN.

Employing the Magic of Water for Gnosis and Illumination

An ancient method of obtaining prophetic power or illumination consisted of visiting a sacred spring, fountain or other water source, invoking the spirit presiding over it, and drinking the water. The magician and the spirit were united through the medium of the water, and illumination followed. When this method is employed for communion with Elelogap, it may be done with rainwater. When employing it at a water source, Elelogap may be invoked

for communion, or as part of the conjuration of the resident spirit.

Another, rather different approach, requires some introduction. An author in Roman times, Lucius Apuleius, wrote a celebrated work entitled *The Golden Ass*, which while comic in nature has a serious side. Apuleius was accused of magic, and was certainly very knowledgeable on the subject, as well as having some involvement with the Mysteries of Isis. His book describes the adventures of a man turned into an ass by a witch. Eventually the ass finds the road to deliverance via an improvised ceremony. As well as a mental prayer to Isis at a special time, this ritual involved standing in the sea and dipping his head below the water no less than seven times. By means of this 'baptism' and prayer he obtained a vision of Isis – one of the greatest descriptions of a deity in Classical literature – who told him how he may regain his human form and change his life.

There are of course parallels in other religions: one thinks of John the Baptist, and the descent of the Holy Spirit in the form of a dove upon the baptised Christ.

There is very powerful magic involved in this procedure, which can be adapted for obtaining exalted states of consciousness, through the combination of the shock of the immersion and the exaltation obtained in invocation. A large bowl, into which you can lower your head, or from which cupped hands can take water for dousing the head, can take the place of the sea (or the River Jordan). Besides this the only essentials are a suitable ritual preparation beforehand, and an invocation made immediately after the 'water shock' has been administered.

This powerful magical process can be applied in various ways, whether as a purification rite in the course of a larger ritual, or an ecstatic element of an invocation. It is very potent and useful in both these roles, and in rituals of illumination and initiation generally. It is obviously best to be wearing simple, unrestrictive clothes when performing such a rite, or even naked. The number of 'immersions' varies, once, three times or seven times have all been employed at one time or other. In the Opening of the Pyramid (part of *Liber Pyramidos* a splendid ritual composed by Aleister Crowley) a single 'immersion', or rather dousing, is used. Interestingly enough, as in the *Golden Ass*, the Goddess Isis is one of the deities invoked in this ritual.

OF WATER ELEMENTALS IN GENERAL

77. There are certain Water Elementals whom Orpheus calls Nereides, dwelling in the more elevated exhalations of Water, such as appear in damp, cloudy Air, whose bodies are sometimes seen (as Zoroaster taught) by more acute eyes, especially in Persia and Africa.

Chaldean Oracles of Zoroaster

‘Hear me to the end and know that the seas and rivers are inhabited as well as the air. The ancient Sages called this race of people Undines or Nymphs. There are very few males among them but a great number of females; their beauty is extreme, and the daughters of men are not to be compared with them.’ [Comte de Gabalis. *Discourse II.*]

In Hispanic folklore there are spirits named ‘water maidens’. These are female spirits of small size, each having a star in their forehead, a shimmering straw coloured body and flowing golden hair. In addition they wear white rings on their right hands, and a gold band with black stripes on their left wrists. Yellow flowers spring from their footsteps, which may be carried as a good luck charm by those who find them. These spirits are typical Undines or water spirits in benevolent guise, who are among the followers of Elelogap.

The Undines of modern occultism are identical with the water Nymphs of ancient lore. There were two main classes of Nymphs, those of the land and those of the sea, although – if you will forgive the expression – this division is far from water-tight. The sea Nymphs were called by various collective names and were associated with rivers, streams, pools, lakes and fountains as well as the sea. These Nymphs were female deities of the ancients, though most were not accorded the same status as the Olympians and other superior deities. They had few temples, one being the Nymphaeum at Rome, adorned with their statues, and with refreshing fountains and waterfalls, offering an agreeable coolness. As offerings they received milk, honey and oil, as well as the occasional sacrifice of a goat. They are generally represented as beautiful maidens, veiled up to the middle. Sometimes they hold a vase, from which they seem to pour water. At other times they hold grass, leaves and shells. It was considered unfortunate to see them naked, the result being delirium. They often dwelt in the sea, or upon rocks and mountains, or in woods and caverns. Besides these places grottoes were their frequent habitation, decorated

with evergreens and delightful scenes. Although their temples were fairly rare, dedicated grottoes were more common; typically a natural cave with or beside a water source was the basis of these shrines.

