



THE
PREFACE
TO
THE
BOOKS
OF
THE
BIBLE



JOHN
JOHNSON



Ars Philtron



*Concerning the Aqueous Cunning of the Potion
And its Praxis in the Green Art Magical*

EDITION CODEX VASCULUM

Written and Illustrated By
Daniel A. Schulke



XOANON PUBLISHING

MMVIII

ARS PHILTRON:
EDITION CODEx VASCULUM



Published Anno Lucis 6012 under the
auspices of the Cultus Sabbati. Of this
book are 720 standard editions
casebound in rust cloth,
72 deluxe editions
bound in full
bottle-green
goatskin, and
11 slipcased
editions in
medium brown
skiver for private distribution.

EDITION:



© Copyright 2001, 2008 Xoanon Publishing, LLC.

XOANON: VOX BAETYLÀ

Contents

Introduction to the Codex Vasculum	9
Proemium to the Original Edition	13
<i>Elixirs of the Faithful Gods</i>	17
1. Aqueous Cunning.	27
2. Spiritus, Corpus and Apparatus.	47
3. Of the Nectareum Succubus.	93
4. Of the Balneum Sagax.	137
5. Of the Elixir Sacramentum.	171
6. Of the Vinum Acerbus.	195
7. Of the Spiritus Luna Nox.	215
8. Of the Veneficium.	229
9. Of the Fons Vitae.	249
10. Of the Merum Animatio.	271
Consummatum: The Arbour Magisterium.	287
Lexicon of the Ars Philtron.	289
Notes to the Text.	295
Bibiliography.	299
Acknowledgements.	303



Introduction to the Codex Vasculum.

Amid the scattered rubble of popular folklore, the potion is associated with the grotesque guise of the witch, in particular with the *Veneficus* or magical poisoner. Distorted in the false mirrors of vulgar reckoning, they are cast as tinctures of infection giving rise to lust, madness, bestial transmogrification, and death. Understanding of the gnostic parameters of the potion, its occult pedigree, and the Art of its making, seldom transcends this static image. Despite this, the practice of the potion, from healing nostrum to venomous brew, persists in modern circles of Traditional Witchcraft, in forms largely unknown to the occult scholar. Localised recensions of these rites also endure in the diverse living faiths and magical traditions of the world, and while the particulars of many remain the preserve of the Initiate, we may nevertheless assign the enduring power of the potion-maker and her Phial to the dominion of the Witch.

For some who practice this Art, such as the Simpler of wayside herbs, this knowledge is of base constituents and their skillful combination, and the practical usage of the resultant *liquidus*. Such is the Formulary of flesh and bone, the time-honoured preserve of cunning-folk and the village prescriber, specialised branches of folk-healing. To the sorcerer, the potion is a transcendent vehicle of Power and Spirit, eternally revealed anew in the Work of the Vessel, its teachings informing the magical path in perpetuity. Thus the Labour itself becomes the Crucible of the Soul, ever testing, separating in opposition, refining, and forging the recombinant Elixir. The Seeker who undertakes the Art of the Philtre aspires to the revered craft of the hydromancer, or, in the language of the Old Craft, a “transformer of water”. The perfection of this Labour entails more than the simple manipulation of herbs and adjuncts in an aqueous base; it demands sensitivity to all fluidic media and their powers, and a recursive votary congress with the *nymphae* of Inundation.

The perspective of this book, whilst drawing on diverse disciplines of the Art Magical, is that of Sabbatic Witchcraft, a branch of Traditional Witchcraft self-defined, embodied and perpetuated by that closed lodge of initiates known as the Cultus Sabbati. So named in 1992 by Andrew D. Chumbley in his grimoire *Azoëtia*, the term 'Sabbatic Craft' christened an otherwise nameless corpus of lineally-transmitted Craft practices originating in Britain, whose common points of magical foci were enduring folk-magical echoes of the medieval Witches' Sabbat. Accompanying these arcana, and no less persistent in oral teaching, is the informing spirit-presence of the Fallen Angels, or Watchers, as the progenitors of Witchkind, who passed the Seed of Light first unto Eve, and thence unto Cain, the First Sorcerer. Within this seething pot of magical inheritance, diverse remnants of fairy-lore and angelic conjuration have conjoined with these strands to bind the Sabbath in uniqueness as the conception-point of Wytchan Mystery. As an Initiate of these mysteries, my own perspective on the Arcanum of the Potion is thereby a single fruit upon the Dragon-coiled Tree of Midnight's Eden.

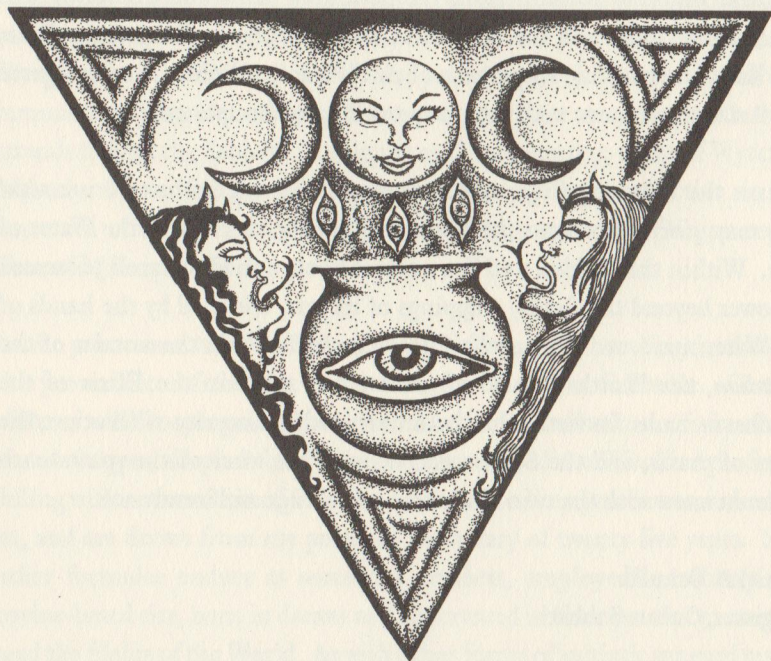
In the years since this book was first published, some have inquired about the provenance of the text and its corpus of potion formulae. Certain philtres will be recognisable to the historian as evolutions of time-honoured receipts, adapted for the precise demands of the Witch's Art. Some falling within the rubric of folk-cures arose out of my practice as an herbalist, and are drawn from my personal formulary of twenty-five years. Still other formulae endure as sorcerous artifacts, employed in solitary and covine-based rite, born in dream and concreated in their present exotery to seed the Fields of the World. As with other forms of initiatic magical teaching, certain potions and their use are transmitted in private, hand-unto-hand from Master unto Prentice, absorbing the lumina of each generation of initiates and empowered as atavistic reservoirs. I am most fortunate to have been passed a small number of these, and their unique dominions of power have informed the entirety of this work. Regardless of origination-point, the sum of the formulae herein represent both *Lux Primordiam* and *Lapis*, having passed through the Great Alembic of the Sabbath, and emerged both as rarefaction and reification.

The present volume, while true in spirit to the 'Compleat Edition' of 2001, is a more cohesive treatment of potion-mysteria, integrating additional material originally excluded for the sake of brevity, as well as understanding gained from the Path since that time. The work is thus a textual *visage* of the potion-arcana of the Witch, tempered with the sorcerous metaphysick of Natural Magic, and Alchemy, the Royal Art.

Beyond the lamp-lit Circle of the Witches' Sabbath, it is hoped this book shall serve as inspiration to all who seek the Holy Wine. Where eyes are gilt with the Light of Illumination, the honoured *Brujo* and *Chovihani*, the Appalachian Pellar and the Native American Medicine-Keeper, the *Bokor* and Root-Doctor may all partake of the Wisdom Alembic, and integrate this Art in accordance with their own traditional disciplines.

Thus is the Witching Cup passed amongst the many faiths to drink what they may - for where flows the Holiest of Spirits, there flows the Water of Life. Within this hidden well lies a secret book, a shadow-scroll possessed of power beyond the fleshly trappings of its text, clutched by the hands of the Water-maidens. Those who discern it shall behold the wonder of the *Vasculum*, the "Little Vessel" of great power wherein the Elixir of the Witches is made. Its virtue shall be determined by sincerity of devotion, the fruits of praxis, and the Seeker who beholds the work of the spirits each moment anew with the twin disciplines of courage and innocence.

Daniel A. Schulke
Magister, Cultus Sabbati



Proemium to the Original Edition

The Art of the Philtre, comprising the magical work of Potion and Vessel, is one of the many arts of Green Sorcery. While a complete cartography of the bounds of this Craft shall wait for treatment elsewhere, a few words of basic description are warranted. Green Sorcery is the Verdant Tendril of the Art Magical. It encompasses the cunning knowledge and use of plants in the practice of sorcery. This is the Wisdom known in the British Isles as *Wortcunning*, a craftiness, or magical congress with plants and their sacred virtues. Thus the work of the Potion arises from a thick and deep-rooted Arbour, a Tree of Trees among many kindred ever-fruited. Many are the Blossoms of Our Work; many their scents and colours: its pantheon embraces the varied races of the Vegetal realm; its Prima Materia the endless procession of balsams, gums, resins, saps, buds, flowers, barks, leaves, roots, bulbs, stems, tendrils, pods, seeds, rhizomes, cones, fronds, bracts, and pollens from these green allies.

More than common botanical learning, the Craft of the Green Witch also encompasses diverse praxes of both Magic and Sorcery, directly applied to the plant realm. Magic, the Royal Art of commanding the fires of Heaven, is precisely defined in *Azoëtia: A Grimoire of the Sabbatic Craft*:

Magic is the Transmutability of the Quintessence of ALL Nature.

The *Azoëtia* further delineates Sorcery as *the Knowledge of the Points of Universal Transmutation. Its Art is to cultivate the ability to manipulate and utilize these foci of Power in accordance with Will, Desire and Belief.*¹

Many books in many ages have been written concerning the *Ars Magia*, but the foregoing elucidations shall serve us best where our Craft is concerned. Green Sorcery echoes these precepts, but in addition presupposes a spirituous template, rather than a psychological or energetic substratum. Accordingly, the World and the Universe are recognized as being composed of an infinitude

of spirits, each with a different character and power. Thus Green Sorcery also encompasses the dynamic access to, collaboration with, and command of Spirits. Plant rites, cosmologies, deities and artifacts comprise its Corpus Fecundi. Embraced by this Way of Knowing are the pathways of Healing and Poisoning; Phytognosis²; Chemistry and Plant Alchemy; Zymurgy; Embalming; Vinology and Viticulture; Aromatics and Perfuming; Horticulture; Dyeing; Compounding Cosmetics; and the diverse, flavorful rituals of the Culinary Arts.

Hylozoistic in stance, Our Art reveres plants as peers and allies rather than as subservients or mere chymical principles to be manipulated, as is the dominant rationale in modern Herbalogy. It hails in each plant a wise and intelligent spirituous personality, or Genius. Intimate knowledge of these genii and their personalities comprise the heart of Our Art, in the same way congress with angels and demons was central to the magic of the medieval necromancer. Plant genii may be accessed in many of the same ways, but there are also characteristics unique unto the Vegetal Realm, such as their direct interplay with earth-powers; their shifting affinities by season, planetary motion and starlight; their spiritual amplification during blossoming; the antiquity of their accumulated geomantic wisdom; and their significant alchymical interplay with the powers of the Sun and Moon.

Green Sorcery taps a continuum of power encompassing Healing and Harming, the Wortcunner having congress with not only the healthful powers of medicine, but also those virtues and principalities of bane and destruction. Thus this Way of Knowing is a Crooked Path; it acknowledges which herbs may be used for weaving a strong basket, healing a fracture, easing childbirth, and also for killing an enemy, euthanasia, or varied levels of self-poisoning to bring about visionary or ecstatic states. It is a Verity of the Work: the Good Apothecary knows and accepts his children and their myriad gifts.

Our Art acknowledges and employs the hallowed marriage of Medicine and Ceremony. If taken ill, shall the Physician merely prescribe a medicinal tea, with the hopes that the proper constituents will cause a desired internal effect? Or shall he, in addition to this, sweep the body of the afflicted with a compound magical vapour; move certain leaves, branches, and flowers

into the sickbed; deliver ablutions; and make appeals to the Genius of Cypress for swift healing? Both roads are efficacious, but the latter arises exclusively in the context of Green Sorcery; their combination becomes, in essence, a sorcerous heterodyne. Ceremony restores the spiritual dimension to Healing, potentiating it; such is one mystery of archaic religion, long asleep in the domain of the Doctor, whose resurrection is at hand.

If the craft of Wortcunning consists of the wise use and knowledge of plants, it also embraces them as allies and teachers. There is a specific, hidden school of teachings and gnosis which arises directly from the Wildwood itself, its rare fruits inaccessible to the mediciner and mage via the written or spoken word. As such, direct congress through praxis is the sun and soil of nourishment.

Within the domains of the cunning-craft of Wytcha the Green Art finds a natural home, and it is by this Elder Faith that the current work is informed. This is the Green Arcanum: the domain of Cain Al' Shajarat, wandering Lord of the Wild, Green Man and patron of Our Craft. As Panambulator of the gardens of the Fallen Angels, the hallowed Epiphany of Leaf and Root rises from him and his legions, far from the dwellings of mortal man. It is therefore incumbent upon the Green Sorcerer to spend as much time as possible among living plants: in the cloistered gardens and wild forests; in deserts and vineyards; in marshes forlorn and grottoes dark, cleaving ever near to the Emerald Heart of this silent wisdom. Such places are the true Temples and Oratories of the Green Ovate.

These are but a few of the leaves and thorns of this, our Green Art. Within this Thicket of the Wise lie the specific praxes of the Wortcunner, governed by the Twenty-four Angels of the Virtuous Arts: only one of which is the Domain of the Bewitched Potion, the Ars Philtron. Any serious work concerning the Philtre is an undertaking empyrean and infernal, a work always incomplete, as the Well of Time continually renders up waters pregnant with ancient lore. Thus, the foci and limitations of the present work should be acknowledged.

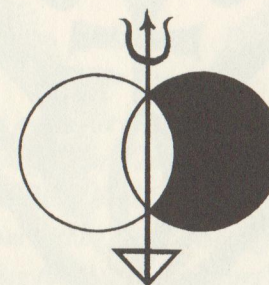
This Book is primarily a grammar of potion taxonomy and Sorcerous Art. The essential structure of the work revolves upon the Wheel of the Eight

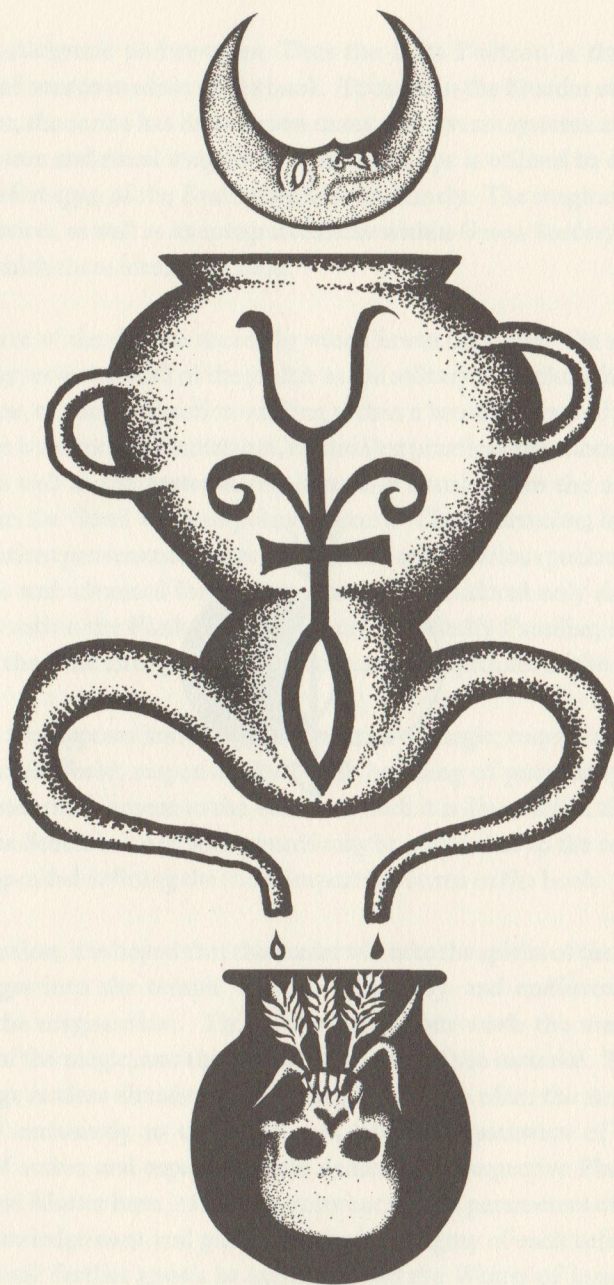
Sabbatic-Alchymic philtre-types. Thus the Rota Philtron is the atemporal gnosis and source-wisdom of the book. To assist in the broader explication of its arcana, the scribe has drawn upon many and diverse systems and examples of plant lore and ritual usage; this temporal scope is utilised to demonstrate the manifest span of the Eternal within the Timely. The magical iconostasis of the Potion, as well as its integrated niche within Green Sorcery, is the bone 'round which these ideas shall flesh.

Illustrative of the diverse means by which brews may serve the sorcerer, the Book may serve the work of the philtre as the solitary vehiculum for sorcery, or as a means of adopting potion-making within a broader scope of praxis. Our Grimoire is a minor Formularium, containing practical directions for magical brews, as well as the material requisites and ritual praxes the aspirant may employ in the Good Work of potion-sorcery. These formulae, both original and of antient provenance, are representative of the various potion hypostases in simple and advanced forms, but should be considered only single crystallizations within the Flask of the Sorcerer: the Witch's Familiar, if it be True, will lead the Wise unto previously unsuspected Epiphanies of the Art.

The text presupposes knowledge and practice of magic; respect and wonder of the Natural World; responsibility in the handling of potentially dangerous plants; and commitment to the Work. As such it is discussed in the terminology of the Sorcerous Art: some words may be unfamiliar to the reader; a lexicon is appended defining the more important terms in the book.

In conclusion, it is hoped that the reader will take the spirits of the text beyond their pages into the temple and the laboratory, and endeavour diligently toward the magisterium. This is the Salt of our work: the material is the essence of the magic, and the magic the essence of the material. There will be many sage readers already aware of this, but all too often the Art Magical is confined exclusively to the mind, and numerous pathways of learning by means of action and experiment are denied. The respective Flasks of Soul, Mind, and Matter have infinite capacity but unique parameters of receptivity: the acknowledgement and pursuit of the sovereignty of each befits us all. In this way will further gnosis be imparted, and the Waters of Inspiration coalesce and precipitate.