An important class were the Nereides. In theory they were sea nymphs of the Mediterranean, particularly the Aegean. The Naiades were nymphs of fresh water and the Oceanides of the great oceans; particularly the Atlantic which was often called Oceanus or Ocean. In practice the title Nereides came to refer to many other nymphs, both of fresh and salt water.

Their father was the Sea God Nereus, represented as an old man with a long flowing beard and hair the colour of the azure sky reflected in the Aegean Sea. Other representations show him with all his facial hair formed from sea-weed. He was a powerfully oracular god, whose prophecies were often sought, though on occasion he used his shape changing powers to escape overzealous questioners. This shape changing power is typical of water spirits and is still called 'Protean', after Proteus another sea god with prophetic and shape changing powers.

Orphic Hymn to Nereus

(to be accompanied by an incense offering of Myrrh.)

*O Thou, who doth the roots of Ocean keep
In seats cerulean, daimon of the deep,
With fifty nymphs (attending in thy train,
Fair virgin artists) glorying through the main:
The dark foundation of the rolling sea
And Earth's wide bounds, belong much-famed to thee;
Great daimon, source of all, whose power can make
The Earth's unmeasured, holy basis shake,
When blust'ring winds in secret caverns pent,
By thee excited, struggle hard for vent:
Come, blessed Nereus, listen to my prayer,
And cease to shake the earth with wrath severe;
Send on our sacred rites abundant health,
With peace divine and necessary wealth.*

A great many of the daughters of Nereus, supposedly fifty in number, are named by ancient authors. On close examination of the ancient sources we find these names far exceed fifty in number. Significantly we find these daughters feature widely in mythological lore, many individual Nereides being encountered in a variety of other roles. Their cult is evidently far older than the later Olympian state religions. The term Nereides came to be used in texts such as the Chaldean Oracles as a general term for water spirits, such changes in usage are probably partly responsible for the great number named in ancient sources.

The mythology of ancient Greece includes many names of Nymphs, which are given below. The early Christians assumed the Nymphs to be demons. It is certainly curious how the lists of their names resemble catalogues of demonic names in the Grimoires. Even more curious is the fact that the Satyrs, masculine nature spirits who more closely resemble later 'devils', seem to have no recorded names.

Knowledge of the names of spirits is important and useful to the magician. In the case of the names of the Nymphs they are useful in appreciating the status and importance of the Water Elementals to our ancestors. More practically, the names may also be employed in various magical actions involving water.

The names of the Nereides given by Hesiod are: Sao, Amphitrite (goddess of the sea, particularly the Mediterranean), Proto, Galatae, Thoe, Eucrate, Eudora, Galena, Glauce, Thetis (mother of the hero Achilles, who received the title Nereius to denote his unearthly parentage), Spio, Cymothoe, Melita, Thalia (also the name of one of the Muses, the ruler of comedy and idyllic poems), Agave, Eulimene, Erato (also the name of the Muse of erotic and tender poetry accompanied on the lyre, and of mimic imitation), Pasithea, Doto, Eunice, Nesea, Dynamene, Pherusa, Protomelia, Actea, Panope, Doris (also the name of the mother of the Nereides by Nereus), Cymatalege, Hippothoe, Cymo, Eione, Hipponoe, Cymodoce, Neso, Eupompe, Pronoe, Themisto, Glauconome, Halimede, Pontoporia, Evagora, Liagora, Polynome, Laomedea, Lysianassa, Autonoe, Menippe, Evarne, Psamathe, Nemertes.

In addition, among the thirty names given by Homer are the following not included by Hesiod: Halia, Limmoria, Iera, Amphitroe, Dexamene, Amphinome, Callianira, Apseudes, Callanassa, Clymene, Janira, Nassa, Mera, Orithya, Amatha.

Not mentioned by either, but among the forty-five mentioned by Apollodorus are: Glaucothoe, Protomedusa, Pione, Plesaura, Calypso (a

goddess who sheltered Ulysses and offered him immortality as an incentive to live with her, also counted among the daughters of Oceanus), Cranto, Neomeris, Dejanira, Polynoe, Melia, Dione (the mother of Aphrodite by Zeus, according to Homer, and a title sometimes given to Aphrodite herself), Isea, Dero, Eumolpe, Ione and Ceto. Other authors, such as Hyginus add the following names to these: Drymo, Xantho, Ligea, Phylloce, Cydippe, Lycorias, Cleio, Beroe, Ephira, Opis, Asia (she married Iapetus, by whom she had the Titans named Prometheus, Epimetheus, Atlas and Menoetius. From her name came that of one of the three quarters of the ancient world Europe, Asia and Africa; still used of the greatest continent of the modern world), Deopea, Arethusa, Crenis, Eurydice (the wife of Orpheus, who he attempted to rescue from the Underworld after her death, in the enduringly famous myth) and Leucothoe. They appear as beautiful maidens, sometimes half maiden half fish, in the likeness of a mermaid; like the Haitian loa of the Sea, La Sirene.