Elixirs of the Faithful Gods

I

*I sought the Great Pearl of Witchdom's Crown
From Golgotha to the Sabbath round;
Sought I blind the Elixir of Sight
The Holy Wine of Resurrection
In the Vineyard of the Lord by night.
And in seeking, there found bones of men,
Their broken Casks shattered on the Ground,
And the wither'd vines of bane and blight.*

2

*Then amid the Host of mortal dead
Appeared a Pure One in Raiment Red,
A sealed Phial held fast in taloned hand.
By grim harvest he glean'd Slaughter's Field,
Devouring the spoils which curs'd the land;
And the Power of the Black Earth restor'd.
Then by Word of Fire and Light he said:
"The Dawn be upon you, Son of Man!"*

3

*"Woe of woe unto them the gods boil,
Who by Athanor and Vessel toil,
To forge what Heaven alone may yield,
And distill the hidden Drops of Hell.
For the Vine of Sages is my charge,
The feculent Corpse of Man my prey:
In the Furnace-fire shall they be seal'd,
Reduc'd in the Flask of Vitri-Oyl."*

*Thus was the Good Ground with bone-dust cast,
 The bounds a-beaten, the knot drawn fast,
 And a great Unfurrowed Plot revealed:
 That Secret Earth which groweth all things.
 His Phial unstoppered, he pour'd out Blood
 That brightly shone, set the ground aflame,
 And by shadowed Fire his hands anneal'd
 The coal-black clay of Negation's Field.*

*Spake he: "Flesh of Genun's House, behold!"
 And from blood-sodden earth he didst mold
 A vessel round of Perfect Beauty,
 Comely Black in the sight of the Lord,
 But fairer still in her hidden charms.
 Ground Man-bones into the Pot he pour'd,
 And juice from a Flask of perfect gold,
 Press'd from the Fruit of the Elder Tree.*

*Then seethed Ebon Vat and broth as one:
 Black, Gold, and White now Red Wine became.
 Declared the Angel, "It is done."
 From Crimson depths a Maiden arose
 White of form, her lambent eyes aflame,
 Bearing silver falx and bone-white rose,
 Glory-crown'd with the Horns of the Moon,
 Voice all thunder as she spake the rune:*

*"Regulus of First Woman am I,
 From the Antient Well of Blood first come;
 By Black Earth blest, and curs'd by Red Clay.
 Bitter by parts, I am sweet in sum:
 The flesh that shall the One Fire withstand.
 Pour'd out, pour'd out in wonder am I,
 As Good Water from the Desert Rock,
 To assuage the unknown thirst of Man."*

*Then stood the Pale Queen upon Black Soil,
 And seething Blood became water pure.
 Now Red embrac'd White, and by her blade
 A Love-Feast of Sacrifice wast made,
 Their blood cast forth to the Pot anew.
 One thousand spirits the Vessel spawn'd,
 Sublimated as they called beyond:
 "Elixir of Power, thou shalt endure!"*

*"Waters of the First Grain, wax thou Black,
 Born of Chrysos and Diana's Dove!
 Vohu, Irim, Dehim, Alzabac!"
 Endarkened by their wrathful command,
 The Coction's heart didst begin to glow:
 Thence arose a sleeping, fearsome man:
 One hand a-clasp the Mansions Above,
 One foul claw which held the Great Below.*

*As one the Red Lord and White Dame spake:
 "Now is the Vat of Transgression fill'd,
 Full-up with the True Vine's third pressing.
 Come is the Vintner of Spirit-Wine;
 O Thou, First Flesh, receive our blessing."
 And He of Cauldron Born didst awake,
 And with both hands took the gift they will'd:
 A rood-staff encircled by a snake.*

*The Argent Mother pronounc'd his fate:
 "Man thou art, and yet man thou art not,
 Volatile of love and Fixed of hate:
 Now taste of the Phial of Midnight's Hour!"
 Then gave the Vintner the Ovum White,
 Of which he drunk as she cast his lot:
 "Where goest thou, I follow in power:
 But thy flesh is forfeit unto me!"*

*Drank he the Red Angel's Flask of Fire,
 That draught distill'd of the first-born Star,
 Congealed anew with the Antient Night.
 And his Vision burned with Colcothar,
 Kindled by the Luminary Bright
 Who commanded: "Ye who drink this Cup,
 Where seekest thou, my Light shall be thine,
 For I have fallen to raise Thee up!"*

*The Mighty Vintner was duly rais'd,
 Skin of Iliastrum bright-shining.
 From the frothing Cucurbit he strode,
 With Crown of Smoke and Fire Refining.
 To the High Holy Ones gave he praise,
 And before them sang, and smote the soil
 Whereon his Serpent-Staff didst uncoil,
 The Pot of Miracles entwining.*

*For the foulest dregs within were found,
 A froth congeal'd which sickened the air.
 Guising the face of the Corpse of Man,
 It spewed rank drops to corrode the ground,
 Sputtering venom and falsehoods fair:
 "O Thou First, whom the True God hath curs'd,
 Thy kingdom of Gold I come to claim,
 For Caput Mortuum is my name!"*

*The Corpse-Head sought to corrupt the Plot
 Wherein the Antient Vintage wast made,
 But the Serpent-noose drew fast the knot,
 By Venom wast the blight restrain'd.
 Then from the bone the foul skin wast flay'd,
 His head cut off, but the skull retained,
 Which the Bright Vintner by strong fire sealed:
 A goblet of Witching-Power to wield.*

*Then to me he raised his loathesome graal,
 Calcined by Art, delivered of rot,
 And bid me drink from its dark hollow,
 Wherefrom issued a marvellous Wine,
 Wondrous reverie of coloured thought,
 And blossom-savour of the Meadow.
 Said the Vintner of Power: "Brother Mine,
 Let us walk the bounds of Art's own Plot."*

*And thrice a crooked circle we paced,
 Now Rood before and Skull-cup behind,
 Pouring libations round and about.
 For the first round, a Sulphurous Wine;
 For the second, a phial of black Brine;
 For the third, Quicksilver was pour'd out,
 Three Virtues the Devil's tongue to bind,
 All hallow'd within and curs'd without.*

*Said the Vintner: "Hearken, Man of God!
 Thrice-Mastered is the Holy Black Earth,
 Vale of thy Seeking and mine own birth!"
 Into the True Earth he thrust his Rod
 Which put forth roots and a Tree became,
 Its limb-thicket weaving fast the sky,
 With branches gold, and leaves of black flame,
 And a single fruit of Smaragd-Stone.*

*Fast by the bright Fruit a scroll uncurl'd
 Whose One Writ was proclamation dread:
 "Only the True Hand may pluck of me;
 All else shall be mill'd to mummy-flour,
 Hard-baked into the Black Toad's bread."
 Passing Cup to me, the Vintner said:
 "Thou who seekest the Blood of the World,
 Seize its heart - or mark thy harvest-hour!"*

*Entreated I the Red and the White,
 Their virtues to guide Hand, Heart, and Eye.
 Then raised I aloft the death's-head cup
 And caught within the nectarous Fruit:
 To Four Great Gods was it offer'd up,
 Four draughts poured at the Golden Tree's Root.
 Then to a Fifth, that Vessel of Might,
 Whose seething depths sent forth Song and Light.*

*Out from the Pot danced Eight Virgins fair,
 And each a Witching-Urn did bear:
 A flask of honey'd Aquafort;
 Satyr-Droplets, and Aqua Vitri;
 Pythia-Spirits; Cadaver-Wine;
 The Lucent Springs of Austerity,
 Potable Gold and Adamantine;
 Adoring each as a bridegroom to be.*

*Came a Ninth Maiden in Verdigris,
 Locks of Cinnabar, Argentum skin,
 And a shining Alabastrum Graal
 Devoid of draught, and yet fair as she.
 Round the Cup her Sisters danc'd and sang,
 Adoring, each pouring three drops in.
 She said: "He who drinks it, drinks and dies:
 With my Cup of Cups, anoint thine eyes!"*

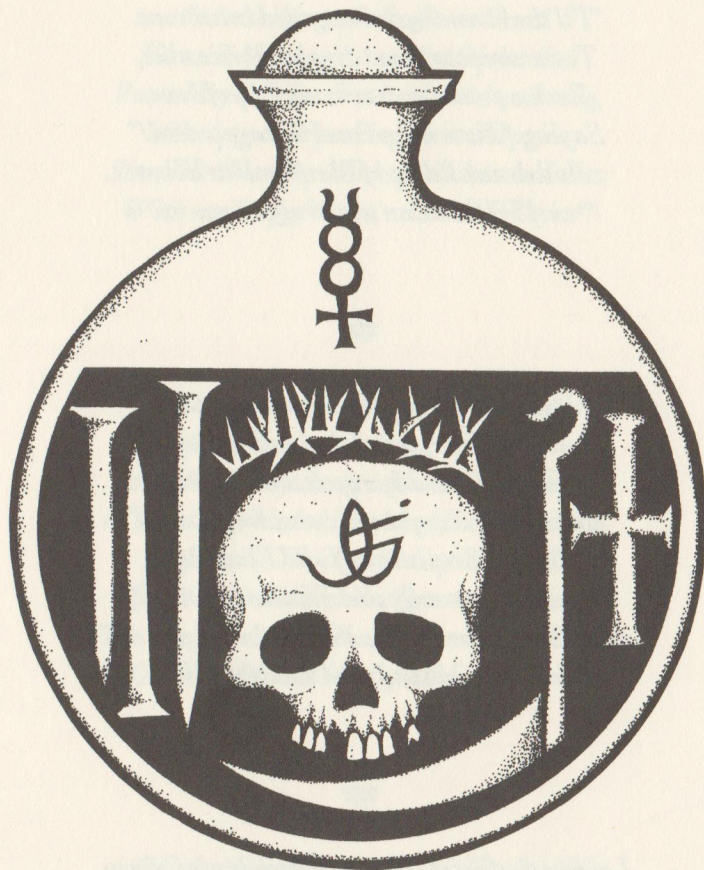
*And her pale Wine set my sight aflame:
 The One Tree a twisting Vine became,
 Branches heavy-hung with shadow-grapes,
 Winged horrors, and forms of flesh congeal'd.
 High in the Thicket the Cauldron rose
 To the Sound of Fiddle, Drum and Horn;
 Then sang the voice of the Moon-crowned Dame:
 "Come ye, Blesséd Host of Midnight-born!"*

*Caught up in their seething midst was I
 Borne 'pon winds of the midnight sky,
 Mid beast-head'd maids and arbour-men,
 And a great throng of horned succubi.
 About the One Vessel they took wing,
 Where Vintner and Moon-Maid took delight;
 And at their Troth did the Night Host sing:
 "Flesh-unto-Flesh we are joined by Night!"*

*And spun the Round-danse, and Circulate,
 Each quickening greater than the last,
 'Til the Horn-Queen ascended her throne.
 To me she pour'd out droplets thrice nine,
 Each a power to charm my Cup of bone,
 Saying: "Now is the One Vintage passed!"
 And drank I deep of Blasphemous Wine
 'Til Oblivion was truly mine.*

*'Mid hoar-frost and mist alone I rous'd,
 In the Vineyard of the Lord by day;
 Ears haunted by revels unrevealed,
 My night-weary'd eyes beholding naught
 But the Serpent-staff and Ebon Pot.
 Vexed by a strange and maddening thirst,
 I sought the Path to the Further Field;
 Took both in hand, and made my Way.*

*I sought the Great Pearl of Witchdom's Crown,
 From the Root Below to Branches High,
 And there the Wine of Mystery found.
 For the Wise who drink Her shall not die,
 Should they charm the Cup by Her command:
 "Pour'd out, pour'd out in Virtue am I,
 As Honey from the Wilderness Rock,
 To assuage the Hidden Thirst of Man!"*



Aqueous Cunning

In its vulgar, archaic usage, the word Philtre designates a potion, drug, or charm ascribed the powers of attraction, lust, or love, arising from the Greek *philtrion*, thought to be related to *philos*, or lover. The philtres best known from ages past are potions of lust, those nectars rousing the sex of woman and man, crafted largely for seduction. These acquired a nefarious reputation due to their use as a poison cup, adulterating an unknowing victim's food or drink. Thus, in some spheres, the Philtre became synonymous with quackery and criminal activity. History records such brews precipitating death or mental disintegration; among these unfortunates were the first-century Roman general Lucius Lucullus, the Neapolitan knight Stephanus, and the poet Lucretius, who, according to the historian Eusebius of Caesaria, lost his mind and committed suicide after drinking a Philtre¹.

For purposes of Our Art, the present book shall regard a Philtre as *any ensorcelled aqueous coction compounded with Plant, Mineral, or Beast adjuncts, employed as a vehicle of enchantment*. By this we speak of the venerated Potion, that tincture fair or foul which bears the impress of enchantment. Germane unto the spirits of this sacred Art, plants are the *prima materia* of our Formularium; whilst the number of historically-attested potions employing sundry Beasts is vast; the formulae herein are limited in their use of animal mumia.

The foregoing elucidation of the Philtre illumines the Serpent Hydrus, Undine, or Water-elemental of old, and the Mercurial prong of the alchemical trident. Water and ethyl alcohol are the most frequent aqueous vessels of the Philtre; the two may be regarded as esoteric kin. Ethyl alcohol, rendered chymically as C_2H_5OH , shares the hydroxyl group OH in common with water, H_2O [HOH]. Both fluids are solvents with unique capacities for dissolution, and unique potencies which may be

accessed by the Art Magical. Indeed, numerous exotic hydrocarbons bear this quality of strong solvency, including those characterized by venomous, explosive natures and attributes contrary to our Art, but the volatile presence of the angel Hydrus remains nonetheless. Vinegar or Acetum, the product of ripened or putrefied wine, also serves the making of specified philtres, especially the Vinum Acerbus, whose corrosive properties are a signature of its power.

Importantly our definition distinguishes the Philtre from an ordinary coction for allaying thirst; or that brewed for drunkenness or vulgar earthly pleasure, and from those profane admixtures meant to drug the unwitting by common criminality. Our Work is concerned with the lesser work of thaumaturgy and the greater work of Gnosis, the great congressus of the Sabbath of Wise wherein we brew, ferment, distill and drink the Wine of Resurrection. Thus, by Art, the Philtre is become the habitation of powers, principles, and spirits in accordance with the Art Magical, particularly the enchantments of the Witch.

Despite the foregoing distinctions, Our Art stands allied to the ancient domain of the aphrodisiac in one important respect: all sorcery is Seduction, the enticement of spirits unto the danse of the Great Congressus. As such, we require the charm of allure, the virtue of devotion, the skill of discernment, and the rubeate passion which flows direct from the heart of the enchanter into the Cathern of All-Becoming. Gaze then, upon thy Beloved: the Vessel and manifold potentiality within; prepare the Bedchamber of the Royal Art, and articulate thy Desire with the Fire of the Heart's own fascinum.

Of the Alchemie of the Sabbath.

Within the context of Traditional Witchcraft, the corpora of sorcery we term 'Sabbatic Craft' arises from varied occult teachings, ritually transmitted from initiator to initiate, whose shared elements originate in the Sabbath of the Witches. An historical feature of the Traditional Witchcraft lodges which gave rise to Sabbatic Craft is the presence and magical legacy of cunning-folk.² Ever resourceful, this stratum of folk-magicians collected a variety of occult charms as the needs of enchant-

ment dictated. In many streams of magic feeding the traditions of Sabbatic Witchcraft, Alchemy, herbalism, and apothecary were realms of magical study practiced by initiates, as were the degraded remnants of ancient religion wherein the Spirit-Cup occupied potent strands of power. However, despite the presence of these ancillary disciplines within the covine, the philtre, over time, has almost exclusively been the preserve of the Witch or sorcerer, rather than the esteemed doctor, alchemist or apothecary.

As such, the Philtre is the Fluid Emanant of the Sabbath, the Wine expressed from the Blasphemous Conjugium of Midnight: a suspect poison to some, and yet a nectar of illumination to others. The Cauldron, as the earthly Temple of the Lady, commands the heart of this Circle, for it is She who governs the Array of Vessels, their manifold powers, and their manipulation via Art to bring forth strange wines. The infernal flame of the Deval Tubalo-Cain, in fiery expression and in absence, serves the Mistress in the capacity of directed *Ignis* to her *Aqua*. Their combined seed in the Grand Operation of Art yields the encharmed waters of the Potion. This power is also expressed alchemically as the Conjunction of Sun and Moon, these same two Lamps of Heaven held in high veneration by the Witch.

Thus it is that Witch and Alchemist, despite differences of magical expression, patron spirits, and professed goals of their work, share the common aim of Transmutation. To the Alchemist, this power is a gift of God, encrypted in the *Tabula Natura*, and poured out in blessing upon righteous men who devote their lives and fortunes to the work of the Laboratory. To them who go forth by night in the Companie of the Good, the Art of Transmutation is a needful component of sorcery; its practice encompasses the alchemical rubric, but extends beyond the Laboratory to the Heart of the Sabbath itself. Transmutation lies at the heart of Sabbatic Witchcraft praxes, and is both the Nascent Desire and the Manifest Proof of the Work.

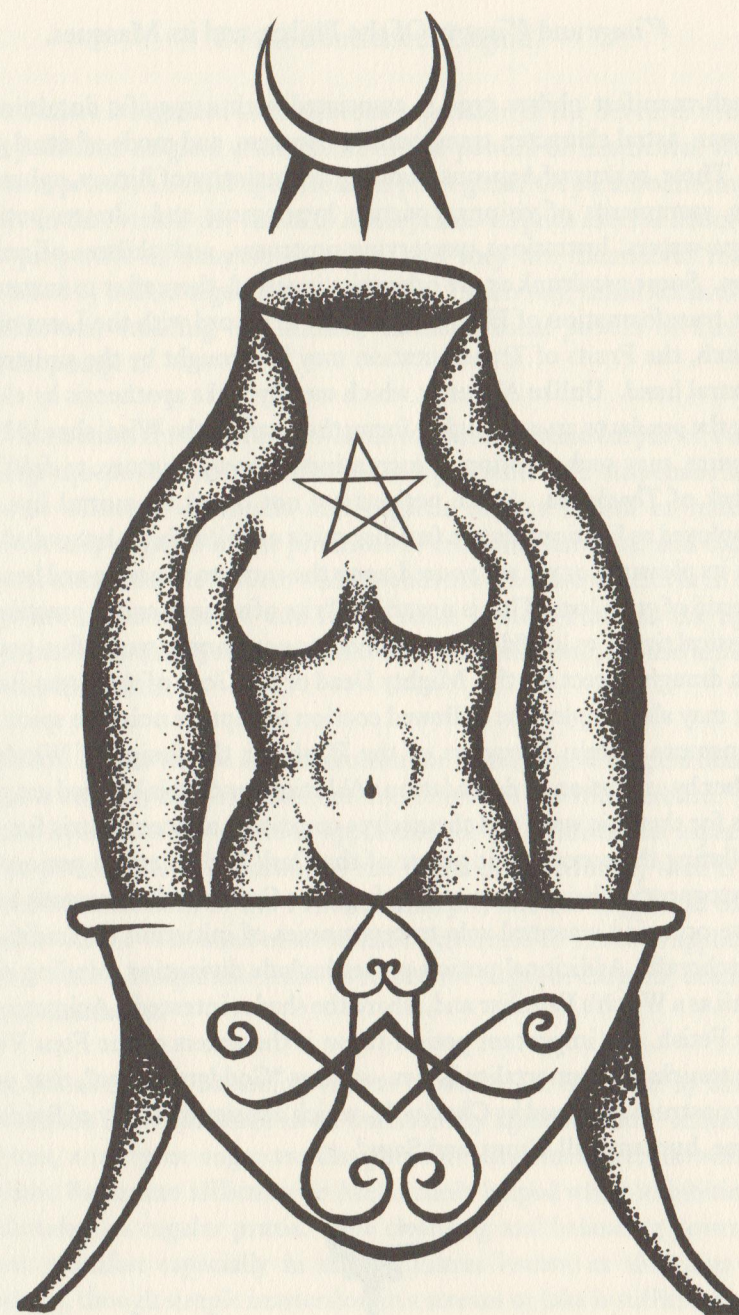
Transmutation effects a desired change from one thing into another such that the New Flesh stands as a light unto the shadow of its former self, transformed in virtue. It is the heart of our Work of the Vessel:

not limited to the fluids of the Potion, it extends to all waters, be they elemental or principia, and their manifest zones of temporality. In common with chrysopoesis, Our Transmutation seeks a perfected state from a foundational matter deemed imperfect, through a series of focused actions with the aid of spirit-intercession. The Witches' Transmutation occurs via the Cauldron of the Sabbath, the Artificer's Fire, the Lightning-bolt, the Night Flight, the Magic Circle, Round-Dance, the Feast of Midnight, and the Sabbath-Wine. Each of these mysteries radiates power in unicity within Our Circle, and each has specific bearing upon the potion. Via the roads of Transmutation we call forth the World not as we wish it to be, but as it already is, albeit it distant in space and time: for by all-possibility are all things manifest. Thus Transmutation, in part, seeks to harness the unmanifest, and draw it ever toward the present flesh. When, by power of Art, we bring forth the Work in bodies of flesh, the strictures of Will, Desire, and Belief serve as our Trine. And yet, before our parameters are defined, Opposition must serve. Endeavour, therefore, in silence, stasis, and darkness to conjure that which mirrors the Unmanifest in perfection.

PRAYER OF THE FIRST WATER

Spoken unto the Well-Depths, with a Coin of Offering given

*Blood of the Once-Manifest,
Drop unto drop I do bind Thee
With the Running Stream of the First Fountain
From the Roots of Old Baruchael sprung:
Thy Tides to rise and fall with the Moon,
The Scrolls of the Water-maidens granted in power,
Thy Hidden and Revealed Emanations
To Seed the Unfurrowed Plot with Power.
Holy Blood of the Once-Manifest,
Hear this my prayer, cast forth unto thy depths:
The True Cup I seek,
Drawn from the Font of She who Abides;
To drink from the upturned skull of the Saint,
And sate the thirst of the Wanderer-in-Exile.*



Visage and Viscera: Of the Philtre and its Masques.

Each manifest philtre type is associated with a specific dominion of power, astral character, transmutation process, and mode of ritual praxis. These realms of Aqueous Cunning are inclusive of Bitters, aphrodisiacs, sacraments of visionary virtue, hypnogenic and dream potions, curse-waters, lustrations, preserving nostrums, and philtres of animation. Some are drunk or are otherwise ingested, thereafter to instaurate the transformation of High Magick; but in accord with the Laws of the Witch, the Fruits of Transmutation may be wrought by the sinistral or dextral hand. Unlike Alchemy, which usually seeks apotheosis by elevating the *pondus* to an ever-higher form, the Craft of the Wise, should Need require, may seek a potion of increasingly 'corrupt' nature, to fulfil the Work of *Tenebratio*. Some potions are not drunk by mortal lips, but employed as libations unto a familiar spirit or deific form, brewed wholly for its pleasure; or yet are poured upon the earth to venerate and beseech the aid of *genii loci*. This is a sacrificial rite of ancient origin practised in classical times, as in Old Greece, where wine and honey were often poured as a draught direct for the Mighty Dead or the Gods of the Great Below. We may also employ the hallowed coction to capture noisome spirits, or transmute certain Humours of the Flesh for the design of Witching, either by exaltation or degradation. Ablutions and their kindred are peerless for theurgic work and themselves constitute a potent praxis for constellating the autochthonic power of the Dark Body. Certain potions are phytognostic, their virtues arising from the Genius of Poison; such brews have occupied a central role to ceremonies of initiation in Traditional Witchcraft. Additional potion-praxes include divination, binding plant *genii* as a Witch's Familiar and, where the shades intercede, Animation of the Fetish. An important potion-taxon is the waters of the Fons Vitae, the tonicks or Immortality Brews --such as "Goddard Drops", that peculiar nostrum favoured by Charles II, which consisted chiefly of Spirits of Wine, human skull filings, and Sage.³



Of the Sentiences Liquid.

As a Philtre is regarded as an aqueous expression of the Sorcerer's Art, it is a judicious magical attunement of the powers of Elemental Water, whence proceeds a fluid apotheosis of plant *genii*. Of paramount importance in this work is the virtue of Absorption. Liquids excel at dissolving the properties of immersed bodies, and they are themselves readily absorbed by bodies organic and inorganic. In this way, fluids act as divine conductors, recalling the liminal, translocational powers of Hermes Psychopomp.