Orphic Hymn to the Nereides

(To be accompanied by an incense offering of Aromatics.)

*Daughters of Nereus, resident in caves
Merged deep in Ocean, sporting through the waves;
Fanatic fifty nymphs, who through the main
Delight to follow in the Triton's train,
Rejoicing close behind their cars to keep;
Whose forms half wild, are nourished by the deep,
With other nymphs of different degree
Leaping and wandering through the liquid sea:
Bright, watery dolphins, sonorous and gay,
Well pleased to sport with bacchanalian play;
Nymphs beauteous-eyed, whom sacrifice delights,
Send rich abundance on our mystic rites;
For you at first disclosed the rites divine,
Of holy Bacchus and of Proserpine,
Of fair Calliope from whom I spring,
And of Apollo bright, the Muses king.*

Other nymphs were the Oceanides who were daughters of Oceanus, a yet more potent form of the sea-god, himself the offspring of Coelus and Terra (Heaven and Earth). Their mother was Tethys, the greatest of the sea-deities. These were three thousand or more in number, of whom Apollodorus mentions seven: Asia (see above), Styx (the best known river of the Underworld), Electra, Doris, Eurynome, Amphitrite and Metis, of whom all are great in fame. Hesiod speaks of the eldest of them, and names forty-one. He does not list Amphitrite, otherwise of those not given by Apollodorus he mentions: Pitho, Admete, Prynno, Ianthe, Rhodia, Hippo, Callirhoe, Urania (the Muse of Astronomy), Clymene, Idya, Pasithoe, Clythia, Zeuxo, Galuxaure, Plexuare, Perseis, Pluto, Thoe, Polydora, Melobosis, Dione (see above) Cerceis, Xanthe, Acasta, Ianira, Telestho, Europa (who gives her name to another of the three quarters of the ancient world, and a continent of the modern world), Menestho, Petrea, Eudora, Calypso (see above), Tycho, Ocyroë, Crisia and Amphiro.



Oceanus himself is an extremely important god of the ancients. According to Homer he was the Father of all the Gods. Being the first among the gods Oceanus receives frequent visits from all of them. We can see in this the Egyptian idea that Nu, the God of the watery abyss was the source of the gods and all else. Zosimus, a Hermetic writer and alchemist of the end of the third and the beginning of the fourth century AD, dedicated one of his writings to Oceanus, calling him the 'Genesis and Seed of all the Gods'. This primacy may also lie behind the ordering of Elemental spirits in the *Sworn Book*, which places Water first.

Orphic Hymn to Oceanus

(To be accompanied by an incense offering of Aromatics.)

*Ocean I call, whose nature ever flows,
From whom at first both Gods and men arose;
Sire incorruptible, whose waves surround,
And earth's concluding mighty circle bound:
Hence every river, hence the spreading sea,
And earth's pure bubbling fountains spring from thee:
Hear, mighty sire, for boundless bliss is thine,
Whose waters purify the pow'rs divine:
Earth's friendly limit, fountain of the pole,
Whose waves wide spreading and circumfluent roll.
Approach benevolent, with placid mind,
And be for ever to thy mystics kind.*

Significantly, Zosimus also wrote concerning books of magic attributed to Solomon and Moses. These texts were contemporary with the Magical Papyri, and are strongly associated with them; an *Eighth Book of Moses* is indeed numbered among them. The texts Zosimus describes included details such as the use of seven 'hydria' (brazen water vessels) to bind forty-nine spirits, which is reminiscent of much later Goetic tradition, while reflecting a stronger astrological base. Explicit references to these same Solomonic books – the immediate ancestors of the Grimoires – appear in the Gnostic scriptures. One of these Gnostic holy books, *On the Origin of the World*, accordingly mentions the very same vessels and spirits. In the closely related book, *The Hypostasis of the Archons*, appears a Great Angel Heleleth (also translated Eleleth), whose name derives from the same root as Elelogap. Eleleth is an important figure in many of the Gnostic writings, particularly of the Sethian Gnosis; one of four illuminators who dwelt in the presence of the invisible God (Eleleth, Harmozel, Oroiael or Uriel, Davithe or Davithael). The possibility of a connection with the Four Elemental Kings of the later Grimoires is underlined by the extensive role of Eleleth in Gnostic mythology at precisely the points where it overlaps with magical handbooks of the time.

Returning to Oceanus, besides the Oceanides, he was father by Tethys of the deities of many principal rivers, such as Achelous, Alpheus, Peneus and Strymon. He was particularly associated with the Atlantic Ocean, and credited with fathering all the river gods and water nymphs of the whole earth. Despite his importance his partner Tethys is of equal or greater significance, and also

the parent of the chief rivers of the Universe, such as the Nile, Meander, Simois, Peneus, Evenus and Scamander. Of the 'three thousand' sons of Oceanus and Tethys the eldest is Achelous, god of the greatest of Greek rivers. He was a great god in ancient Greece and represented all fresh water. Those most dangerous of water nymphs, the Sirens, were also called the Acheloiades, meaning the daughters of Achelous.

Orphic Hymn to the Sea, or Tethys.

(To be accompanied by an incense offering of Frankincense and Manna).

*Tethys I call, with eyes cerulean bright,
Hid in a veil obscure from human sight;
Great Ocean's empress, wandering through the deep,
And pleased with gentle gales, the earth to sweep;
Whose blessed waves in swift succession go,
And lash the rocky shore with endless flow:
Delighting in the Sea serene to play,
In ships exulting and the watery way.
Mother of Venus, and of clouds obscure,
Great nurse of beasts, and source of fountains pure.
O venerable Goddess, hear my prayer,
And make benevolent my life thy care;
Send, blessed queen, to ships a prosp'rous breeze,
And waft them safely o'er the stormy seas.*



Another dangerous water nymph was Nais, who dwelled on an island in the Red Sea. She habitually transformed all her lovers into fish by her incantations, once she had enjoyed them. Apollo transformed her into a fish in her turn.

Amphitrite, counted among the Oceanides and the Nereides, was the bride of the sea god Poseidon (Neptune of the Romans). She shared the divine honours of her husband, and was the mother of Triton. A colossal statue of this sea-goddess can be found at the entrance of the Villa Albani, near Rome. This statue probably resembles that at the temple of Neptune in ancient Corinth.

Triton – son of Poseidon and Amphitrite – was extremely powerful among the sea deities, with the power to raise or calm storms at his pleasure. He was represented blowing a trumpet formed from a conch shell, his body above the waist that of a man, below the waist a dolphin. Sometimes he is shown with the forelegs of a horse. Many sea deities are called Tritons, but only those who are half human and half fish should receive the name. Triton was also the name of a river of Africa, falling into lake Tritonis; besides this lake was a temple of Athene, from which she took Tritonis as one of her titles.

Triton is also an ancient mythological title of the Nile. This is important magically, considering the connection of the Nile god with Elelogap. Images of a Greek or other sea god would be suitable on an altar as an image of Elelogap. Images of Hap or Triton would be doubly appropriate. The name of Triton however would also be a particularly suitable invoking name in rituals. It is a particularly resonant name since it also suggests the Trident of power. In allied traditions the trident's three points represent past, present and future. This symbolism connects with the oracular powers of sea gods such as Nereus, and with the Hydromantic divinatory arts.

Reference has been made to King Numa in connection with Hydromancy already. He was instructed in the religious rites to be introduced in Rome by the goddess Egeria. Egeria was one of the Camenae or prophetic nymphs of early Italian religion, who also have connections with the Muses. Numa met with her in a grove which he dedicated to the Camenae. In it was a well that gushed forth from a dark recess. The Comte de Gabalis has much to say about her.

The god Proteus, already mentioned above, was another sea god, an 'old man prophet of the sea'. He tended the seal herds of Poseidon, at mid-day he rose from the water, and slept on the rocks with sea-monsters all around him. Although a prophet he did not like to exercise this power. It was necessary to take hold of him in his sleep in order to compel him to do so. Upon awakening he would transform himself into many hideous shapes in an effort to escape. It was necessary to retain one's nerve and one's hold, until he at

last relented, told the truth and returned to the sea. Hydromancy is said to have been instituted by the god Nereus, who was similarly reluctant, and we are entitled to wonder if he did so to give heroes an alternative from wrestling with him to obtain oracles! Homer places the home of Proteus on the island of Pharos, where was a famous light-house in antiquity; only a days journey in those times from the mouth of the Nile.