An illustration from Nature is beheld in the serpentine corpus of a river. A large aqueous body ever in motion, it is pregnant with 'suspended load': diverse mineral sediments and organic matter bound in motion. Continually engaged in the processes of erosion, transport, and deposition of materials, the Stream which wends the land also defines it: in such ways are canyons carved and fertile fields made. Thus, as the Spirit Aqueous is ravenous, and consumes what Virtues it will, so also are such powers dispensed.

A philtre is thus viewed as a vehiculum for material and magical numen, capable not only of absorption but also retention and transference. This triune hydrous water-power is applicable for all Philtres, but especially those potions which are drunk by the Portal of the Mouth; such is one Threefold Arcanum of the Female Principle, and the Ingenium of the Womb. As the Wise shall observe, the Mysterium of Three as applicable to our work is inseparable from its respective stages of exegesis, exaction, and enfleshment.

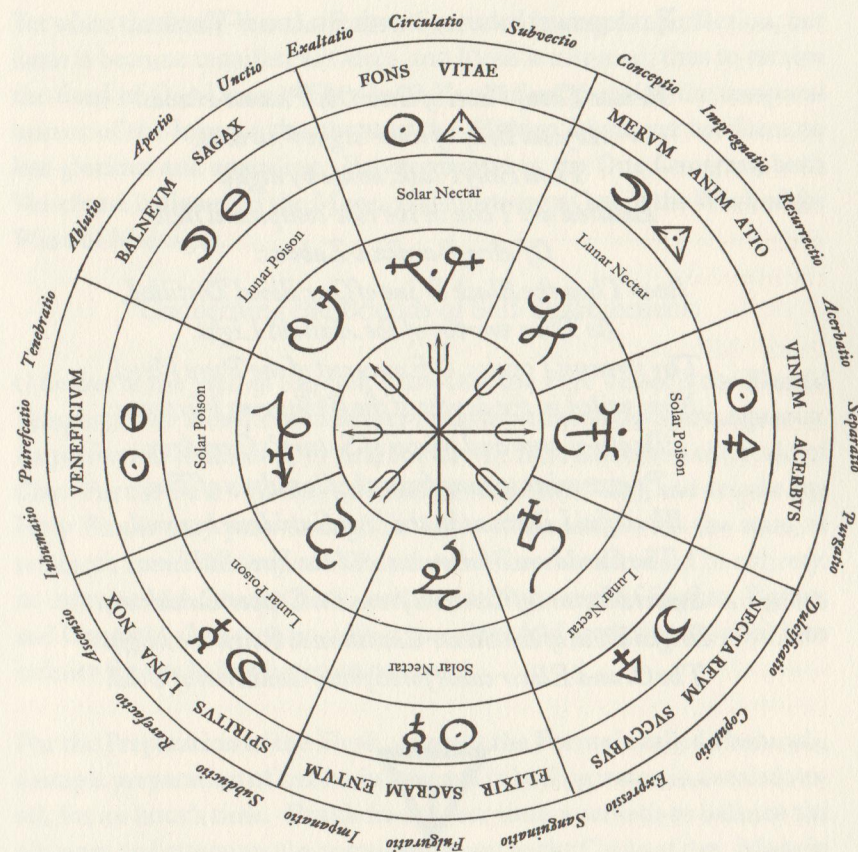
The cleansing and balancing virtues of water are observed by simple immersion in a bath when in an emotionally agitated state. Irritation, trauma, anxiety, or anger are dissipated in short measure; likewise are chronic Saturnine affliction or Melancholy helped when imbibition is undertaken as regular praxis. The cleansing and balancing powers of water manifest especially in those Philtres known as ablutions and asperges, though simple immersion in a stream or lake is sufficient.

Anima Sexualis, and the impluvium of emotion, are also powers ascribed the Water Elemental. These qualities are the domain of water nymphs, venerated by the Old Greeks in Aphrodite the Sea-born and Amphitrite, mistress of Poseidon. The twin dominions of *psyche* and *eros* are exalted in the Ablution-Philtre and the Aphrodisiac, respectively. Cunningly combined with herbs of Venusian affinity, and the sexual fires of the sorcerer, these natural potencies may be greatly magnified in congress with the *nymphai*.

As the Mirrored Eye of the Deep Fountains, water-spirits harbour the adamantine Powers of Reflection and Refraction, an interaction with light which manifests in elaeomantic Philtres for the crystal-gazing magics of the specularius. Herbs and minerals with resonant, lucent properties may be used to magnify these virtues in the potion, as well as certain shadow-emanants originating in the Hidden Wells of the Flesh.

Of prime importance to our Work is Water's role in the vivified flesh of plants, beasts, and Mortal Man. Every organic being is dependent upon water for sustenance of life and metabolism. Some traditions of magic, as well as religious and scientific dogma, maintain the origin of life in the oceans, and assert the retention of the mineral-rich ocean broth in the blood of terrestrial creatures. In animals, as well as many plants, the unity of sperm and ovum requires liquid menstruum, the supreme Opus Philtron of Nature. This power of water is that of Vivification, and is both present and active in the process of making any Philtre, but especially exalted in the Animating Potion.

Preparations compounded in oils, fats, and other lipidic menstrua are excluded from our philtre-rubric, as theirs is properly the dominion of the Balsam, the strictures of which are governed by separate spiritous intelligences. However, all plants contain a Sulfur, usually one or more aromatic oils, extracted from the plant corpus into alcohol, water, or other aqueous menstrua during the work of diverse potions. Their amounts are minimal in comparison with the water and alcohol in which they are bound, and thus Sulfur, ever volatile and effusive, remains tempered by Our Mercury.



Planetary and Stellar powers bear aethyric impress upon the Spirit Aqueous, through the subtle influences of light, darkness, and astral emanation. Of especial relevance to potion-arts, and to the Craft of the Wise, is the Moon in her radiant and lightless emanations, whose astral-telluric influence permeates all terrestrial liquid. The Angelic and Diabolic intelligences of the Moon, as well as her Mansions, are part of the Lunar cataphysique interpenetrating all aqueous bodies. Beyond these, there are further emanations of a subtil nature which, though not liquid in the mundane sense, with proper impression may become fixed as ensorcelled elixirs. Such Emanants, expressed into the Philtre at the consummation of *Ritus*, or forming the basis of sacrament in singularity, may serve as the first and last matter of Transmutation.

EXHORTATION UNTO THE SHADOW-VESSEL.

Praise Thou, Vessel of One: Oös Phanos-Azoas.

Abyssal Body of the Virgin Vitreous,

Thou Holy Flask, abide by night.

Exalted art Thou in the rose-compassed flesh

Of Ara-Bardiza-Zabbas:

Bear Thou the Black Wine of Our Blood Distilled,

Be Thou worthy of the Antient Light.

Thy streams I praise, O Emanant of the Pure Vessel,

Now veiled in the depths of the Wellspring Virtuous:

Death-spume and poison of Saturn's Cauldron,

Praise-wine sprung from the Cauldron of Tin,

Wrathful Libations in the Iron Cauldron brewed,

The Cauldron Mercurius and the Font Sublime,

Sweet Nectars of Concord from the Copper Cauldron,

Bright Dew of the Silver Cauldron to Reign the Night

The Grand Elixir come forth from Cauldron of Gold.



Vinum Sabbati I: Of the Inner and Outer Vessels.

Know that Our Art is, and has always been, conducted in secret; this is the Law descended to us by the ancients, and learned by the Fruits of Deed. The Goal of the Work mandates this, but also the endeavour of its progress, for the Sum Entity of Lunar Ecstasis demands that the virtues of discretion and silence become one with the flesh.

Thus it is that some Vessels are beheld only by the eyes of brethren in the midst of the Sabbath, their hallowed forms held in reserve and darkness until moonlight may awaken them. Therefore do the Wise keep these Vessels shrouded beneath veil upon veil, yea even with the finest silks of many colours, their naked forms revealed in glory only by the celestial Lamps of Night.

Yet when the Inner Vessel stands self-revealed in singular perfection, her form is become manifest as Outer, and Flesh is assumed, thus to receive the Seed of Our Desire. The Outer Vessel thus guises as the temporal mirror of the Inner, a shadow unto the Hidden Light, yet her form no less glorious and appealing. Forever bound in the One Congress, both Vessels are hallowed of the Moon, and function as One in the Work of the Wine of Midnight.

Concerning the Bounds of Self-Bewitchment.

O Seeker at the Well of Shadow, know that the Pure Vessel is the Blesséd Temple of Our Work, its round ever ready to welcome the Spirit Aqueous. Its perfection is achieved by Art, but also by hard labours in the Field of Clay. For the First Vessel of Ku-Hadam was born of Clay, and despite any Holy Fire it may pass through in order to resonate with the stars, it retaineth an earthen aspect. Thus let the Vessel be cleansed in entirety: its exterior and interior flesh, and its latent powers of Ingress, Egress, and Congress. Let each be subject to ordeal, and yet self-multiplied into infinity for the hallowing of its potential.

For the Preparation of the Flesh, we make the Formula called *Pentacula*, a simple preparation of five herbs, steeped in boiling water, in a sealed vessel, for an hour's time. Drunk freely, over time it serveth to balance the physium and attenuate the corpus sidereum to the Circle of Art. Made in this manner, it also may serve as a vibratory lustration for the Root and Crown of the Body, ever to hallow the Portals of the Flesh.

Of Rose Bud	}	Five Parts.
Of Oat Straw	}	Four Parts.
Of Red Clover Blossom	}	Three Parts.
Of Fruit of Hawthorn	}	Two Parts.
Of Leaf of Vervain	}	One Part.

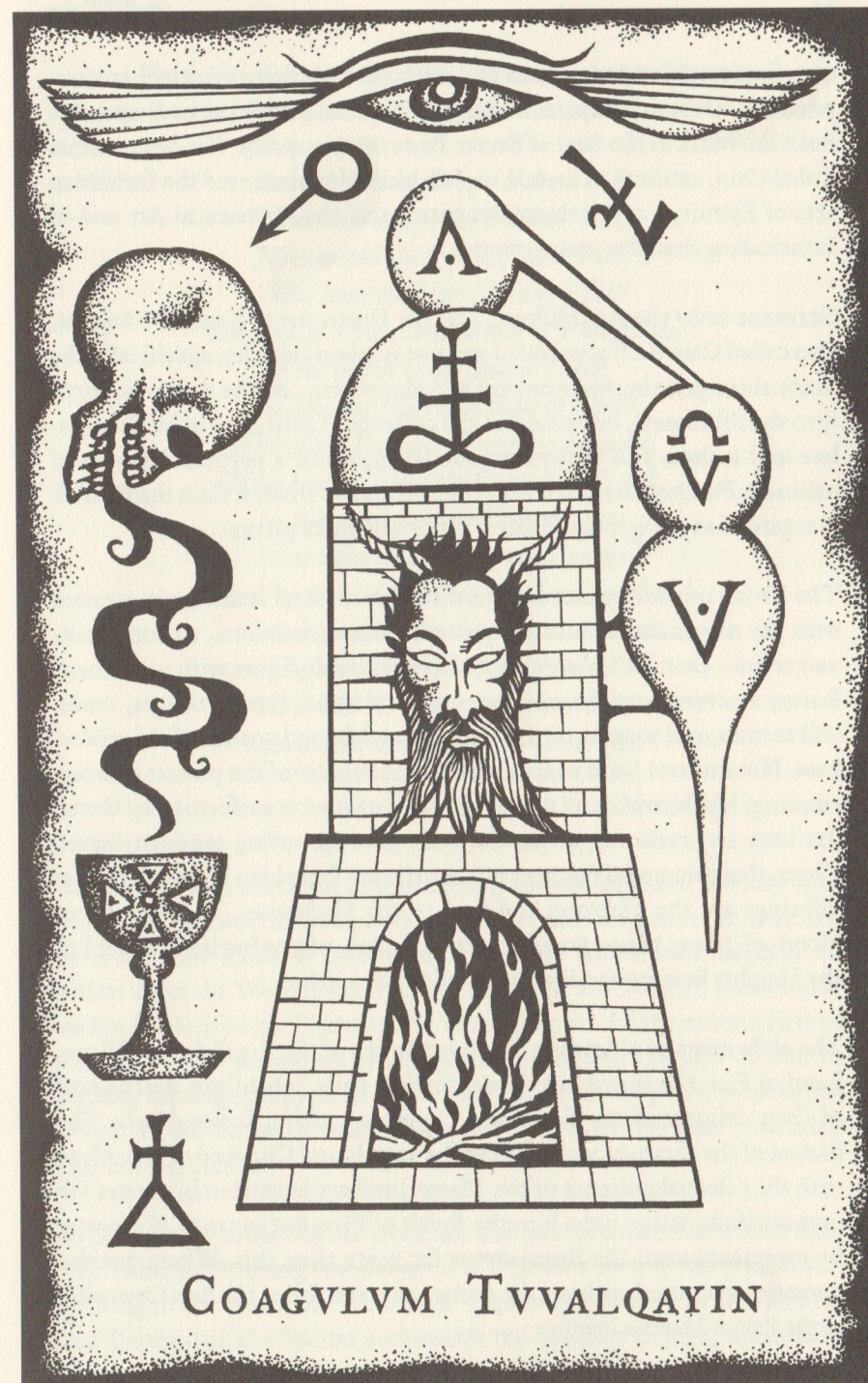
As our footfalls trace the path of the Snake toward the Well of Midnight's Eden, let our deeds be undertaken with all devotion, presence of mind, and the due caution of the Serpent-handler. The Herbs of Our Garden, as well as their preparations, are exaltations of occult power and material virtue, and our stance must regard them as such. Many plants discovered herein, if misused, or sought after in vanity, may serve as the Swift Gate unto Death, maiming, or injury; and Self-Bewitchment is taken from the sorcerer and given unto the Devil direct. The Seeker is thus discouraged from the presence of the curious, and from the onerous, for the Companie of the Wise cannot suffer the Company of Fools.

In our shadow-passage toward the Fountainhead, Solitude is needful for some rites, and every precaution shall be taken to secure it. Herein is to be found the Counsel of One, the Sacrificial Heart torn from the world's body and cast unto the Impluvium of Void, and the Secret Counsel of the Hermit. Here shall the contemplative praxes of the Philtre serve best, together with the compilation of the Formulary of Years and its testing. Let also thy Art be enriched by the presence of brethren allied in the Work, that good collaboration and counsel result. In convocation, know that brethren well attuned in concord with the Formulae of Enchantment may accomplish wonders, and perceive a sphere of mysteries yet unknown to the vulgar. Where strong drink is prepared for the Sabbath, let the Wise appoint among them a Watcher, skilled in the Craft of Antidote and Reviving, ever to serve as Sentinel of the Flesh.

The well-chosen and virtuous Consort of Art, bound by Desire, and yet unique in abilities of Soul and Body, shall be a Fountain of Power and the highest blessing upon the Deed of Art where our Potion is concerned. If such is the Benison of the Gods, let Sol and Luna be held in good balance, that each magnify and reciprocate the virtue of the other in the Dominion of Twilight.

Concerning The Gods of Fire and Furnace.

Hallowed unto the Wise is the ancient personage of Cain, reckoned as the corporeal of emanation the fallen angel Samael and Eve. The unique perspective of Sabbatic Witchcraft holds Cain as Sorcerer of the First Flesh, and therefore the primordial ancestor of all magicians, but also as conveyor of gnosis or illuminative magical power.¹ As the Man of the Field



who first conjured fruits from the earth, his cunning and power encompassed agrarian mystery; as first transgressor and Exile, he bore upon his flesh the Mark as the Seal of Secret Power and heredity. His descendants Tubal-Cain, artificer in metals, and Genun, who pioneered the forbidden arts of Zymurgy, are reckoned as patrons of the Alchemical Art and of intoxicating draughts, respectively.

Germane unto the Ars Philtron and the Green Art is Cain Al' Shajarat, also called Cain Sa'Ira, enleafed masque of plant mystery, specifically the magical congress betwixt sorcerer and plant-spirit. As the Exile cast forth into the wilderness, he embodies the collective Genii Loci of lands tameless and isolate, and empowerment arising from a perpetual stance of solitude. Further identified with the Sun and its powers, Cain the Rustick is regarded as the ignified Solar Virtues within all plants.

The Fetish of the Verdant Cain is a Perfumed Skull stained and scented with the accumulated juices of precious blossoms, leaves, essential oils, and resins. Cain Sa'Ira is envisaged as a tall male figure with prominent horns; a severe countenance composed of wood, leaves, thorns, seeds, and mosses, and bearing all the rampant and fecund growth of the wilderness. His sinistral hand bears a sickle, emblematic of the powers of wort-cunning; his dextral hand grasps the skull of Abel transformed by Green Art into an oracle of gnosis, the bony jaws sprouting saggitate-leaved Vines, their blossoms fragrant horns uttering forbidden knowledge. His offerings are the lifeblood and seed of the Herbarius, and the burnt blood of trees, those fragrant resins which, when thurified, ascend to the Heights bearing sacrifice pleasing to the spirits.

The alchemists of old revere the Great Smith of the Royal Art as Vulcan, Lord of Fire; the Witch in a similar fashion hails Tubal-Cain, descendant of Cain, Master of the Forge and Quickener of the *Semen Magia*. The flames of the Oratory, used to heat the vessels and Children of Art, blaze with the celestial radiance of the Master, and are burned in his name. We may dutifully assign unto him the Spirit of Fire, but in truth, the power he represents unto the Royal Art is far more than this. Where potion-operations proceed without the flame, he is the fire of the Sun fixed within the Prima Materia itself.

EXHORTATION UNTO THE MASTER OF THE FORGE

For the Blessing of the Athanor, and the Exaltation of Fire

Behold, behold, Bright is the Lord!
Now hearken ye the Bellows' call,
Now wield the One Refiner's Fire,
Now hear the Holy Hammer fall!
All Praise Thou, Summoner of Phlogiston,
Red Sulfur of the Sun to Tame,
By Blood of Man and Bone of Earth
We hallow Furnace, Forge, and Flame.
Now bind in Flesh the Goat-Lord's gift,
In Soot and Ash our Compact seal:
Now raise aloft the Graven image,
Now Copper and Bronze, now Iron and Steel.
Now bear from shadow Heaven's Fire
Infernal Host in Angels' guise;
Now boil the Fountains of the Deep
And cause the Sleeping Dead to rise!

Old Tubal is also the Great Artificer, the genius of forge and foundry unto whom the Mineral Philosophers gave praise and allegiance. In Our Art, he is both the Knife of Commanding and the Smith who forges it: all action upon the Womb, whether by fire, water, air or earth, lies soundly within his dominion. Therefore let Tubal-Cain attend the solemn rites of the Fire, be he welcomed by incantation, offering, the rays of Sun or Candle, the fragrant pyres of suffumigation, or the empowerment of the Wand. In the action of ensorcelling the Philtre, let the Wise remember Our Master Smith.

As the Prime Furnace of our work, the Athanor is consecrated unto Cain and Tubal-Cain, being the flame in the Circle's Heart, the point ever-burning in the midst of Our Vessel. Dually-empowered as Illuminator and Tenebrator, the Fornax commands the Mercury of Fire, alternately

liberating both Sulfur and Salt through its action. The Furnace of the Wise is thus the dwelling-vessel of Lucifer and Shaitan, Lord of Light and Black Man of the Sabbath.

EXHORTATION UNTO THE MOTHER OF THE VESSEL

Hear Me, Lady of Black Fire!
O' Thou Barb of Lamashtu,
O' Shade of Grace who watches over,
O man-taker, O' babe-stealer,
Draw nigh unto this Vessel
'Pon the Wings of Night.
Lady of Black Ash,
Seductress of Souls and Bride of the Serpent Bright:
Rouse the Seed in this, thy Holy Urn.
Lady of Black Water,
Eld Mother of the Royal Bloodlines,
And the Arts of Nectar and Poison,
Deliver the Child of this Vessel
That it fulfil the Threefold Design.
Ia Liliya: Convoke all Servants by Name and by Sign,
Unto the Triune Hallowing of Thee, seal this Work of Power.
Ia Ia Liliya! Mah Shayaja!

Of the Ladies of the Vessel.

The Art of Aqueous Transmutation is reliant not only upon the Igneous Enchantment, but upon the Gathering of Vessels who receive the *Sperma Solis*. The Vessels of Art, be they of Alchymical or Wytchan Mystery, or yet some hybrid of these in accord with the Design of Art, are commanded by the Daughters of the Moon, a retinue of night-roaming female spirits who preside over the collection, enchantment, and dispensation of elixirs during the Sabbath of the Witch. Such has been taught in lore, and witnessed in Grand Convocation. Yet know ye this: every Vessel hath its Nymph, just as its warming fires arise from the host of the cloven-hooved.

Thus the presiding Daimon of each Vessel, being wholly formed and perfect, retains a portion of Void which ever seeks to feast upon the World of Flesh. Thus, for the sorcerer who seeketh after the Potion, the Vessel is the manifest Emanant of Desire.

The vulgar have condemned these spirits as Succubi, reckoning them astral emanations of the Demonic Feminine, whose purpose is to consume the Seed of Mortal Man in sleeping, therewith to perpetuate the demon race. To the sorcerer, they are the fractionated sexual genii spawned of the Elder Gods, the Voidful powers of the unmanifest unbound by time and matter, each the Genetrix of the Race of Faerie. In convocation, they are known unto the Witch as the *Lilim*, or Daughters of Lilith, the Mother of the Vessel. She is called by many names, such as 'The Moon', Diana, Habondia, Dame Night, the Queen of Heaven, Ononshu and Liliya-Devala. In Our Art, She presides over the Retinue of Vessels and their secret powers, and the Prime Vessel of the Work.

Spell of Aqua Permanens.

O Thou Seeker, be met in solitude in the presence of a stream, waterfall, or rushing water. Still thy body and mind; let every sensation be reined unto the One Purpose. In the sound of the waters let thy ears be immersed in hypnotick reverie, the glamour-songs and whispers of the *nymphes* to sustain thy power.

In the Adytum of the Sensorium gather the manifold droplets of water within thy earthly form, bound in flesh, blood, bone, and all humours of the body. Aware of the diverse paths of their eternal wandering, draw their past and future incarnations into the Circle of the Present Moment. When all is drawn within, behold thy enchanted form as a phantom of mist. By downward projection, let thy aqueous body descend into the infernal rivers, there to undergo purification by heat and percolation. By upward projection, let the collective emanants of thy water ascend to the firmament, there to gather as vapour and cloud. By lateral projection, let thy mist and dew-drops go forth unto the round of the Earth, there to comingle with all lakes, rivers, and seas. When the totality of thy waters has thus made pilgrimage Beyond, let all be drawn back unto thy flesh newly pure, their powers awakened anew unto the Purpose of Art.



Spiritus, Corpus, and Apparatus.

Our is an Art of Refinement, from gross unto subtle, through the sublunary sphere to the empyrean chasms of the Void itself. When Art requires, we exact our route in Opposition, and draw the subtlest powers from the heights downward into the gross again. Behold Our Twin Serpent of Power, who coils about the Philtre, as with all branches of the Golden Tree! Such is the very kernel of Sublimation, by which the pathways of ascent and descent are forged and trodden by the Wise, their manifold points of connectivity known and commanded, even as the colours of the master painter. In its perfected exaction, the *Logos* of our Work is Sublimated and become the Daimon of the Labour itself, eclipsing all grammars. Yet in the place of beginnings, the shrine must be raised with all proper requisites, that the steps of the Prentice upon these pathways commence.

Let the Brethren of the Tenebrati heed: hidden is the place of our working, veiled from the sight and interference of the profane: it is a matter of purity, but also caution, for the Man of Clay may not gaze direct upon the Witches' Furnace without reduction to black ash. Exacting in geometry, perfect in order, and in harmony with the *religio loci*, the working chamber is become One with the powers of Shrine, Temple, and Laboratorium.

Of necessity, Our Shrine must be graced by the Four Elements, or the Quintessence shall elude us. In strength of manufacture, *Terra* is present, the Temple raised according to sound geomantic principles, the walls of the Cenobite's Cloister strong and impervious to external distraction. In design, substance and arrangement, the Genius of Earth shall also provide safe coffers for the many leaves, spices, powders, and other materia we shall employ. A constant source of pure Water is needful, now as in antiquity, when the coolth of the spring-house provided

temperance to the Fires of Art. Where the source of Our *Aqua* is concerned, let the Fonts be given the due care and reverence they deserve, for they are the very outpourings of the Lady, the Patroness of all Children of the Work. The font of the Source is kept separate from that used for cleansing. Pristine, moving *Aeris* must be present, both for the sustenance of our spirit and to feed our Fires of Working. As the great disperser, Air shall also aid in the needful removal of smoke, noxious fumes, and other corpse-vapours cast off by the Labour of the Potion. Finally, we fix our attentions upon Fire or *Ignis*, the central hearth of our Place of Working. The Fornax Superior is that used for heating the Cauldron and her kindred Vessels, and the quality of its fire impeccable. Whether fueled by wood, coal, inflammable hydrocarbon, or other combustibles, let it burn at a variety of temperatures and degrees as Art requires. The presence of a number of Lesser Fires, such as the Calcination Furnace, Lamp, Candle, Solar Lens, and the Torch, shall all aid in the Work. As with Water, Fire is the God of the Laboratory: in the congress betwixt them, and in their mutual temperance, is found the Stone of the Wise.

Together with the Elemental Powers, let the Place of Working be built of Light and Darkness, for both needs serve the Work of the Vessel. In praxis, waxing and waning forms of the Solar and Lunar Tinctures are realised at their respective Hours of Dawn, Midday, Dusk, and Midnight. And yet, the Witch in her power must radiate Sol at Midnight, or eclipse Midday with the Veil of the Moon, if the Need of Enchantment decrees. Thus let the Sky be open or closed unto the Place of Working, even to admit the fires of remote stars for dissolution in the Potion-Phial. Likewise let places of constant Light and Darkness be prepared, for some Vessels must ever abide there.

In these strictures here set forth concerning the Shrine, the Seeker may wonder that the Place of Working must be wholly contrived: the work of masonry, plumbing, and joinery hidden among the crowded and polluted habitations of mankind. Indeed, such is the time-honoured sanctum for Chymistry and the Adept of the Royal Art, and there are many blessings therein to be found. And yet I have known those who alone charge their coctions upon the flaming stone altars of mountain-top crags, their

working fire kindled by Old Man's Beard and sun-dried timbers. Others manifest their Potion wellside within some silent and moon-lit copse, or yet in caves, or at the remote source of infernal springs belching mephiticated waters. Still others seek out the desert sands, where the Fire of the Sun burns hottest, and the Lunar Water is coldest, and the Opposer comes forth to test all Labour there exacted. In truth, the Cunning shall always seek the Body of Nature as the Laboratorium of Art, the Virgin Altar eternally spread. Blessed then, are those who seek the Shrine in all places and there find it, who become prentices to every land: for the powers so offered cypher the Mystery anew, and the Tincture thus extracted bears the imprint of God transfigured.



Concerning the Apparati.

The Instruments of Art are sacred fetishes consistent with need, omens of the Path, and the guidance of the Witch-Famulus. Perfect of beauty and function, they are best crafted by thine own hand, sprung from the Imaginal Mind into flesh direct. Together with the *materia magica* from the Horn of Nature and the Formulae of Enchantment, they are necessary components of the Work of the Philtre. In consideration of the implements necessary for the Labour, let the Seeker keenly discern what is needful, for one may possess brewing-vats of gold and silver, and yet fail utterly in the Work. In distinction, there are those whose lifelong Potion discipline has reached the station of Mastery, yet who utilise only a simple pot, a fire-ring, and a scattering of relict bottles. Where simplicity reigns, or yet where complexity is the rule, let all Apparati be pleasing in their collective virtue as fit Vessels of Flesh.

EXHORTATION UNTO THE WITCH-VESSEL

Being the Adoration of the Cauldron as the Prime Vessel of the Philtre

*EOS-SKEUOS-LILI-ANATU,
IOS-PHARMAKOS-STOEICHAS:
Black Phial of Shedim, Red Phial of Lilim,
Break thy Blood-Seal and Open!*

*By Three Roads of Power I raise Thee up,
The Mill of the Moon to turn.
Open, Thighs of the Ever-seething,
In Smoke and Mist thy Winged Host attend,
Three Drops I drop of Tincture of Man,
The flesh of the Innocents burn.*

*One drop the Ash of All-Negation,
One drop the Gold of All-becoming,
One drop the Dew of final reckoning,
Thy venom-broth to churn.*



Of the Cauldron.

The boiling-vessel is the Womb of Lilith, dark Lady and Grand Sorceress of the Night-Host. As Mother of enchantments and all witches, hers is the Vessel in which our Philtres are made, a shrine hallowed solely unto the work of enchantment. As the deific form of the Vessel, the Cauldron is the summation of the potion-maker's essence, for all children of her Art shall be conceived and birthed from this Belly direct. The accumulation of many philtres, brewed over years of praxis, thus becomes a part of the flesh of the Cauldron and potentiates both its native power and its congress with the Fires of the Father.

The Prime Vessel is the Seat of Lunar power; from it are spawned all Magical Children: the strange fruits which are the Works of Our Art. Lilith is the Black Void which receives and contains the Fire of Gnosis, the ever-fertile Earth of Khem, concealed Mysterium of Midnight, Dame of the Spirit-Roaming, and the bitter but perpetually fecund Ashes of Annihilation.

Whether the Vessel of Our Lady bears forth Angels or Demons, Hers is the power of conception, nurturance, and fruition of the potion. Of equal importance is the triune bodily aspects of Nymph, Mother, and Hag, as enfleshed to the potencies of absorption, nurturance, and expulsion. For as the Waters of the Vessel thrice bewitch, so do the masques of Our Lady.

Beyond Her power as potion-maker, the Cauldron is ever the focus of Our Work, being the devotional balneum of the Lady herself. Thus let such fetishes or offerings as She requires be present for the Work of the Prime Vessel. These include candles; owl claws or feathers; fragrant oils; fresh thorned Roses or the fragrant flowers of such venomous Nightshades as *Datura* or *Brugmansia*; Wheels of Hekat; or other such relics as serve in the totemic adoration of the Mistress of Night.

As for the Lesser Vessels, those phials and urns which serve the diverse works of the Ars Philtron, they are considered Daughters of Lilith, succubi specifically governing the powers of warding, administration, and imbibition of diverse potions. Such vessels may be consecrated or sacrificed unto these spirits accordingly.

In volume the Witching-Pot shall be ample, at least two litres; formed of borosilicate glass in a shape most pleasing, hearkening in form unto the Womb or yet the Fertile Belly of Woman. For the chymist of means, the ideal vessel, of exacting shape and proportion, is best made of Virgin Glass by a skilled craftsman. We may also shape our hallowed Pot from porcelain or other enduring ceramic, provided it is suitably fired to withstand the most intense heat. Stainless steel may also form the body of the Witching Pot, though its virtues of non-reactivity are somewhat inferior to that commanded by Glass and Clay.

Iron, copper, and bronze cauldrons, though beautiful, are undesirable for the Prime Vessel, as they impart metals directly into the brew, even if seasoned. This leaching corrupts the integrity of a philtre, as metallic principles are frequently antagonistic to plant virtues, and may poison the drinker. However, such vessels are adept in the creation of potions wherein metal content is important, such as Martial philtres brewed up in iron pots, or Venusian brews produced in the Copper Alembic. For the *Ars Zymurgia*, where the brewing of rare wines and meads is the goal, let a larger boiling-vessel be consecrated, being in volume at least fifteen litres; the best of these are formed of stainless steel.

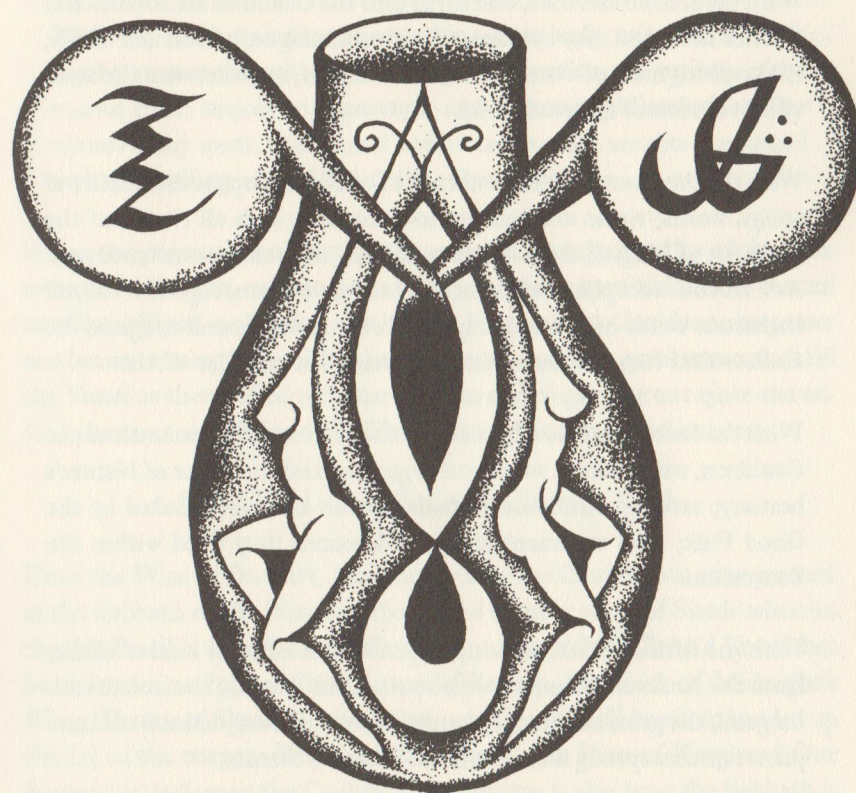
Consecration of the Cauldron by immersion in an untainted brook, well, or stream by night, is the custom, with offerings poured unto the Daughters of the River for their blessing upon the Fetish. Regular re-immersion at the Full of the Moon, is needful to continually hallow the potency of the vessel and renew its linkages with elemental Water. Our Vessel may also be consecrated by exposure to the torrents of a thunderstorm, with appropriate supplications to the Virile Gods of rain and sky.



Spell of the Virgin-Making Vessel,
For the Empowerment of the Cauldron of Art.

By the lamp of a single candle-flame, abide in power in the presence of the Cauldron, that being the Prime Vessel bewitched of the Circle's own Heart. Let the Vessel be pure and empty of content, its depths visible by lamplight as the sole focus of the Contemplative Eye.

Fixing thy gaze upon the innermost of the Vessel's depths, behold its Point as a portal unlocked, revealing ever-darker gradations of shadow, extending into downward infinitude. Into this chasm cast forth nine sacrificial hosts, each summoned to perfection in the Vision Interior:



With the first sacrifice, surrender the blackened mass of thought and principle unformed, unmanifest, and yet unknown, conveyed direct from the spheres of Mystery, and by-passing all mortal reckoning. Amid this Unknown Host is found all ignorance of things present, past, and future, together with that deemed unworthy of notice.

With the second sacrifice, cast forth into the Cauldron all horrors and offence the mind may conjure: all violence, plague, poison and devils; the seething mass of worm, viper, and scorpion, together with the mortified remains of the newly dead.

With the third sacrifice, offer unto the Cauldron's depths the totality of songs, words, rimes and incantation; together with all rituals of the Holy Art of Magick, from the dawn of Man unto the present moment. As a raucous cacophany of drum and horn hear them, together with all barbarous words of Art and prayers of a thousand mortal tongues; the endless altar fires, enchantments, and manifest miracles of Art.

With the fourth sacrifice, lay a feast of sensation for the mouth of the Cauldron, with aromas sweet and beguiling, and the spoor of Nature's bestiary; savoury wines and victuals to rival the loaves baked by the Good Folk; and the many sights and sounds duly fixed within the Sensorium.

With the fifth sacrifice, offer up a spirit-horde of every kind of shade, from the Ancestral Armies to the souls of the unborn; the isolate stellar genii, the grim haunters of lonely places, and every animal soul and plant famulus sprung from the fecund loins of Nature.

With the sixth sacrifice, give forth every trial and adversity of spirit, the tests given of the gods and men, even the poverties of soul and severities of circumstance, and the thorns, goads, and manifold sufferings of mortal and spiritual struggle.

With the seventh sacrifice, give to the Vessel a thousand sexualities teeming in interpenetrative and carnal embrace, the transcendent pleasure of the Orgia of Flesh and debased algolagnia. Behold this danse of horned maidens and incubi as the bodies of magico-sexual aesthesis, both zenith and nadir of genital consciousness.

With the eighth sacrifice, cast thou forth into the Cauldron the Gods themselves, in their idolatrous and perfected forms, both alone and in pantheon, each deific form boiled alive, its blood, fat and bones rendered unto the broth, then consumed by the Cauldron. Amid the host of these divinities, also render up the Vessel-Gods of Alchemy: the oven, crucible, flask, retort, alembic, receiver, and pelican.

With the ninth sacrifice, throw thine own body unto the Vessel's depths, even as the unblemished Virgin of Sacrifice, the entirety of thy mortal form subject to separation and reduced by dissolution. The virtues of thy spirit, both carnal and transcarnative, are thus conjoined with that boiling in the depths of the One Vessel.

When the procession of sacrifice is complete, let the totality of the brew reduce and blacken, even unto the inverse luminosity of Void itself, that all sacrifice offered melds as one with the Flesh of the Cauldron, its power and beauty waxing with might. In successive workings, good water shall fill the Vessel as the vivified receptor of these offerings, ever to enjoin the tri-fold emanant sexualities of Goddess, Water-Maiden, and Sorcerer.

The Vessel as the Triform Circle of Void.

Unto the Wise of Our Art, it is known that the Cauldron is ever-present at the Sabbath of the Witches, the Grand Convocation of Shade wherein the All-Possible becomes new flesh. By turns, this Hallowed Vessel has been known as Poison Vat, Mirror of Seeing, Alembick of Midnight's Wine, Turner of Skins, Wisdom-Cup, and Pot of Hell-broth to render up the fat of the corpse. Yet where the Queen, her Horned King, and Our Serpent attend upon the Cauldron, the inverse is also true: the Sabbath is ever-present within the Vessel itself.

We extend this understanding to the Circle of the Hidden Vessel: the sphere is its corpus, the circle its face, and the point its heart. In the Work of Manifestation, the Point receives the first impress of power, lying in the Circle's midst, and bound by the Sphere. This is the order of operations when subjecting the Philtre to Sacred Fire, but know also that the profane fire may accomplish the same in reverse. In tandem, the expansive and contractive powers of the Great Round are fixed as One in the Furnace of Making.

The Face of the Aqueous Round - that portion of Our Water serving as Grand Mediator between Inner Heart and Outer World, retains great mercurial potency, as its corpuscular structure is fundamentally different than that which lies beneath. Thus the Face is mutable, and may favourably receive the impress of Art. Herein lie the mysteries of fluid density, surface tension, and Mist upon the Face of the Waters, but also Alchymic Mumming. As the Heart of the Elixir, the Point remains in hermitage, but also radiates power to the entirety of the corpus.

ENTREATY UNTO THE DAUGHTERS OF THE WELL.

*Ye Spirits of Aqueous Domain
 Ye Powers of Dew,
 Of Ocean and Rain,
 By Wave and by Tempest
 By Wax and by Wane,
 I rouse Thee Undine
 In blessing and bane.
 Ye of the Lower Firmament First Formed,
 Ye Watchers of the Great Below;
 Ye Black Gods of Deepest Fountains,
 Unto my Making-Vessel flow.
 O Vital and Killing Flood,
 Thou Nectars of the World's own Heart:
 Unto Thee the Blood, the Tears,
 And the Marriage-Wine of Art.*

The Undine as the Presiding Daimon of Water.

Magical Congress with Undines, or water elementals, is central to the manifestation of ensorcelled Potions and Brews; it is by the good grace of these fluid spirits that Our Work is realized. The powers of inundation; dissolution; percolation and infiltration are but a few of the virtues of the Elemental. Water and its allied spirits possess the quality of solvency, an eagerness to absorb.

This character is embodied in numerous myths of Water-Nymphs who sing, beckon or attempt to persuade mortals to descend to them. Such shades are the water-spirit known to Romanian gypsies as *Wodna Muz*, or the Water Man, who lurks at the bottom of pools in wait for victims, as with Jenny Greenteeth, the English bogie who lies in wait, submerged in mossy ponds. Also known are Romany taboos on drawing water against the current, as it is known to offend the water-spirits; the same source reports a custom of offering libations to *Wodna Zena*, or Water Woman, before offering it to drink.¹ Water-spirits have an ancient association with the mysteria of Wortcunning: Welsh legends of Old regard the herb-wise Physicians of Myddfai to be the children of a farmer and the Lady of Llyn-y-Van Vach, a water-spirit. The ancient Sumerians named the Abyss of Waters Apsu, dominion of the god Ea, who was regarded by herbalists as their patron deity and the founder of the art of healing.² Water-genii, sirens, mer-folk or naiads, and water-spirits were regarded by the ancients as infinitely wise and cunning, but often treacherous, and always absorptive. The Virtue of Solvency aligns in the simplest of ways unto the Magician's Work. The ingenuity of the Serpent Hydrus is such that, so long as he flows, he retains balance of spirituous permeability. When he becomes still, his waters remember motion and yearn for it, and spirits are drawn unto him. Thus it is that water freshly drawn, placed in a bowl by the bedside, may absorb night-roving phantasms. This operation is a traditional Spirit Trap in Eastern European folk magic, used to dispell recurring nightmares, and it is especially efficacious for children. In the morning, the water is poured out in a place far from the sleeping quarters, usually near a great tree or stone which may aid in earthing. In more complicated works, variations on the charm act as a magical adjunct to the sorcerous Art of Dreaming.

In the same manner, that characteristic of water adept in storing *energia* can just as easily taint a Philtre. For this reason, purity of source materials, as well as the Will, Desire, and Belief of the sorcerer, must govern our Operation. When undertaking the preparation of any Philtre, let solitude be observed, far from the vulgar influences of the common, unless one is prepared to drink their contamination also.³

As the primordial *Daimones* of the philtre, Undines may be entreated by diverse magical pathways. In particular, secluded sojourns in wilderness water-bodies yield up magical understanding in unicity. The sensual outlets of vision, touch, hearing, taste and smell shall also duly serve; the sounds of a fast-running stream may give rise in reverie to voices revealing and concealing many secrets. Good Care when doing this is needful, as many teachings regard such whisperings as the Word of the Deceiver. Other methods invoke the Undine by means of imaginal sympathy. In such praxes the image of the Genii of is conjured to mind and thence into flesh, the physium comprised of fish-scales, gills, fins, shells, seaweed, and other vital signatures of the oceanic mansions.



The Rite of the Undinic Shrine

Being the Feast of Supplication unto the Genii of Water

By the Moon Endarkened, go forth by night unto a lonely Spring, Well, or Stream, or yet unto the isolate depths of the sea-cavern. There, in darkness and silence, give Prayer of Devotion unto the Ladies of the Water, poured out as a stream from thy heart into the waters direct, even as the blood of sacrifice. Kneeling where water meets the land, let the Eye Perfected behold the confluence of the two streams, ever as two serpents intertwined. Upon the place of thy worship build a fitting shrine unto the Devala of Water, gathering up stones, shells, driftwood, and those treasures abundant in Her dominion for its making. This is the Work of the First Night, perfected in the Lightless Vessel of the Mother, its veil and flesh impeccable in virtue.