Orphic Hymn to Proteus

(Accompanied by an incense offering of Storax.)

*Proteus I call, whom Fate decrees, to keep
The keys which lock the chambers of the deep;
First-born, by whose illustrious power alone
All Nature's principles are clearly shown:
Matter to change with various forms is thine,
Matter unformed, capacious, and divine.
All-honoured, prudent, whose sagacious mind
Knows all that was, and is, of every kind,
With all that shall be in succeeding time;
So vast thy wisdom, wondrous, and sublime:
For all things Nature first to thee consigned,
And in thy essence omniform confined.
Come, blessed father, to our rites attend,
And grant our happy lives a prosp'rous end.*



The Muses, of whom several have the same names as Nereides and Oceanides, are clearly related to the Nymphs. Their offerings were of water or milk, and honey, and their favourite haunts included the Castalian spring and the fountains of Aganippe and Hippocrene. Erato's connection with mimicry suggests the protean qualities of the water deities.

The Naiades who, more properly than the Nereides, represent the nymphs of fresh water, were held in great veneration by the ancients. Many statues once thought to be of Venus are now taken to represent these Nymphs. They are represented as young, beautiful maidens, often leaning upon an urn, from which flows a stream. At their ceremonies sacrifices of goats and lambs were offered to them, and libations of milk, honey and oil. Individual worshippers also offered milk, fruit and flowers. Modern magicians working from these traditions should avoid pouring milk, honey or oil into water, let them instead make these offerings beside the water, or at an appropriate shrine. Many of

these nymphs presided over sacred springs which could inspire those who drank from them. The nymphs themselves were seen as possessing prophetic power, and able to inspire mortals. Anyone in a state of rapture – seers, prophets, poets and madmen – could be described as caught by the Nymphs.

A final note on offerings, according to some wine was specifically excluded from offerings to Nymphs, but others include it without explanation. This is a subject for meditation, divination in advance, and cautious experiment. Given the changeable nature of water, wine may be the cause of unwanted behaviour in water spirits. Alternatively this very factor may occasionally be useful as an excitant in some operations involving Nymphs.

The Prayer of the Undines, Hymns and Invocations

The Elemental Prayers are fairly well known to modern occultists from two sources. Primarily perhaps these prayers are known from their use in the Elemental Grades of the Golden Dawn. The Golden Dawn in their turn obtained them from the magical writings of the famed French magician Eliphas Levi. Their history before that is a little obscure, although the text of the Prayer of the Salamanders is given in the Comte de Gabalis. There it is credited to the Oracle of Delphi, apparently quoted by Porphyry. Further research is required to verify this origin, and perhaps trace the others.

More importantly, the ideas underlying the use of these prayers are much more certain. They are not typical conjurations, which are often though not invariably coercive in nature. On the contrary, these are prayers the Elementals are said to have composed themselves. They represent their own devotions to, and their own understanding of, the Supreme Deity. When the magician recites them the idea is to empathise with the higher religious feelings of the spirits concerned, and thus attract them to you. This is a matter of attuning oneself to the spirits, encouraging them to trust and work with you, rather than of compulsion.

The conception of God in each case is from the perspective of the element concerned. In Qaballistic terms the idea of God is that of the Creator of the Four Elements (often called F.I.A.T. from Latin initials of the Elements) analysed into four subsidiary natures. These are similar to the Elemental Kings themselves, though on a much greater scale. The sentiments of the prayers are thoroughly Gnostic in tone, the concepts of sin and salvation being intimately connected to the goals of personal liberation and attainment.

The Prayer of the Undines

Dread King of the Sea, who hast the Keys of the floodgates of Heaven and who encloseth the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; Thou who openest the sources of Rivers and of Fountains; Thou who commandest moisture, which is like the blood of the earth, to become the sap of plants: We adore thee and we invoke thee! Speak thou unto us, Thy inconstant and changeful creatures, in the great Tempests of the Sea, and we shall tremble before Thee. Speak unto us also in the murmur of limpid waters, and we shall desire thy love. O Vastness wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in thee. O Ocean of infinite perfections! O Height which reflectest Thyself in the Depth! O Depth which exhalest thyself into the Height! Lead us into Immortality through sacrifice, that we may be found worthy one day to offer unto Thee the Water, the Blood, and the Tears, for the remission of Sins! Amen.