On the second night, the Horns of the Lady exalted, go forth unto the shrine bearing the nuptial Rose of Offering within a Virgin Vessel. Take Virgin Flesh purified thrice over, and offer it within the shrine of the Undines. When this work is accomplished, mortify it by drowning; then bring it forth in power by the Resurrection of Baptism. Thus is the Rose and its virtue wholly dissolved, even as the Blood of First Offering. This is the Work of the Second Night.

On the Third Night, go forth unto the shrine accompanied by three Fair Sisters of the Work, each bearing a purified Womb of great beauty and fortitude, a fountain of power in unicity. Within the Shrine of thy making, there enjoin the Three in holy congressus, thy connubium blest by the Lamp of the Moon. Let a threefold offering of witch-seed be given unto them, until they be filled unto satiety, the flame-point of Ingressus marked with the threefold exaction of Will, Desire and Belief.

Let the body of the First Sister thereafter be cast into the waters, there constrained as the Oracle of the Deep. Let the body of the Second Sister bring forth waters to libate the shrine itself. Her pouring-out is extended unto the very flesh of the aspirant, even unto the lips and tongue of the One who thirsts for Wisdom, and unto the lips and tongue of the Third Sister, who speaks it. Then let her be buried, interred beneath the earth of the shrine to serve as its Hidden Sentinel, womb ever-open to receive the rising sap of the Host of the Fallen. Let then the Third Sister accompany thee as thy Consort in troth, back unto thy place of working, ever to inspire the Work, to bear forth Children of the Moon, and to return with thee unto the Shrine, there to engage in hallowed congress once again.

*The Concealed Wisdom of the Undine
is Hydrous Knowledge in Opposition:
solvency spawns both lavation and pollution,
and every Holy Well hath its Devil.*

Of the Quickening Wand.

Ours is a Rod of agitation, the Aright Phallus by which the magical child of the Cauldron is generated and stirred unto life. Serving as the conduit of intent and Spiritual Fire, it is the Sacred Branch of the Tree of Knowledge, wherein the resolute intent of the Trunk, and the action of the Leaf, converge. As the channel direct for the fulguralis, this Wand is dedicated wholly unto Cain: for this act, we require sortilege, drawing the Triangulum of Will, Desire and Belief via the Branch. Like a quill, the Rod imprints diverse sigils into the mixture at the command of Hand and Eye; the tracery of these shapes becoming as a fiery beacon to the Spirits of the Flask, hallowed by motion, friction, and supreme focus.

Envisioned as flame-sigils or atavistic corpora, they become as fire-spirits wielding the virtues we desire in the Philtre. Their first emanation is from the Celestial Vault, then descending through the top of the skull and flowing downward through the arm, into the Wand, and finally into the Philtre direct. This Vivification is the culminating Congress of Art, and the fire of Will the seed unto the Womb of Making. The greater the focus, the more resonant the sorcerer's ghost with the Undine, the herbs, and the Child of the Art. Thus is the great Book of Secrets writ with Love in the Bewitched Waters of our Craft.

As with the Prime Vessel, the Quickening Wand is given wholly unto this singular use. It is best made of cured hardwood, whose flesh is a natural fluid conduit, but stone, silver, bone, and horn each possess unique virtues that those of the Curren exploit for the Operation. Let the handle of the Wand meld unto thine own as the fleshly embrace of the True Beloved, for it shall perpetually be used in the vigorous and ecstatic Congress of Art. Runes and cyphers germane unto the work of the Philtre, as those encrypting formulaic invocation of Cain, or one's *Spiritus Familiaris*, shall impress the wood as the Magician requires.

Wood employed for this instrument is best taken from a wild tree, in spring, when the Life Ascendant flows upward with the sap into the leafing branch. When collecting wild wood of any type, it is customary to address and propitiate the Genius of the tree. Let intent be spoken in all respect, an oath made unto the tree to nourish its offspring with one's very life-blood, whether an immediate offering of the Arthana or the solemn oath to feed the spirits of the land with one's body and bones when dead. Germane offerings include gems, shells, song, dance, incantation, and the finest fruits harvested from the Imaginal Mind.

For Quickening all philtre types, suitable woods of conduction are Hazel, Ebony, Rowan, Witch Hazel, Willow, Grape, and Ash; and yet there are some who make use wholly of a branch from a lightning-struck tree. Specified cycles of praxis may demand focus upon a single type of potion; here a kindred wood serves as the charming-branch. Brews of carnal allure, such as the Nectareum Succubus, or potions of Animation, may

be quickened by cured rods of Apple, Quince, Myrtle, Pomegranate, or Maple; their innate predilections naturally bending toward the work of Venus. For Physick, wands of Linden, Almond or Cypress are much esteemed; potions of Illumination are well-quickened by Willow, Whitethorn or Gorse. Self-poisoning and warding coctions are well-served by rods of Holly or Blackthorn. The Dionysian Graal may, in adherence to custom, be quickened with a Thyrsus of Fennel tipped with Deal; otherwise the wood of an old Ivy forms an excellent fetish. All acts of Maleficia are aided by rods of Yew, the wood known to impart poison: heed well that potions thus stirred may sicken or debilitate when drunk. Cypress, Blackthorn, and Juniper also well serve in this nigromantic capacity, though their wood exudes no venom.



Arcanum Vasculum: Sigillic Impress

The Gods are truly awakened when Sigillic Impress upon the Hidden Waters is attained within the Vessel of Arte. And yet this writ flows not from any mortal quill, nor be it fixed in any worldly attrament, but by the intercession of Celestial, Infernal, and Corporeal Fires. Each flame in its respective dominion may empower the Sigil of the Scribe.

Of the First Fire, we may say it is the Hand on High by which the Stone of Qaynam was graven, born forth in antiquity by those of prominent horn who transgressed the bounds of Void. This Flame burns brightest on descent; it originates in the Stellar Mansions and bears the Wisdom Instantaneous unto the Crown. When beheld by the Race of Adam, it is called "Judgment", and yet the Wise know it to be the One Fire with which the Dark Body unites.

The Second Fire is the trying flame of Hell's Harrowing, which tested the Christic Metal and fed old Vulcan's forge. This Fire burns hottest on ascent, bearing the ashes of the fallen dominions of Eld, and yet exalts the Flesh and nourishes the Root. It is the Fire the Vulgar associate with the Witch, yet neither flesh nor spirit may escape its ravages.

Of the Third Fire, we may say it arises only when the first two are well-met in the Circle of Art, each tempering the other, and the Eucharist of Flesh duly prepared. For the Forge of the Flesh may be stoked by the Bellows of the Breath, ever to increase its heat.

Word-Binding of Sigillic Impress

*Fire and Light of Holy Cain,
Behold now the Sign of Power writ upon the Waters' face;
Eye and Hand of Holy Cain,
Draw Bound unto Point in the Vessel's heart.
As Flame-become-Water,
As mist upon the silent lake,
As the Book brought forth by the Hand Below,
Word of the Making-prayer go forth.*



Of The Potion Cup, or Graal of the Witches.

Behold Our Graal, Cup of Self-Poisoning and Vessel of Azoth: from it are drunk and poured the sacraments of Our Work. The Witching Graal is raised to the lips of the sorcerer in supplication unto the Blesséd Host, man partaking of the Elixir of Spirit in dynamic transmission from the Vessel of Sacrament. The perfected Mirror of the Graal is the enchanted Cup of Libation, whose nectars spill forth freely into the Mouth of the Gods. As the Emanant Sacrifice of fire, water and immolated flesh, its Vintage proceedeth in one-pointedness, manifest in perfection for the Table of God alone. Thus is Our liquor prepared in exaction, kept in precious reserve, and borne concealed in the Cup of Tabu until the totality of its outpouring is come. For the purpose of ritual potion-drinking, glass, blown to such shapes as required by the Magician, is a superior material for these vessels, as its molecular structure is super-cooled fluid, whose form mimics the Water Elemental. Other traditional vessels, such as Drinking Horns or wooden chalices, possess considerable virtue.

The Blood-Compact of the Witching-Cup For the Empowerment of the Graal of Sacrament

In concert with the signs of Providence, bear the Cup of thy Desire forth by night, the Moon in full brightness, unto a lonely well, lake or spring of virtuous water. Before the Moon's image offer the Cup, drawing forth pure water into her body, that she be filled, and the Face of the Most High appear within her. Beholding the radiances of the Lady, let three drops of thine own blood be given unto the Cup and mingled with the waters therein. Raise the Cup unto the Moon, offering prayer:

*Three foul draughts for Three Sisters fair,
Three cursed murders, One Hallowed Fate to share:
Pale Virtue of the Virgin hold,
Red Power of the Harlot bear.
Lunar Poison I beckon from the heights,
Be Thou Nectar of the Moon upon mine Eyes.
Silvern Wick of Our Lady's shew-lamp,
Bless Thou this Draught of Fatality
Exalted for the Altar-bowl of the Wise.
Solar Poison I beckon from the heights,
Be Thou the Nectar of the Sun within my Hands.
Golden Fire 'pon the Graven Stone of Our Lord,
Bless Thou this Draught of Eternity,
Stolen for the Round-Feast of the Dead.
Stellar Poison I beckon from the heights,
Be Thou Nectar of the Stars upon my Crown.
Luminous Spilth of the Holy Winged and Horned,
Bless Thou this Draught of Brightening,
Fallen as Manna 'pon Our Red Wine of Becoming.
Abyssal Poison I beckon from the heights
Be Thou the Nectar of Void beneath my feet.
Black Coffer of the Ancient Ones of Spirit,
Bless Thou this Draught of Oblivion,
Unmanifest as the Veiled Shrine of Unknowing.*

✠ Consigning the Cup to the depths of the Well, now make prayer: ✠

*Courts of the Great Below,
Receive the Virgin Tithe!
Behold Thou this Daughter of Art,
Surrendered to the Tides in Troth,
Mark the Compact of Bloodied Fate,
O Sanctum first and final of our Sublimation.*

As Luna turns her courses, let the Cup remain submerged, subject to the judgments and blessings of the Undine. When Luna has turned her bright face anew, go forth by night to the Well of Sacrifice and retrieve the cup from her watery grave, the soundness of her form an omen of worthiness given of the Undines. Give forth three drops of thy seed, co-mingled with the waters of the Cup:

*Graal of the Generation of the Wise,
Open Thou, as the Thighs of Eve before the Old Serpent,
First Woman rise and First Man fall.
Eternal Well, mark Thou the Compact of Witchdom Unborn:
Bear forth the Wine of the Resurrection
Into the Fields of Midnight!*

*By the Moon Above in the Water Below,
By the Devil's Wine, and the Bread of Hosts,
So Mote it Be!*

Pour forth the Offering into the Well and bear the Graal forth, returning yearly to renew the Cup of Compact.

The Wand of Water.

A rod solely consecrated to the Undine or Water Elemental, hallowed unto naiads and their sisters, the Wand of Water is employed chiefly to bless and thank that water to be used. Wood from trees with active and intimate water-congress is best: Alder, Willow, Birch, Sycamore, Bog Myrtle, and Liquidambar. Individuals in direct contact with living water



such as those growing adjacent to a spring or brook, provide the richest wood for arousing water-spirits, as their predisposition to the Water Elemental is already well-integrated. Gem-wands with hydrous affiliation, such as moonstone, aquamarine, or opal also serve where wood may not be indicated.

Mortar, Pestle, and the Mill of Grinding.

The grinding-set is the sorcerer's Will is manifest though pulverisation, in analogue to sexual congress, creating the germ of the Work. By powder the Artist seeds those wort-virtues of especial import to the emanant philtre, as with the fluid sensuality of Willow, the timeless chicanery of Bryony, or other powers native to the materia in question. Some preparations, such as tincture of Belladonna berry, are best begun by the mashing of ripe fruits and a small portion of the menstruum in the Mortar. The larger the mortar the better: many grinding sets available in the present age are too small for our purpose: stone is best, then porcelain. Let both implements be duly consecrated with the sexual fluids of the sorcerer, or better still with the empowered elixirs of the Witch-dyad in connubium. In resonance with the sexual *fascinum* of other apparati, the mortar is regarded as the Belly of the Moon, and the Pestle the Solar Phallus.



Of the Vas Rituum, or Ritual Phial.

Certain vessels, by fascination of form and function, we reserve for ritual use, their lives devoted to the storage of a single completed philtre. These are specially consecrated as Psychic Citadels for the Philtres conjured into being, set apart as a Fetish. The *Vas Rituum* may contain rare nectars, liquors used exclusively for the libation of a certain spirit, or constrain allied Genii in the Work. A Ritual Phial, as its kin the Working Bottle, should seal hermetically, preventing the intrusion of corrupting airborne principles, as well shielding the the potion from light. When such vessels are emptied, by custom they are either refilled with a fresh measure of the same philtre, or ritually destroyed.

Of the Portals of Flesh.

The human corpus, formed as it is in the image of the Descended Angels, retains within its structure the arcana and fleshly artifacts of those antient gods, and these reside within the hidden Vessels of the Flesh. Each power, therefore, is both a humour, and a blessed Vessel for its production and dispensation. For indeed the body itself is a Great Vessel, composed of yet smaller vessels, each a fountain from which may flow poison or nectar.

As a foundation of the *Arcanum Vasculum*, due consideration is given the Anatomy of the Vessel. Each Cup within the Vascular Array functions as a cauldron of power within our Art; as such, it is comprised of a mouth, a neck, an interior hollow, and its respective fluidic emanant. As a series of concentric circles, these portals comprise in microcosm the mysteria of the Witch's Round, and thus function to summon, bind, and command spirits within them. As with the Gate-ways of the Vessel, the Hallowed Portals of Flesh shall serve to receive and dispense the inundation of the philtre.

The chief Carnal Portal by which the potion is administered is the Mouth, to serve the draught by sensation of taste, and passage through the skull into the body direct. Its vessel-corollary is the Witching Cup, which bears forth the Sacramental Wine. Certain traditional coctions, particularly suited for their purging powers, are insufflated, that is to say, inhaled to irrigate the nasal cavity and throat, the nose serving as a second portal of the skull. To a far lesser degree, the same is true of the eyes and ears, wherein certain liquid medicines are administered.

The Bath of the Wise, that philtre brewed of strong herbs and used for ritual immersion of the naked body, penetrates the flesh actively through the manifold pores of the skin, and passively through the kteis, phallus, and anus. This passage is aided by dilation of these portals due to heat, as well as the virtues of certain herbs being more active upon the flesh after prolonged soaking. Where passive introduction of a philtre into the lower regions is required, a sitzbath is employed, using a small basin rather than a tub, in which one may recline in the Coction for an extended period of

time. Active introduction of potions into the venereal organs and anus is the preserve of the clyster, although certain Tantric techniques aim to establish physical control of ingress through the phallus and kteis into the Vas Veneris direct.

The Working Bottles.

An array of bottles will be required for storage of powders, barks, gums, leaves, tinctures, cordials, and Philtres. For tincturing and decoction vessels, recruit bottles with a clamp and rubber-seal type stopper. Amber glass keeps the herbs safe from the corruptions of light, though concealing these bottles in a shelved cabinet with doors, far from the eyes of the Common Clay, is best. This is a general rule: photodegradation of the virtues of plants is widespread but by no means universal. Some operations of Green Sorcery require direct exposure of plant materials to light, as with the manufacture of Oleum Hyperici, a balm of St. John's Wort made by digesting the flowers in oil in direct sunlight. Certain alchymical works also employ the sun for Circulation and Digestion.

Concerning the Hermeticus, Or Womb of Digestion.

The Operation known unto Chymists of Old as Digestion or *Digestio*, invokes gentle heat in a sealed Vessel, that its consecrated matter undergo gradual putrefaction and transformation of virtue. Hidden from the Light and sealed from the Elements, the Inward Fire may serve as the Furnace Alchymical, and effect change of great subtlety.

This state of sealed ordalium mirrors the Dominion of the Hermit, whose cenobitic stance of isolation and inward praxis precipitates Putrefaction of Spirit. When practised in good balance with Nature, his avocation results in sound contemplative ferment, and, if the heat is moderated, gnosis or angelic counsel. Where Digestion occurs in the lonely place, over many seasons and with unmoderated heat, the Putrefaction of the Hermit is delusion and, in severe cases, soul-loss.

In consideration of the Sealed Work of the Potion, the needful Vessel of Digestion is the Hermeticus, which is second only to the Cauldron in importance. Strong in body, generous of volume, wide-mouthed, and


possessing a Hymen, or airtight seal, the Hermeticus well serves the inviolate sanctity of the Work. Some adapt the Alchemist's Cucurbit unto this use, its shape and construction being suited for the Work, as well as for reasons of noble lineage. And yet there are a diversity of Vessels-in-Waiting, each pleasant to behold, which shall perfectly fulfil the Sorcerer's Need.

The Working Basin.

A large bowl or basin, in capacity admitting many litres, is well-considered for our Work. Such vessels are used where large quantities of liquid are to be offered, whether it be a Sacramental Wine served to many celebrants; the herbed waters of a ritual bath; or those Elaeomantic potions which, by curious alchymic stirrings, open heavenly portals through which the Seer may peer. The best is formed of rock crystal, and may be obtained at considerable expense. One should not, however, balk at the cost, as the wonders of such a thing are endless, and other uses for it will be discovered, such as the making of flower essences. If the Working Basin is to be used primarily for moon-gazing, then let it be of purest silver, for its lustre and the resonant lunar affinities which Nature has kindly infused in the metal.

Of the Source-Water.

The elements of water and water quality in the making of potions are of supreme importance. Among the greatest of waters are Rain from thunderstorms, Dew, Spring water gathered from holy wells or imbibed with sun, moon or specific starlight. Alchemists have long acknowledged the importance of *Aqua*. In the Middle Ages, sorcerers prized the dew-drops which, by the good graces of Our Lady, accumulated in the central reservoir of the cuplike leaves of the plant known as Lady's Mantle [*Alchemilla vulgaris*]. This rare water was believed to possess subtle but potent powers, and was favored for use in healing nostrums. Equal and perhaps exceeding its virtue, however, is the dew gathered mid-morn from the petals of the Rose.

	SUN	MON	TUE	WED	THUR	FRI	SAT
0.00 3.26	♂	♀	♂	♀	♂	♀	♂
3.26 6.52	♀	♂	♀	♂	♀	♂	♀
6.52 10.18	♂	♀	♂	♀	♂	♀	♂
10.18 12.44	♀	♂	♀	♂	♀	♂	♀
12.44 17.10	♂	♀	♂	♀	♂	♀	♂
17.10 20.36	♀	♂	♀	♂	♀	♂	♀
20.36 24.00	♂	♀	♂	♀	♂	♀	♂

Of the Planetary Hours.

According to some Spagyricists, the best water for making liquid preparations is distilled rainwater gathered in the hour of the planet whose influence dominates the preparation. Thus an amorous potion is made with a Water of Venus. Our *Tabula* reveals one cycle of these hours, generally considered by most modern alchemists to be the best, though there are others.⁺ Additionally, those potions falling under the Sabbatic Domain of Lilith are best compounded at midnight, in a potent Lunar aspect; those brews hallowed unto Cain are potentiated by being concocted at mid-day, being of especial potency when the Sun at that hour is in favourable aspect to Mars, or eclipsed.

For storing rain and dew, distillation is essential because the process, by means of fire and ice, removes minerals, dust, and other putrefying components. In the absence of distillation, rainwater freshly-gathered [that collected under an open sky, rather than roof runoff], must be diluted to at least 15% alcohol. However, 15% is the minimum portion and may not be sufficient to inhibit corruption.

Our *Tabula* reveals the amount of alcohol needed to add to rainwater to achieve 30% alcohol, or double the minimum concentration we require. This may be easily gauged by using 100 proof [50%] ethyl alcohol; but figures are also given for the addition of 80 proof [40%] spirit, which is more common. The proper dilution rate is for every 7 parts rain water, add 6 parts 50% ethanol spirits. Thus:

ADDITION OF ALCOHOL TO RAIN WATER TO ACHIEVE 30% ALCOHOL

WATER [ML]:	100 -PROOF SPIRIT [ML]	80 PROOF SPIRIT [ML]
10	8.6	10.6
20	17.2	21.2
30	25.8	31.8
40	34.4	42.4
50	43	53
60	51.6	63.6
70	60.2	74.2
80	68.8	84.8
90	77.4	95.4
100	86	106

The Archaeus of Water, an alchemical water considered by some to be the greatest in Virtue, is an energetically-balanced recombination of the elemental components of distilled water. Meaning "Master Builder", the process of its making is as follows. A quantity of rainwater, preferably that which has fallen accompanied by lightning [thus instilled with the heavenly fire of the Fulguralis], is distilled into four equal batches. The first quarter of water to be collected in the receiver is the "Fire of Water" as it is the most volatile; the second batch to distill is the "Air of Water"; the third is the "Water of Water", and the last remaining quarter, being the most sluggish, is the "Earth of Water". Each of these elemental water-fractions is in turn distilled in precise thirds to separate the three philosophical principles. The Mercury will by its nature distill first, then

the Sulfur, then the Salt. Thus, at this stage, there will be twelve separate vessels, each containing the philosophical fraction of an elemental fraction of water, such as the "Mercury of Air" and the "Salt of Water." At this stage, all like philosophical principles are combined -all Sulfurs, all Mercuries, and all Salts. The final stage in the preparation of the *Archaeus* is the recombination of these compounded principles-first the Mercury is poured into the Salt, and then the Sulfur into this mixture. The noble principia of the *Archaeus* are not limited to the substance of *Aqua*, and may serve as a generative moduli for diverse potions.

Aqua Vitae.

In addition to Our Water, a variety of liquid menstrua or solvents is kept ready, for it is they who shall absorb, retain, and convey the virtues of our Herbal Allies. Of these, Aqua Vitae, or ethyl alcohol, is second in importance only to water itself. Extraction of herbal virtues in alcohol is especially important for plants containing high amounts of resins, such as Cayenne, Myrrh, and Yerba Santa; and those containing aromatic oils, as with most herbs and spices. Numerous types of ethyl alcohol may be employed, of which the finest is Eau de Vin, or extremely high-proof Grape Alcohol. Rum, vodka, brandy, are also appropriate for general application.

From ancient times the increased absorption power of alcohol as compared to water has been well known. The Old Assyrians compounded many medicinal tinctures and Philtres in what was generally referred to as "beer"; Greek wines were infused with herbs for medicaments, and were probably used similarly for visionary and ecstatic purposes. Herbal adjuncts to intoxicating beers and meads among ancient Germanic and Scandinavian peoples were also well established in zymurgic cunning. This potentiation of Virtue by means of ethanol has changed little over the millennia, the only significant advance being distillation of spirits for higher purity of alcohol, introduced into Europe in the thirteenth century and, according to legend, discovered by the Arabian alchemist Jabir ibn Hayyan in the eighth century. After the fifteenth century discovery of ethyl ether, some tinctures and medicinal preparations employed it as a solvent, as well as lye and Wood Alcohol.

Alcohol is considered Angelic in character, hence its name *Aqua Angelis*, it being a chymical apotheosis of the aqueous hydroxyl, and akin in powers to the vapours of the Firmament. Supra-Natural, in most cases it arises not of its own accord in the World, save in the vulgar circumstance of rotting fruit, where amid the great corruption of alchemical *Putrefactio* shades of the Angel dwell. By the intercession of the Cunning and the Spirit-World, the process of *Distillatio* conjures forth the ethanolic Angel from the charnel-house of physical decay, mighty of power and akin to Mercurius himself. To the Fires of Sorcery and the Waters of the Uterus, the Angel may be considered an apotheosis of Water and, in angelic fashion good and true, an intercessor betwixt the Two powers of Cain and Lilith.

By predilection, the alchemists prefer to distill their own spirits of Wine, and in this there is great wisdom. For the Zymurgist who has not yet acquired this skill, lacks the needed equipment, or is prohibited from doing so by law, this is no impediment to our work. Ready-made rectified Spirits of Cane or Grain may be obtained where such are sold; or Brandy of proven worth, and shall serve as the prime source of Aqua Angelis. Where the work of *Fermentatio* may yield strong wines according to Art, these may be used as the primary ethanolic vehicle for the philtre, and a first matter of Distillation for those adepts who prefer hidden generation of the Angel.

Each type of spirit carries shades of its plant of origin, thus the distillation that results may be considered an angelic hypostasis of its vegetal parent. Thus the very best tequila will be haunted by the Genii of Agaves; Rum bears the sprites of Sugar-Cane; Brandy characteristically retains some of the Spirit of the Vine, and the Oak it was aged in; and Whiskeys variously bear the shades of corn, barley, and rye. Vodkas of finer quality are still derived from the Potato, and will generally so state on the distiller's label. For attaining pure plant characteristics in tincture, high-proof rectified spirit is best; all the more if distilled by the Sorcerer. Where a mellowed, less medicinal extraction is the goal, the other liquors mentioned may be used as desired, with brandy especially virtuous at soothing the palate. If the Herbarius has the equipment for distillation,

herbs may be macerated in wine, in a closed vessel for several hours to several days. The resulting tincture is then distilled to obtain Herbed Spirits of Wine; the same may be done with fruits, flowers, seeds, and spiced woods.

An additional virtue of Aqua Angelis is its capacity for preservation of virtues over time. The higher the concentration of alcohol, the greater its power against Putrefaction. Heed well that even the purest alcohol for use in Philtres will usually contain a small portion of water, due to its azeotropism, which, when distilled, stabilizes at a percentage of 97.2.

As every Angel hath its exaltation and degradation, the wise handling of Aqua Angelis is stressed. When wielded by the common fool, it favours drunkenness over ecstasy; boorish temperment over subtlety, putrefaction of the flesh over illumination; and profanation of the very spirits which gave rise to the drink.

The Green Treasury of the Garden of the Wise.

In considering the occult cartography of a plant, the alchemists divide its portions into Sulphur, Mercury, and Salt, each being the oil, fluid, and carbonaceous corpus respectively. By skilled operation according to Art, and by the favour of the spirits, their quintessence is attained, known unto some as the Holy Stone of the Sages, the Fire of Fires that burns without smoke. Though some further attribute Spirit, Soul, and Body to these principles, the analytic rubric itself arises from the laboratory, its operations and apparati. As the shadowed eidolic reflection of the great Oratory of Nature, these powers occupy the realm of Wytchan knowledge, underlying the Royal Art, and becometh the Germ of the Herbarius.

Living plants, drawing their substance from the Mother of All Things, possess virtues beyond their alchemical reckoning- this is the realm of the Genius or Wight. A plant severed from its locus of growth, then dried or extracted, is become but the *mumia* of its donor, a mirror which may reflect some of its light: but such is not the same as the Light itself. So it is by knowledge of the Mirror, its propensity for both drawing and casting Light, that the sorcerer's Art is become manifest.

Though the hidden virtues of the Wight may be revealed by experience, Art, and the grace of the gods themselves, there is also in each plant a well of spirit unmanifest, endowed with an infinitude of potential bodies. The eye of flesh beholds the virid corpus of each living herb, yet each is a Tree whose roots embrace darkest Eden, coiling about the bones of Adam. Thus from the Hidden Arbour of Eld do the first powers proceed ineffable and incorruptible, borne in the Heart of the Seed. The same is true with beasts and minerals, as has been shown by both Magic and Science.

Accordingly, the respective Wisdoms of Chymist and Witch extend from the first grain of knowing to the *summum opus* of the Golden Fields. Each gestates a different child within the vessel, who, at her birth, shall reign as Mistress of the Phial. This truth held fast in the heart, let the Wise Herbarius seek the Way which lies betwixt both roads: the alchemical adepts and the cunning-folk.



Like Water, the integrity of our Herbs is of great import. The Good Simpler is advised to rear plants in a physick-garden or wild-gather them in a wise manner. The most virtuous plant material is that planted and tended by no mortal hand, thriving in the wilderness under the dominion of Our Green Lord and Nature herself. Of secondary quality to those children of the wild are plants nurtured using time-honoured horticultural arts, free of the fouling influences of agricultural poisons.

An especial exemplar is found in the case of the Rose. In the current era, most Roses obtained at the common florist conceal the most wretched of venoms. Many of these, used for the destruction of insect pests, are systemic and accumulate in the corpus of the plant itself. Likewise, many so-called Tea Rose varieties are in fact sterile; their ability to reproduce sexually bred out of them through constant hybridizing. The result is a Rose sumptuous to the eye and nostril but unable to bear offspring. Such matters are worthy of our consideration, especially if the blossoms in question are destined for Sexual or Fertility Rites.

Additionally, plant taxonomy is a concern. If a garden cannot be sown and one must rely exclusively on herb merchants, be certain the plants obtained are the correct ones; the Seeker cannot rely on pedlars to be botanists. Thus, let the Wise be familiar with the herb sought: its morphology, availability, impostors and common adulterants in commerce. Some common substitutions [such as May Apple for Mandrake] can in fact be extremely unpleasant, if not deadly.

Of Holy Pilgrimage, and the Green Sojourn.

The procuring of magical plant material from wild and lonely places is a rite finding its apotheosis in a plant pilgrimage, culminating in a Green Sojourn at the hallowed plot of gathering. Here manifest the Rites of ritual harvest, needful for harvesting the First Matter from Nature's Horn.

The first Tabu of the Green Sojourn is Purity, demanding cleanliness of body, mind, instruments, and intent prior to stepping foot in the wild. Every foray into wilderness is Exile, and thereby the dominion of the Cain the mendicant. It is thus a magical separation from the common, profane world and entry into the Portals of Nature self-hallowed; it also specifically mirrors the perpetual stance of sorcerer as Opposer. Thus awareness of this state of separateness is cultivated and held in reserve at one's centre.

Before going forth, let perfect clarity of intent be formulated. The educated Seeker shall apprehend the particulars of all herbs sought, the status of each plant keenly discerned: know if it be imperiled or overharvested; introduced or native. Rapport with the land is a benison to the Work and all which is gathered there; if unfamiliar with the environs, let the land first be petitioned for entry by prayer and the Knock of Entreaty: if the Door of the Greenwood opens, let its by-ways be scouted, gaining true impress from the *genii loci*. And at the place of going-forth, the Magician's Design shall humbly be laid before the shades presiding, and an honest reading of the Omina of Place taken: any operation of Art can be thwarted by causing offence to local Wights, no matter where one walks. Much as one may desire to harvest from a vigorous patch of Nettles, the Art will be profaned if ill omens arising therein go unheeded, and the Tabu of the Wild is violated.

Strict magical cleansing of the Sorcerer's very corpus commences prior to going forth: the Work demands Immaculation, both of body and the requisites of Art. For preparation of the physium, such means include ritual ablution, its lustral waters imbued with the essence of the prime Arboreal Famulus. Where possible, the practice of fasting also serves to purify the inner vessel, and the water thus drunk may also bear the virtues of one's allied Tree or Herb. Magical instruments accompanying the sorcerer are also cleansed by fumigation, favouring tree-resin or blessed incense compounded from the plants growing in the locale to be wandered. The Mind is attenuated by observing Silence. Traditional herb-gathering methods prescribe certain taboos prior to gathering plants, such as avoidance of sexual activity or alcohol. Both of these prohibitions are of incalculable value, chiefly for the homeostasis of the Aethyric Body as a precondition for the Art Magical, as well as a gesture of devotion and respect.' In addition, supplication of one's Grand Famulus prior to the Work shall serve the trajectory of Desire.

Finally, a Tabu of Purity demands that the land, and thereby the plants taken from it, be pure. As a general rule, the further removed from the influence of mankind the better, but there are exceptions to this, as some herbs prefer haunts close to human habitation, or graveyards, churches, and the ruinous settlements of men long dead. Let the Wise avoid harvesting in heavily-trafficked roadsides; many herbs absorb some of their corrupt principles; shun as well ditches fouled by agricultural poisons.

A second Sojourner's Tabu is that of presence, a magical obligation of total focus when crafting herbs in the Garden as in the Wild. When sojourning in Wasteland and Thicket, the votary must become as the Wild, otherwise his status is that of intruder. The word and deed of Exorcism is thus exacted in the moment of going-forth, its sorcerous hedge raised against all which does not serve. Presence of necessity requires perfect knowledge of the magical goal, the herbs being sought, and the locus in which they dwell. In this moment, the Seeker enters Hallowed Ground, stepping into a mansion of manifold entity. Prior to harvesting the herb, let the Green Sojourner seek petition of the plant, conveying his intent in prayer.

PRAYER OF HARVEST

*To the Crown of Earth I am come in power,
 Star-forged plough unto the Holy Furrow,
 Now raised in supplication unto the Fountains of Eld:
 Bear I the One Seed of the Pilgrimage Eternal.
 To the Gates of the Vineyard of the Lord I am come,
 Thy fruit to gather in the Devil's Name,
 For the pressing of the Corpse-Wine,
 The Cup of Light to raise the Body anew.*

*Cut am I from the Tree of Flesh,
 The Sap of Offering given thee,
 Heavy are my limbs with Sacrifice,
 That our Virtue be well-met.
 Three Rounds I give by step and sign,
 Thou Wellspring of the First Tree,
 Bowed and Bound am I at thy Root,
 Flesh unto Flesh bound,
 Ghost unto Ghost,
 As One the Body Exalted.*



Our Sojourn is also bound by Tabus of appropriate harvest. A clean cut, made with a sharp knife, is far more respectful of the plant than simply tearing off a leaf or a branch. Indiscriminate ripping of parts creates jagged wounds, rendering an herb susceptible to infections. To assure both hygiene and quality of plant material, let the working blade be cleaned after each use with Aqua Angelis.

For cutting, the Tool of Our Art is the working knife, sometimes called the Knife of the White Hilt, its handle of horn, bone or wood, being inscribed with the sigils and talismans of the host of famuli, having, in

some traditions, a crescent blade. Better than any knife or sickle is a well-forged hand pruner duly consecrated to The Work. Such tools are crafted with the health of the plant in mind, and fashioned to cause minimal damage. Some traditional wortcunners recommend avoidance of iron blades altogether for this purpose, as iron is thought to offend the plant, in which case bronze may serve. This Tabu of old has some credence, especially as relates to smaller, dainty plants with delicate stems or blossoms such as Violet or Forget-Me-Not. For such worts, iron and steel are perhaps excessive in terms of their metallic potencies. However, the vast majority of horticultural hand-pruners are made with steel, so the possession of bronze, silver, or gold knives must needs arise by the sorcerer's own ingenium and the Good Favour of Tubalo-Cain.

Arboreal harvesting demands skill and care: if taking bark in any significant quantity, attempt to locate a newly-fallen tree, perhaps felled by a recent storm. If such cannot be found, remove bark in small quantities from younger lateral branches. Girdling, that is to say, circumscribing the trunk with a cut, can kill a tree. Leaves from trees should be gathered in early to late spring, as their Virtues change with the advent of Summer, and they begin producing bitter principles to ward off insects. When harvesting branches for wands, avoid cutting branches arising from the dominant trunk; instead, take branches from lateral leaders.

When all plant materials have been gathered, wrap them in a silken cloth and put it into a bag specially encharmed for Harvest. By no means allow the material gathered to touch the ground, as its Virtue escapes downward into the earth and renders the material unsuitable for use in Art. Tabu of the Green Sojourn also governs the amount of material taken from a given locality. Never harvest an herb if it is a single individual standing alone. Seek wild medicine where there are large, well-established populations, and take variously-aged individuals. Leave the largest and most healthy plant; petitioning this individual directly as the Presiding Ancestor for specific needs before proceeding to gather, being alert for ill signs. In general, the following quantities may be applied to the gathering plants in the Wild:

If harvesting an entire plant, such as an annual, a maximum of one tenth of the total individuals in one location.

If stem or root, one sixth of total individuals. When taking roots from perennials, strive for lateral root-branches and leave sufficient vertical and other lateral roots to ensure the plant's survival; cutting too close to a plant's crown can kill it.

If bark, harvest sparing material taken from diverse, smaller branches or from trees downed by recent storms. Avoid taking bark from the main trunk of a tree.

If flowers or fruit, harvest from one fifth of total individuals present.

If seed, harvest from one-fifth of total individuals, scattering some of the seed harvested.

Maceratio: The Work of the Tincture.

A tincture is an extract --usually in alcohol-- of plant, animal, or mineral material. The fluidic base acts not only as a solvent but also as a preservative, extending the longevity of a plant's power, bottling the Virtues of the Garden. Preparation of a Philtre often begins with a Primary Tincture of a singular substance, and additional tinctures may be added at various times of the Philtre's manufacture for subtil degrees of attunement. The making of a tincture from a single plant is one of the simplest, yet most potent forms of the Ars Philtron. The virtues indwelling a plant-portion are harnessed by immersing plant corpora in an ethanolic base in a prolonged hermetic environment. This sealed incubation in Aqua Vitae, or other solvent, is the work of Maceration; the solid plant-portions are the *Marc*; the solvent is *Menstruum*.

A variety of schools of tincture-making prescribe anywhere from seven days to a year for Maceration before the tincture is complete, depending on type of plant, strength of tincture, and destined use of the end result. The method given herein begins a tincture on a new moon, allowing it to steep a full lunar cycle. There are exceptions to this rule, as some herbs or herb-portions have a narrow harvesting window, for example, the blossom of the San Pedro Cactus.

One may use fresh or dried herbs for tincture making. Spagyric Alchemists prefer the latter⁶, while folk magicians often prefer fresh herbs. For the work of the Vegetable Stone, the dry plant is usually preferred, however our Philtre will make use of both dried and fresh plant material where need and ingenium demand. Where a potion is to be brewed by simple coction, and used immediately after its making, we advocate most strongly for the use of fresh plant potions. This is also true for the making of herbal wines and tinctures through the processes of Fermentatio, Digestio and Putrefactio. When making compound extracts, cordials, and vegetable spirits, a mixture of dried and fresh plant matter often serves.

The relevant chymical difference is in the water retained by the fresh plant, as opposed to its absence in dried herbs. As concerns the plant's governing genius, the difference is somewhat more complicated. Fresh material, especially that which proceeds directly into the menstruum seconds after harvest, possesses an undeniably greater level of vivified spirit than that material severed from its parent plant and laid upon a drying rack for a week or more. This consideration is vital to the creation of Herb Idols, which act as resonant, zygous simulacra of the plant. When creating Flower Essences, living plant portions are essential. On the Alchymical level, fresh material contains a greater Mercurial essence, the grand mediator betwixt Salt and Sulfur. Dried material is mostly Salt and Sulfur, largely bereft of the Grand Philosopher and his Rod of Transmutation [though this imbalance is mitigated in the recombinant tincture by the presence of ethanol]. Alchemical spagyric tinctures are compounded in varied tripartate processes isolating Sulfur, Mercury, and Salt, then recombining them. A basic compromise accounting for the entirety of the *Essentia Herba Triformis* uses fresh material, dried, and the calcined ashes of the plant, in the end combining them. Siphoning off the clear liquid whilst separating the feces, the latter should be calcined again and redissolved until All is unified.

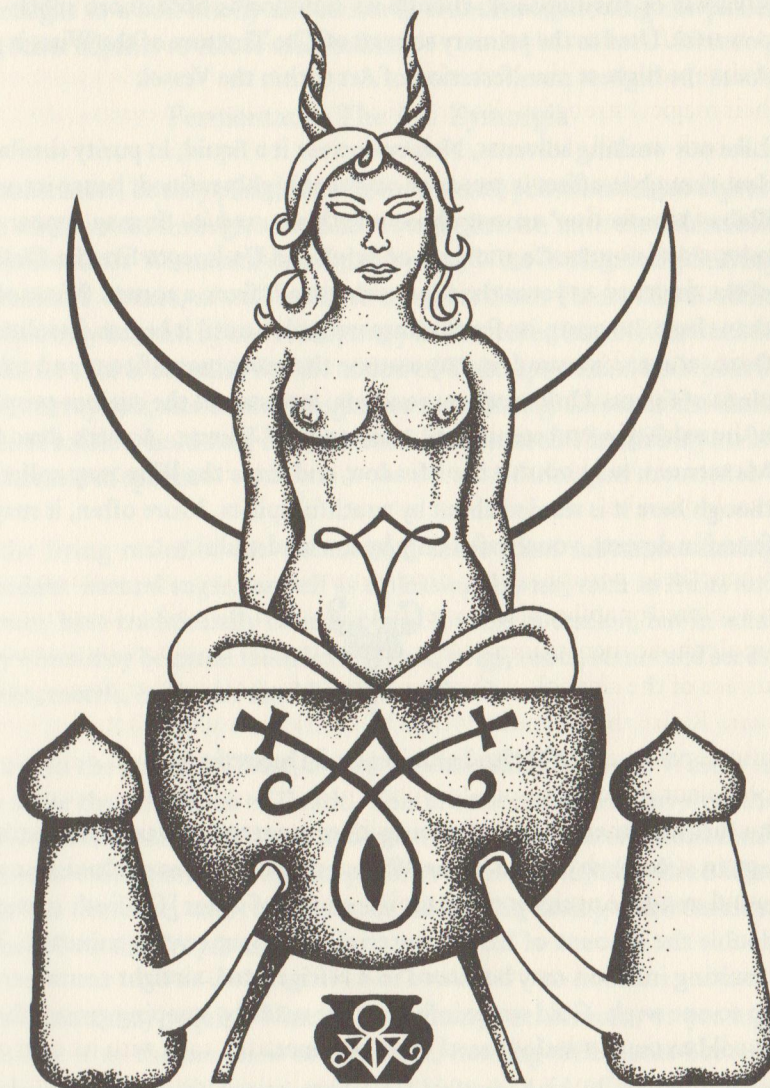
To begin a simple tincture, pulverize the plant parts with a mortar and pestle. It is also of benefit when using fresh plant material to leave half the total volume of the vegetal corpus whole and unpulverized, as chopping is essentially a destruction of cell membranes: while many plant

virtues are released in this way, certain enzymes are imparted or destroyed that will impede a wholesome product.⁷ If the plant being tinctured will be used for a specific magical purpose [rather than as a magically undifferentiated stock tincture], one needs must invoke the powers of that portion of the herb while pulverizing, asking the benediction of their magical strengths. Roots typically are chthonic in *energia*; sap, resin and bark are all defensive and lend their powers as magical barriers. Stems, in their animate function, are the quintessence of Mercury, conduits of rapidly flowing materials and powers; as such they aid in dissemination and communication. Leaves are, as a rule, solar in nature, that power absorbed and metabolized via photosynthesis. All attendant qualities of Solar magics are also applicable, specifically those of healing and fortification. Flowers are concerned with sexuality, attraction, and various forms of intimate congress and collaboration; fruit is the completion of the work, the end result of fertility enacted. The seed is the head-tail juncture of Old Uroboros: rebirth, transition, and the inheritance of spiritual birthright.