A Hymn to the Water Deities

*World girdling sea whose surging foam bore Aphrodite,
Great Oceanus, sire by Tethys of great streams,
Sea god Poseidon, who upon Amphitrite
Fathered great Triton, with dolphin-tail that gleams.
Nereus: blue-maned, protean prophet of the Ocean,
Sire of the Nereides, thy trident bearing daughters;
Borne by white horses, whose conch blast's commotion
Loudly proclaims the primal power of the waters.
Thee, the parents of the rivers and the fountains,
Of pools, lakes and each earth emerging spring;
Raising islands from the deep, shakers of mountains,
The first source of life in every living thing:
Grant that my mind be clearer than the waters,
And that my heart and spirit be made pure;
For I have sung your praise in all the quarters,
As we honour God and praise his Holy Law.*

An Invocation of Elelogap

(To be made by one who is pure, making an offering of clear refreshing water, and of frankincense and myrrh).

Hail, Great Hap-ur, Celestial One of Heaven, in thy name of 'Divider of Heaven', grant thou unto me that I may have dominion over the water, even as the Goddess Sekhet had power over Osiris on the night of the storms and floods. O powerful spirit Elelogap, grant that I may have power over the divine princes who have their habitation in the place of the god of the inundation, even as they have power from their own holy god of whose names they are ignorant: Coph-Nia, Falutli, Aormuzdi and Nu-Had, and may they grant me power even as he hath granted them power. I conjure thee in the name Babalon, and in the name of the great Princes Agliarept and Tarihimal, that thou refresh my heart with clear refreshing water, the water that existed before the gods, when I came into existence on the first day.

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About the Spirit Work Series

This series of booklets is intended as an introduction to some of the individual spirits of the *True Grimoire*. This once famous Grimoire, until recently much neglected and undervalued, is one of the few surviving links in the West to an all but lost tradition. Under a thin veneer of terminology borrowed from its enemies, the Inquisition and their ilk, lurks a potent and

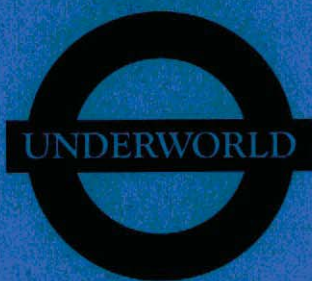
pre-Christian system of evocation.

Unlike the Grimoires themselves, the type of magic encouraged here is unashamedly animist, in common with modern African traditions and those of mixed African, Amerindian and European origin in the Americas. The view of the spirits is generally respectful, and the company of some of them is distinctly encouraged and welcomed. The existence of difficult, 'hard' or even hostile spirits is recognised; but others have simply been unjustly demonised. The Grimoire, while masking itself as a handbook for controlling the former, is in reality far broader in its scope and involves both, as did its ancient predecessors prior to the demonisation of magic and the entities with which it deals.

The supposed 'demons' of the *True Grimoire* consist in reality of a wide range of spirit types, principally Elementals and Nature spirits. Nor do these in fact accord with the stereotyped picture of later Western magic, particularly in relation to Elementals. Their nature is far more in accord with the view of the late pagan philosophers, and their interpretation of the gods and spirits of the traditions with which they were in contact. Accordingly many of these spirits will be found to possess considerable intelligence. Some among them will enhance the spiritual, moral, ethical and even physical development of those who approach them. This is almost the precise reverse of some modern views of spirits, that envisage the magician binding a 'demon' in order to liberate some potential previously inhibited by it. By contrast, some of these spirits will often encourage personal transformations the magician is resistant to and cannot achieve unaided.

In order to get the most out of this approach to magick the operator will need to be open to new ideas, though they are in fact extremely ancient in origin. In particular it must be realised that not all approaches to magick are compatible. Many modern Western systems have little in common with the approach involved here. While a Western Grimoire underlies the family of spirits described in this series, great care should be taken in adapting Grimoire materials for use with this approach.

On the other hand, this tradition has much common ground with many traditions outside the Western milieu. As well as the Living Traditions mentioned earlier, materials from ancient Greek and Egyptian sources will be found to be particularly compatible. The relationship of these materials with the later Grimoires provides useful indications on how to adapt the latter for use with these spirits. The empathy this magick has with the late period in ancient Egypt is significant; this period was that of the emergence of Christianity in many forms, and of Gnosticism which in some of its forms was also Christian while including philosophical, magical and astrological ideas from various sources. This magick similarly can be embraced by modern Gnostics of whatever religion, so long as the Animist approach is embraced in return.



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