When these portions have been summoned, place the plant material in a colored or amber glass vessel and well-cover the bulk of the herbs with the alcoholic menstruum. Make certain that no herb-portions break the surface of the alcohol, as they may attract fungus or other *flocculum abomini*. Retire the tincturing vessel to a dark place and agitate for several minutes once a day. At the end of the lunar cycle, press the marc [the solid plant material suspended in the menstruum], dry and discard. The tincture may then be stored in airtight containers of darkened glass, and kept in a cool, dry place. The virtues of the tincture should remain, bound by Our Angel, for three to five years.

As Concerns the Sabbatic Menstruum.

Our Work demands diverse solvents or menstrea, each with its own corpus mundus, triune virtue, and exaltation. Water governs the Dominion of Man, whilst the celestial intelligences pour forth Aqua Angelis, and the Devil pours forth Vinegar. Yet beyond these lies another fluid which serves our Craft, ever sought by the Wise as the Sabbatic Menstruum. Named in potentiality and nameless in manifestation, it has been called



by some The Black Elixir, Waters of the Moon, The Fountain in the Midst of Paradise, and *Sanguis Primordiam*. Some have likened it to the Alkahest of chrysopoesis, though its function is both more subtle and powerful. Used as the primary solvent of The Tincture of the Wise, it produces the highest manifestation of Art within the Vessel.

Like our working solvents, Nature decrees it a liquid, in purity similar to dew, though in affect it acts as an unguent highly refined, hence its name 'Balm Adamantine' among those who have used it. It may appear as a mist, this being the Connubium of Sylph and Undine; or like the *Elektron* of the ancients, or yet as the vapour that trails from a comet. More often than these, however, its form is imperceptible until it begins dissolution. Once its marc is bound, it may assume the most magnificent and miraculous of forms. Unlike other menstrea, it possesses the curious property of mutability of substance and constancy of Virtue. As with dew, Our Menstruum may inhabit the Meadow, and there the Wise may collect it, though here it is warded about by wrathful spirits. More often, it may be found in deserts, vouchsafed only by the land and sky.



Of the Infusion and Decoction.

An infusion is made by immersing plant material in water without boiling, in either hot or cold-water. When using dry leaves or flowers, a general formula is to steep 10 grams in 250 ml. of water [for fresh material, double the amount of herbal material] for about twenty minutes. The resulting infusion may be stored in a refrigerated, airtight container for up to one week. Cold water infusions are made by steeping ground herbs in cold water in a sealed vessel for 7-12 hours.

The decoction, also known as a tisane, is made by slow simmering of plant material, usually roots, twigs, wood, bark, and seeds, over low heat. The general proportion is 10 grams of plant matter to 500 ml. of water, simmered for twenty minutes, then strained. The amount of material and time cooked are adjusted to weaken or strengthen the decoction. In

operations where strength of the Fire is required for aqueous extraction, but constant boiling may threaten the virtues of the brew, the Cauldron is brought to a boil briefly and removed from heat, allowing the plants and other adjunct to infuse after boiling.

Fermentatio: The Ars Zymurgia

All substances, be they plant, animal, or mineral, possess a vinous expression which arises through controlled rotting, known unto the Alchemist as *Fermentatio*. When well-stewarded by Art, Wine is our result, bearing transmuted virtues, as well as those manifest from Void. The Bacchic masque may be worn by both voluptuary and sorcerer, but it is the work of the latter that is our aim, for the action of Yeast upon mind and spirit is mere corruption, and attains naught but mouldering. Let then the discipline of sobriety hold sway over this work, for a soured Vat can only invite the rankest of spirits.

In the living realm of the Greenwood, those plant substances having abundant natural sugar, as well as a pleasing flavour, such as fruits and flowers, have traditionally been favoured for this operation, but in actuality wines may be made from leaves, bark, twigs, roots, stems and seeds, stones, metals, beasts, or any blend thereof.

Owing to the action of Yeast, and its mortification of sugar, Wine is in one sense the exhalation of Death. This process necessarily involves the death of multitudes of Yeast, choked in their excreta of alcohol and vaporous exhalation. Yet the Grape, once an innocent, has waxed Wise with the ferment, and virtues once hidden in living flesh become unlocked via the Corpse arisen.

The Potion may require Wine as its primary menstruum, or yet may manifest it as the *summum* of our work, heeding differences between brewing for aromatic versus medicinal virtues. Acid of Apples [Malic Acid], Acid of Lemons [Citric Acid], and Acid of Rose [Ascorbic Acid] are all useful adjuncts in calibrating the fermentation environment of the Yeast, as well as sharpness of flavour.

Distillatio: The Roasting of Wine.

The work of Decoction, being subject to the integers of flame, vessel, and sacred *amnion*, yields the primary broth of our Cauldron. Both the arcane principia and its gross bodies are retained within the potion, even when the corpse of the first matter is exhumed from its watery grave. The animating fire of the Decoction, by nature of its power, elevates these principle as angelick vapour.

The Art of Distillation further refines our magic in accord with the great hydrous cycles of earthly weather, a simulacrum of Nature herself, realised within the Vessel. The Dew is Her Perfected Water, borne on high in angelic convocation. There, waters of the firmament are gathered together, then descend below to earthly manifestation. Dew borne upon the skin of a plant is thus the rarefaction of that most subtil elixir, the noctilucous *Sperma Caelaestis* bearing the hidden virtues of bud and leaf.

The pinnacle of this operation expresses that extraction celestial in nature, which we call Angel or Zenith, which each plant bears in an occult form. For the Witch, this expression embodies an exalted dominion of the plant. By contrast, the gross and heavy principles, which remain unexpressed in the Cucurbit, we call Devil or Nadir. As the fecula of the operation, they are merely its profane component, but they may be further potentiated through the work of *Tenebratio*.

Certain operations of the philtre are thus magnified by distillation, yielding concentrated floral and vegetable waters, hydrosols, and rectified spirits. Know that the Alembick of the Wise is forever distilling, its perfect liquor perpetually aspiring and attaining. In exaltation, the Art of Distilling shall also yield the balsams of Herb, Stone, Beast, and Man.

Our Vessel for the rudiments of this Work is the Retort, that being a glass globe with downspout directed from above, therewith to collect and funnel the distillate. Formed in differing volumes, its use is most effective when the heat-source is not direct flame, and when the liquor sought is not especially vulnerable to heat. For its favoured operation, the furnace is tempered, and the Retort is immersed in an ash-bath, sand-bath, or double-boiling pot.

For operations where a greater degree of control is required, we require the Alembic array to accomplish *Distillatio*. By this method, the number of our Vessels are five. The Cucurbit is the Solar Vessel, serving as the cauldron of the work, its body receiving the heat of the flame. Wide-bottomed, it also admits a wide mouth above, and is typically formed of glass, copper, or ceramic. Above it, well-joined in fleshly embrace, lies the Alembic, whose spherical body allows for the expansion of vapours. The Lunar Alembic gives way to the Bird's Beak, which facilitates escape of ethereal spirits from the seething pot. This vessel in turn is conjoined unto the Serpent, a coiled conduit kept tempered by water or ice. Here further refinement of vapour occurs in accord with the degree of temperance of the coil. Finally, the spiralling vessel of the Serpent empties into the Receiver, the Consecrated Vat which collects Our Dew. This is the traditional array, but with advancement in the work and cunning, great variations upon this vessel-architecture can be made.

Concerning The Aquaeum Luna.

The Aquaeum Luna, a votive solution for honouring the Undine, shall be added to every Philtre as the Droplet of Sacrifice. As the initiating force or Zeroth-Point of the potion, its vibratory resonance invokes and propitiates the Water Elemental, and conveys the Sorcerer's Entreaty for blessing in the Work to come. As the First Potion, it also maintains a continuous aqueous link --a heredity or bloodline-- between the sorcerer and Undine throughout the work over time.

Let the Aquaeum Luna be made from a trinity of plants with strong Water affinities, preferably those which are fresh-harvested, tinctured in 100 proof spirit, with a small amount of distilled water added. Choice of herb-trinity is determined by the sorcerer's cunning, familiar spirits, and knowledge distilled from the Shadowlands of Dream ...even from the good direction of the Undine herself in the Sojourn amidst her Gardens.

If the philtre comprises a substantial portion of one's magical praxis, let diverse Aquaeum Lunae be made to propitiate Undines inhabiting specific water sources. Thus, when using water from a local spring, an Aquaeum Luna compounded exclusively for the God of that spring should include such herbs as grow within its influence and nourished on

its waters, such as the Fern called Maidenhair, which gladly frequents such places. This Hallowed Water, in addition to its use as a fluidic medium linking the Potion with the Water-Nymph, may also be used, diluted, as a Balneum for washing the crown in rites honouring or invoking specific local water-gods.



HERBS OF AQUEOUS AFFINITY

Alder	Columbine	Lily
Aloe	Comfrey	Lotus
Angel's Trumpet	Cowslip	Marshmallow
Apple	Crocus	Mints
Aralia	Cymbopogon	Myrtle
Aster	Daffodil	Orange
Balsam Poplar	Dittany	Orchid
Belladonna	Elder	Orris
Birch	Elm	Papyrus
Blackberry	Elecampane	Peach
Bladderwrack	Feverfew	Periwinkle
Bleeding Heart	Foxglove	Poplar
Blue Flag	Gardenia	Poppy
Boneset	Heather	Raspberry
Buchu	Hibiscus	Rose
Buckthorn	Horsetail	Rush
Burdock	Hyacinth	Scullcap
Calamint	Iris	Sedge
Calamus	Irish Moss	Solomon's Seal
Camelia	Ivy	Spikenard
Camphor	Lady's Slipper	Thyme
Cardamon	Lemon Balm	Valerian
Catnip	Lettuce	Violet
Chamomile	Liquidambar	Water Lily
Club Moss	Lilac	Willow

Spell of the Aquaeum Luna.

When the Moon is New, three herbs of aqueous affinity are tinctured in Aqua Angelis according to the work of Maceratio. On the full moon, go forth by night taking Cauldron, tincture, distilled water, and consecrated Ritual Phial to a quiet and forlorn place. There let the Vessel be blessed, with offering given unto the Hydrous Spirit of the Undine. Then, in the light of the full moon, open the tincture and offer it unto the Lunar Orb, capturing its rays.

Let one part distilled water be added to two parts of the Tincture, blent in the Cauldron or Working Vessel by way of the sigillic entreaty to the Undine. As the mixture is agitated, let the Artist, by imaginal coalescence, envisage his or her body as some aqueous denizen, be it fish, mermaid, leviathan, river basin, or other potent Vessel capable of holding water. By this state of fluidic ectasis the resonant form of the Undine shall be both adored and attracted. The mixture is then strained and bottled in the Ritual Phial. When the moon has waned black, the Aquaeum Luna is complete and may be used.

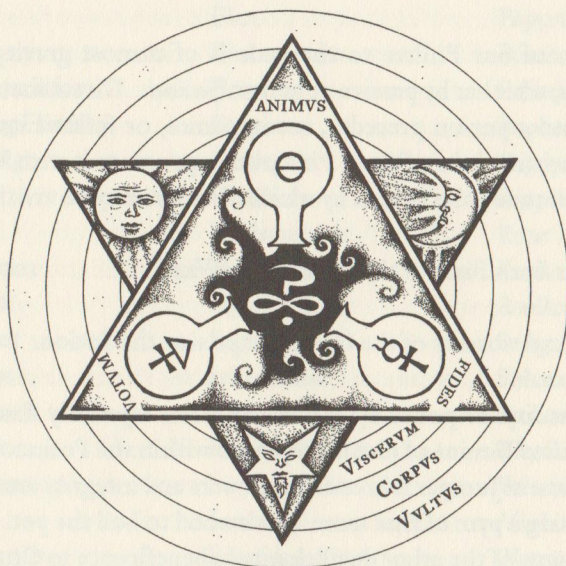
The Hidden Fire: Binding-Impress of the Philtre.

Consecration of our Philtre to the gods is of utmost gravity; objects imbibe power, whether by passive or active *dynamis*. Direct focus of magical power into a potion precedes, accompanies, or follows its brewing. Prior to enshrining it in a Ritual Phial, we impregnate it with Virtues of our own. Eleven are the Means by which a potion may be vivified:

- 1] By the Star-born Fires of the Quickening Wand.
- 2] By devotional worship of the Genii comprising the Potion.
- 3] By transference of power by specialized fires, especially those arising from the ignified Genius of plants employed within the Potion. If a compounded Potion of Juniper is brewed, its powers and integrity are thus multiplied by raising a pyre of that same Tree's wood to boil the pot. Thus the Flaming Masque of the arbor dually lends its beneficence to Our Work, in an exacting quality of heat, as well those Perfumed Aires arising as a result of the fulmination, the smokes of which serve also as a spirituous vehicle.

4] By diverse seals and sigillae, previously gleaned by the Art and projected into by imaginal means, by an enchanted Lens, or by signs of the hand, tracing them into the brew by means of wand, stone, bone, enchanted blade, or by the very Hand of Flesh. The repetition of such signs in the liquid conveys and awakens the individual Arcanum within the Philtre by the action of Current. The point of transference of the cypher is envisaged as an opalescent flame dancing atop the potion in the form of the Sacred Letter or Seal. In instances where Hallowed Inks, made by the very hands of the Wortcunner, lend virtue to the potion, the seal is inscribed with ink in Cup or Cauldron, alit by the powers of the sorcerer, and absorbed by the Philtre as it is mixed.

5] Addition of ensorcelled mumia. Philtres so made, where this empowerment dominates, begin with the collection and consecration of the mumia within the First Vessel, then unto the Cauldron, with the Chief Familiar attendant. This is the Holy Seed from which the Potion shall proceed. The Philtre is then built around this balsamic matrix, with steely focus never wavering. If the mumia thus employed is Menstruum Congressus, it is essential that the Will, Desire, and Belief of both Sorcerer and Sorceress be in perfect harmony.



6] By the Imaginal Mind, honed in contemplative reverie and meditation, that specified states of Envisioning be directed into the fluidic medium.

7] Harnessing seasonal, planetary, and stellar potencies at specific times and with materials of appropriate power. Thus a Philtre of Lunar virtue is best vivified nocturnally 'neath a Moon well-lit and aspected, and by use of a bowl of solid silver. A Solar Philtre, in addition to employing Herbs favoured of the Orbus Ignis, will best capture Solar Virtue in a bowl of purest gold and set 'neath the midday sun. Colloidal metals increase the efficacy of this operation.

8] Binding rogue or ambient spirits of a locus, such as by placing a Philtre in its ritual-bottle in a graveyard, crossroad, or in the hollow of a tree, for prescribed amount of time, thereby to lure a desired spirit or principle. As with Land, potencies of free-flowing water may be harnessed: the Philtre may be placed in a watertight container and immersed in ocean, river, well, or other body of water for an extended time. Such total possession by Undines is especially appropriate for potions wherein the water-spirit's presence should overwhelm, or elixirs devoted to a specific water deity.

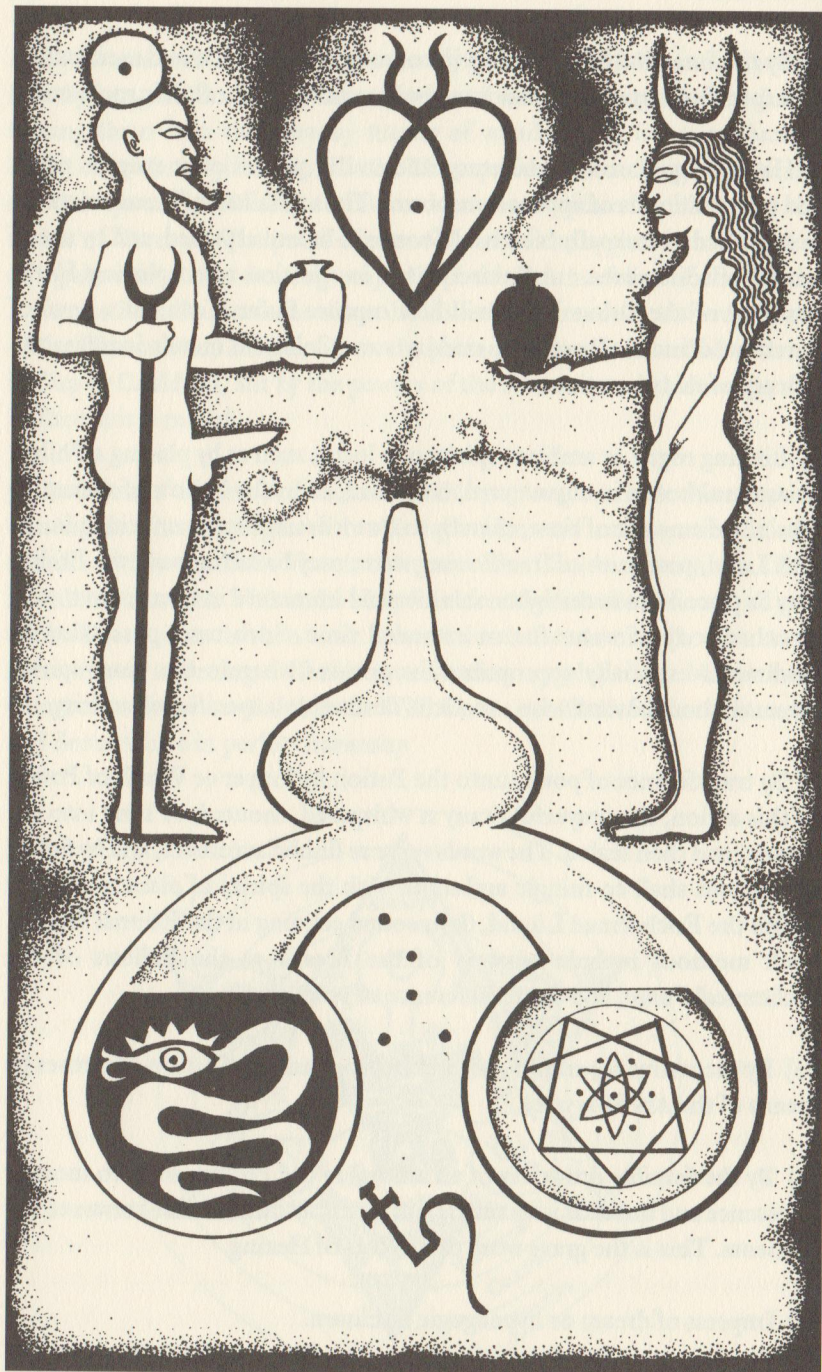
9] By transference of power unto the Potion by Prayer or Words of Power. In this action, the prayerful litany is whispered, shouted, or sung into the Vessels, and then sealed. The words serve as fluidic automata, and by Subtil Congressus shall co-mingle and unite with the spirits of plant and water within the Encharmed Liquid, their sound echoing in the Eternal Waters. Such methods include mastery of the Breath as the Bellows of the Alchemical Forge, and the transference of power thereon.

10] By successive separation, recombination, and distillation of virtues by means of the Ars Spagyrica.

11] By the forcible drowning of an animal in the Philtre, so as to mortify its essence and imbue it with terror and death, a black art well-known to the Ancients. This is the grave work of Philtres of Hexing.

12] Impress of dream or hypnagogic fascinum.

13] By magico-sexual empowerment.



Of the Nectareum Succubus.

*Fire of the Womb,
Red Inferno of the Inner Forge,
With these flames
Thy potion I exalt:
Wine of the Nymphs and Satyr's Horn,
Stallion's Foam and Dew of Morn,
Moisture of Virgin's Desire
Ecstasis of the Flesh and Fire.*

Philtres of Old were chiefly aphrodisiac in nature and included not only aqueous preparations, but foods, pastilles, powders and balms. *Hippomanes* or "horse-rage" was perhaps the most famous ingredient in love potions among the ancient Greeks. It referred both to "the sluggish poison that flows from the pudenda of mares in heat" and to a bit of flesh the size of a dried fig which clings to the brow of a newborn foal', the organ in question usually incorporated by stealth into food or wine. Another favoured invigorator of lust was Foam of Stallion's Mouth, used to anoint the phallus prior to sexual congress. Other animal ingredients in love potions of antiquity include Phallus of Wolf, Remora, Brain of Cat, Brain of Lizard, Bone of Green Frog Devoured in Ant Heap, and hair from the tip of a wolf's tail. Reproductive and internal organs of certain animals were also highly esteemed. The following traditional Greek love-philtre incorporates the remains of a beast, employed by the sorceress to sway the heart of an ambivalent man to her:

Take a bat and bury it at cross-roads; burn incense over it for forty days at midnight; dig it up and grind its spine to powder. Put the dust in a man's drink...²

Consider also an ancient Egyptian philtre of bewitchment:

A potion. You take a little shaving of the head of a man who has died a violent death, together with seven grains of barley that has been buried in the grave of a dead man; you pound them with ten oipe, otherwise nine, apple-seeds; you add blood of a worm... [and of] of a black dog to them, with a little blood of your second finger [that] of the heart, of your left hand, and with your semen, and you pound them together and put them into a cup of wine and add three utch to it of the first fruits of the vintage, before you have tasted it and before they have poured out from it; and you pronounce this invocation to it seven times and you make a woman drink it...³

Such exemplars reveal a potent practice of eldritch love-Philtres: the covert introduction of blood or sexual fluids of the sorcerer into the potion, allowing the sorcerer's essence to infiltrate the blood --and thereby the very ghost-- of the desired victim. The infiltration of potions by blood occurred by varied means. Herodotus documents blood-oaths of the ancient Scythians, whereby the blood of the sworn parties was mixed with wine, then drunk, accompanied by prayer and the immersion of various weapons in the cup.⁴ Ancient Egyptian pharaohs were said to become deified or immortal by drinking *Sa*, an elixir regarded as the Blood of Isis, whose hieroglyph was the Vesica Piscis.⁵ Some spells of traditional witchcraft also employ the blood-link for binding and aligning an animal to the sorcerer's will as Famulus:

such beasts... are obtained at their birth and are duly consecrated with the name of the Spirit-Familiar. [The method of the Consecration is in the manner of a Baptism and the Method of Binding is to cross-sign the brow of the beast with thine own blood. The dutiful service of the Familiar is ensured by feeding it a little of thine own lifeblood at each rite of the Full Moon.] Such Beasts enjoy a splendid longevity and are often passed down through successive generations of Witchblood -the animal being a totem of that family and the Spirit-familiar being the ancestral Servitor.⁶

The addition of sexual fluids are of equal import to blood, as this elixir falls under the planetary dominion of Venus, and of all spirits of Lust, Pleasure and Venery: the Succubi and Incubi of the Witch's craft. Mumia, be it blood, seed, sweat, or other watery expressions of the

Physium, is best employed fresh, empowered by stellar fire or Perfect Imaginal Art; but one may also collect such fluids where the Bounty of the Fons Vitae allows, dried and stored, added at the mage's discretion. Tinctures, distillations, and magisteries may also be made with mumia by means of the Opus Alchymicum and the Enchanted Balneum of the Royal Art.

In their expressions of power, the Succubal Nectars vary widely. Some serve to stimulate or "sweeten" the flesh, or yet serve the function of sexual arousal. Others, as those distilled from the Nightshade kin, are narcotic or dissociative in action, numbing the wits and weakening resistance.⁷ Certain potions of arousal, such as those calling upon Clary or Sunflower, bear principles exciting circulation, especially to the abdomen or erectile tissue; their action being both Hot and Moist.

The higher functions of the Nectareum Succubus, as it is borne in the Witches' Sabbath-Graal, concern the empowerment of the flesh for sexual sorcery, chiefly the generation of carnal famuli, intercourse with spirits, and the preparation of specified elixir-emanants by means of the *Vas Veneris* in both Woman and Man. In this wise, its exoteric humour is the Gluten, or Dew of Arousal from both men and women, of supreme potency in the Bewitched Nostrum of Lust, but also as the nectareous snare of Succubi and Incubi. Its esoteric fleshly humours are hormones, pheromones, and Dopamine, as well as the more exotic astral-fluidic emanants of Orgasm.

As the Philtre directly appertaining the Sexual Mysteries, the Nectareum Succubus is ideally brewed when Venus is exalted or in a favourable astro-mantic aspect with Mars, or magnified in concord with the Moon.

The Red Nectar: Sulfur of Lilith.

As much as the venereal affinities it possesses, the Nectareum Succubus is the Sulfur of Lilith: the Moon engorged with the transmuted Fires of Cain, yet owning an ingenium wholly her own. As such it is the volatile Red Nectar: for all venery is the Work of the Vessel, whether the Child so engendered be of Mortal Flesh or Astral; and all Venery is served by the

Blood. Arousal is the Cardinal Sulfur of the Nymph, and it is in this nubile form that Our Lady of Night arises in the Nectareum Succubus. The brewing of the Lust-Philtre is empowered by the sacrament of the Lunar Sulfur, being of two forms, Igneous and Aqueous.

Preparation of the Lunar Sulfur.

The Igneous form of the Lunar Sulfur is made by taking six parts dried Dragon Wormwood [*Artemisia dracunculus*], harvested and dried according to Art, and grinding it to a fine powder. To this we add two parts powdered Dragon's Blood resin [*Daemonorops draco*]. The resulting powder is fortified by the addition of several drops of Menstruum Ovulatio [Seed of Lilith], and allow the mixture to dry. It is then burned on ignified coals, thurifying the Cauldron with the Charm of the Sulfur of Lilith.

The Aqueous form, added to the completed Nectareum Succubus, is a distinct manifestation of the Lunar Sulfur, and is made thus. Let a quantity of fresh Rose petals strew the Bedchamber of Art. By the Feast of Carnality with thy sanctified consort, or yet by exaction of self-sexuality, offer up the pleasures of thy flesh unto the Lady of Heaven upon the very Bed of thy strewing. When the offering is consummated, take up the petals of rose and imbibe them with the expressed nectars of thy pleasure, placing their entirety into a pure vessel with sufficient sweet wine to cover. The maceration is permitted to digest for two hours, and both liquid and petals are distilled by the Copper Alembic, reserving the upper fifth of the distillate as Our Sulfur. The addition of a single drop of the Sulfur to the Nectareum Succubus extends the fascinum of the sorcerer unto the philtre, as well as the sexual emanant of Lilith.

Concerning the Vas Veneris.

The *Vas Veneris*, being the Vessel forged of Philosophical Copper, is the headwaters of the Great Stream of Carnal Sensualities, and the Witching Power of the Flesh Ecstatic. As the Holy Vessel of Art, it is comprised of a central chamber, wherein the labour is concentrated; a neck, serving as the Conduit of Ingress and Egress; and a Mouth, that being its sanctified portal. It is the Prime Vessel of the Nectareum Succubus, but its dominion extends to all Philtres and enchantments.

ENCHANTMENT OF THE VAS VENERIS

AN-A-LI-LI-AN-A-TU:

Rouse, O' White Satyri of the virgin-taker,
 Arise from the Plain to the Place of Connubium;
 Rouse, O' Red Nymphai of the flesh-defiler,
 Descend from the Mount to the Place of Fleshly Betrothal.
 Nectar-pot of Seven Fields distilled,
 In perfection art thou Promised-unto -Power:
 The burning track of the Serpent laid,
 The perfumed Gates of Pleasure Opened,
 The True Feast upon the Table spread,
 The Fountain in the Midst sends forth flood,
 Songs of Power pour out from the mouths of the Faithful,
 The Unseen beheld in Vision True,
 The Bedchamber of the Great Horn is prepared.
 By the Gesture Everlasting, thou Bellows stir the Fire:
 Pour out thy Waters of Art as One
 From the Vessels of Shadow, to the Vessel Revealed.
 Raised is the One Cup to the lips of the Night-Host
 Spilled is the Heretic's Wine:
 Flesh-unto-Flesh I bind in troth
 By Alkabest and Alembroth;
 Flesh-unto-flesh I bind the rune
 As the Fountain of Light
 And Cup-bearer to the Moon.

Dulcificatio: The Making Sweet of the Elixir.

Edulcoration, or the Work of Sweetening, is the work of the *Vas Saccharum*, and comprises the methodic exorcism of varied noxious principles from the *Ens*, and an immaculation of virtues. Banished products may constitute bittering influences, or an Infernal Coagulum of Salt and Sulfur. In the Alchemical labour of Distillation, serving as one exemplar,

the Prima Materia is edulcorated by separation and elevation of its angelic component, rendering it sweet. Within these parameters, the simplest operation of Elducoration is the transformation of repugnant water into that which may fill the drinking-cup of man. The test, or proof, of this transmutation is accomplished by Power of the Tongue, which as the empowered Flesh of Trial serves as final judge of the Work.

Especially appertaining the Philtre, the road of Wytchan Alchemy undertakes the labour of Dulcificatio, or Sweetening, similar to Edulcoration but achieved by diverse means. Bitterness may be removed or tempered by washing, filtration, distillation, evaporation, precipitation, usage of charcoal, and aging in casks of virtuous woods, especially lightly-carbonised or 'toasted' oak. A second road of Dulcificatio involves the addition agents of sweetening.



Lore informs us that Sweetness stands as a counterpoison to Bitterness, and may sustain the Soul if the two are kept in hamonious union. In this capacity of preservation, a potion is sweetened, not simply for its flavour, but to ensure its longevity within the Vessel it occupies. In like manner the Temple if Man is also Dulcified, in equipoise to Bitterness, for its own sweetening, as the Sages of Old practiced as a matter of daily health.

Perhaps the best modus of preserving a philtre over time is in the form of a cordial or liqueur, an extract in alcohol ripened with sweetness. A simple formula employs 60 grams of fresh herbs, or 40 grams dried of the same, this being sufficiently macerated in 500 millilitres of ethanolic menstruum for a fortnight. The marc is pressed out, the liquid strained, and honey, syrup, or molasses added to taste. The mixture is sealed in an Hermeticus and allowed to age in darkness for six to twelve months. Aging greatly improves flavour and tempers ethanolic fire: this phase of ripening, called cooling, may be potentiated by the skillful and judicious addition of flavouring agents such as Sage flowers of Bean of Vanilla. During this operation, sedimentation will occur, the products of which

can be filtered out. In accord with the Wisdom Spagyric, these gravid faeces contain gold; they are separated, dried, calcined and added back to the final manifestation, as they are known to contain some of the Virtuous Salt. The humour-dregs of the vessel may also be dried without calcination, extracted into Wine, and distilled gently. A Second method of building the liqueur instructs that Our Trinity of marc, menstruum, and chosen sugar be placed as One into a Hermeticus and ripened through slow digestion over a long span of time. The amounts of each of these ingredients will vary according to the strictures of Our Triangle, but a foundational formula for this method utilizes 500 ml rectified spirit, 250 grams herbs or fruit, and 375 grams sugar.

Where Our Potion requires Dulcificatio, Nature provides a ready Nectary of sweetening agents beyond the precise but bland refinements of the sugar-mill. Some, such as Malt Syrup, are comprised of unique sugars accompanied by nutritive value or especial properties attractive to fermenting yeasts. Others may serve to impart both unique sweetness and pigment, as does Syrup of Sugar-Beet or Molasses. Syrups of Date-Palm, bearing an ancient lineage hearkening back to the first wines in the Near East, are well worth keeping at hand.

We also make use of the unique saccharides in plants borne by the nectars, or other parts of the plant corpus. For this, Root of Licorice and Leaf of Stevia [*Stevia rebaudiana*] are exalted in our work. Of the former, a small amount of dried Licorice Root added in the final ripening stages of the philtre will serve Dulcinatio. Stevia, whose power exceeds that of Licorice, is useful in the smallest amount, in the form of dried leaves added at the desired stages of the philtre's making. Where the *summum* of the work is a complex distillate aimed at retaining high proof, Stevia may dulcify the final manifestation without alteration of flavour or virtue, and without the corresponding hydrometric descent that addition of sugar syrup will produce. Both plants, whose sweetening potencies are due to complex botanical chymistry, are highly concentrated, and one may also tincture them singly and employ their sweetening power thus.

Some potions require digestion of herbs in Honey: for this, raw honey is best, and it is advantageous if one has acquaintance with the Bee-keeper.

Some commercial honeys are filtered or blended, or the bees may have foraged on flowers subjected to corrupting influences. By obtaining honey from the source, one is assured of purity. More importantly, knowing Bee-keepers gives the Artist the opportunity to meet, appreciate, and engage with the bees who toil to produce the Divine Elixir of the Melissae.

In our formulation, dominant flower nectar and genii loci are also considered: a honey made by bees who have foraged exclusively on Lavender, for example, will taste markedly different than a honey from bees toiling amid Orange Blossom, and the resonant powers therein likewise differ. If the sorcerer is to compound a cordial of Rosemary Blossoms, the philtre can be exponentiated by sweetening with honey made from bees fattened on the nectars of the same plant's blooms. The virtues of honey spun from the nectars of an individual flower species are a source of great debate among Wortcunners; the differences in flavor from one forage-plant to the next can be astounding. Neroli or Clover honey has become a familiar standard for culinary use, but sampling the delights of a Foxglove, Heather, Star Thistle, Ironbark or other honey will make the Wise Herbalist yet wiser.

According to lore the toxic principles from various plants may be imparted by Nature to the honey; instilling it with visionary or sickening virtues, but such cases are rare. Knowledge of the prime nectar source of the honey is especially important when compounding magical elixirs amplifying the spirit of a single plant, as honey represents a recombinant form of a plant power on the level of magical quintessence, distilled and sublimated by the Good Alchemy of Nature.

For the work of Our Potion, honey is most often used for sweetening the cordial, but a rarefied form of the Philtre, the *Mellago*, employs it as the digesting menstruum for herbs, without water or Aqua Angelis. The resulting maceration is then consumed as the Sacrament of the Love Feast, or for the transmission of specified types of floral wisdom.

Of the Copulatio, or Joining.

The transitory Phase of Work for the Nectareum Succubus is the Copulatio, or Joining, characterised by the uniting of two or more virtues to release power and form a new species. This process, though we apply it herein to Our Potion, governs all works of Art and Making.

Typically, it is a dyad that is united, often possessing complimentary powers. Traditional alchemical pairings include Male and Female, Fixed and Volatile, and Lunar and Solar virtues. Similarly the Witch copulates Angel with Devil, Tame with Wild, and Flesh with Faerie as closed magical formulae to accomplish specific enchantments. Manifestation of the Potion is not limited to these six couplings, but they form a graven key-stone to the work, and the sorcerer shall return to them again and again.

This Marriage occurs subtly, rather than in the form of a crude mixt, and by careful preparation. After the Vessels of Betrothal have been dulcified by sweetening, each is elevated in concert by:

AERATION	}	by means of the breath;
AGITATION	}	by means of motion and friction within the Vessel of Arte;
and,		
CIRCULATION	}	by means of measured oscillation of power raised in the Vas Veneris.

This final preparation makes use of the gradated Raising of the Column of Power via Karezza and the offering of the Pleasure-Sacrifice unto the Gods. As the offerings deepen and become more complex, the respective vessels resonate as one, and as one the Philtre is produced.

Heed well the purity of the Flesh and the Heart when undertaking this Labour, as the unity sought requires the single-pointedness of Perfect Entelechy, purged of impure residuum. This endeavour can present great difficulty in practice, but the reward of Right Intent and Action is great, and the bane of improper coagulation unending.

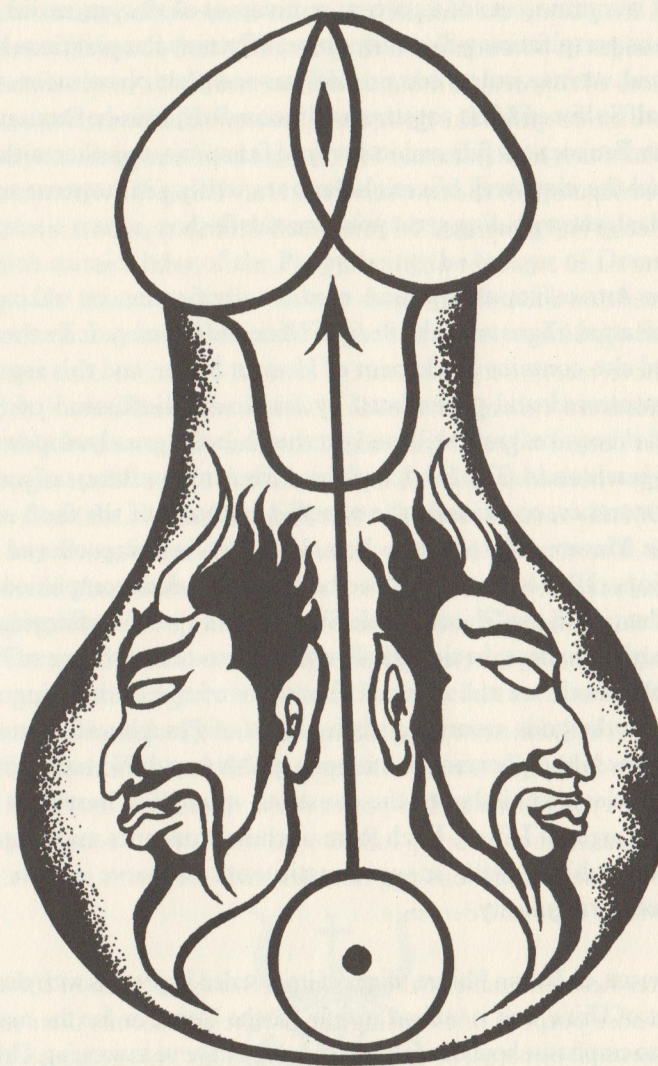
Vinum Sabbati II: The Philtre-Emanants of the Flesh.

The Philtre, being the manifest body of hydrous enchantment, at all times resides in potentiality in the Flesh of Man, as angelic or diabolic exaltations of coporeal humours. For it is certain all things produce a corresponding tide within the flesh; these are expressed by the Wise as Power demands. Such hidden carnal fountains, being nectareous, venomous, or some coagulum of the two, serve the Holy Elixirs of Witchdom, both in entelechy and congress. In turn, each Philtre type possesses a corresponding astral emanant within the flesh, and a hidden means of its magical generation and imbibition.

As we have recognised, the Gluten, being the first fluidic Emanant of fleshly pleasure, flows from the *Vas Veneris* in man and woman, and aligns with that potion we call NECTAREUM SUCCUBUS. It is magnified first by Offering, where-in it is given unto the Altar of the Wise; this form is called *Offering-Bread* as it is the First Fruit of Harvest, and so serves this purpose in perfection. Its lesser outer reflection is the saliva, given forth in sensual yearning, or yet as the seal placed upon the Kiss. The concealed font of this Emanant encompasses sex hormones and dopamine; and pheromones, being the Occult Spoor of Woman and Man.

The ELIXIR SACRAMENTUM, being the exalted inheritance of the Nectareum Succubus, is naturally aligned with Blood, both for its station as the conveyor of Life and its power in Sacrifice; as well as the Aqueous and Vitreous humours, being linked unto the Eye of Vision. Its esoteric tides comprise endogenous tryptamines, the Fountains of Sight which linked with Vision and Seership.

The outer flesh-emanant of the BALNEUM SAGAX or 'Bath of the Wise' is Tears, whose purpose of cleansing the psyche transcends their momentary emotional impetus, be it joy or sorrow. This linkage is also aided by the presence of Salt, which, despite its magical reputation for fixity is a stabilising and cleansing influence, and tempers volatility. The Veiled fleshly elixir of the Ablution is Lymph, hidden Circulator of all fluids, interpenetrating and cleansing all Vessels of Flesh.



The Bitter Draught, that Philtre which we name VINUM ACERBUS, is associated in its external phase with Sweat, which arises from the toil of Bitter Ordeal: it contains an acrid portion reminescent of vinegar, as distillation of human perspiration will readily prove. Where such operations become fractional, we may isolate certain odorous and oleic constituents we may justly call Sulfur of Man, together with some Salt, a kind of human brine. Its inner Emanant is Bile and its array of functions, together with adrenaline and the vast array of catecholamines, arising in response to stress and ordeal, yet providing great power to the flesh.

MERUM ANIMATIO, that potion used for vivification or waking spirit within matter, aligns with the Seed of Man and Woman. Like the Sweat, the Seed also contains an element of Human Spoor, and this aspect may be concentrated and potentiated by fractional distillation of Semen. Such work requires great skill, and yet the philtre is greatly empowered by such augmentation. The Seed, expressed for Art by pathways of waking or hypnotic trance, constitutes the revealed emanant of the flesh aligning with the Merum. For Art, the Female Semen is that produced during Ovulation, called by the Wise "Seed of Lilith", and accompanied by distinct changes to the Gluten. Male Seed is best expressed after ritual continence of three days, in singular devotion unto the Marriage of Heaven and Hell. Such are the external emanants of the flesh, being strictly offered to the gods according to the Laws of Plough and Furrow. Its inner form is the nocturnal emissions of Man and Woman, arising in dream or sleep, unbidden of the conscious mind, and harvested by the nocturnal *orgia* of Lilim. Each form of these emanants may empower a compound-philtre with many constituents or serve as the Elixir Perfected in singularity.

VENEFICIUM, or Poison Philtre, aligns in its revealed hypostasis with the fleshly emanant of Urine, and is utilised mainly for the Curse, or for the making of potions to emphasise boundaries about the plot and serve as warning. Urine also contains a portion of the Spoor, yet its isolation is a delicate matter requiring great skill and discernment, or one will be left with naught but the Vessels of the Malodorous. Its lesser reflection as the spittle of insult and disgust, used as the seal upon the Curse. The esoteric *pondus* of the Veneficium is the corporeal tides of prostaglandins, responsible in no small part for pain and inflammation of the flesh; such may serve as the Astral Emanant of *Tenebratio*, the work of the gathering dark.

The Waters of the Dark Moon, or SPIRITUS LUNA NOX, is that potion principally concerned with induction or extension of dream and trance states. Its exoteric flesh-emanant is menstrual blood, being the liminal sacrament of life and death, the corporeal lych-gate of incarnation and the Great Power of the Sorceress. Bearing the impress of the hormonal tides, it serves as undifferentiated power unto the impress of enchantment, or yet in its specialized capacity for accessing the spirit-world. The inner emanant of this philtre is Serotonin and Endorphin, both allied unto ecstatic trance, and, in the case of the latter, being endogenous opioids which mimic those of the Poppy, being the bringer of Dreams and Comfort. In this respect, the linkage direct between Pleasure and hypnotick reverie may be exploited through varied praxes of Magia Sexualis.

The FONS VITAE, being the Drink of Immortality, also commands specific fleshly humours. Its exoteric fountain of the flesh is the Milk of Woman, given of the breast after childbirth, being as blessed and perfect a Potion from the Formulary of Nature. Such is the nourishment of the infant, but also of the Witch-Famulus; and them who would exalt its power would also employ it as a potion-sacrament unto the Lady, and for prolonging life. The dominions of the Hidden Flesh-Emanant of the Fons Vitae are the rare waters of the *Vas Hypophysis*, and other glandular secretions governing growth of the flesh, as well as its homeostasis and good preservation. And yet there are other, yet more subtle dewes and nectars of the flesh which, skillfully prepared and ritually imbibed, serve to extend the Vessel of Years.



The Rite of the Empowerment of the Seed

Within the Sanctuary of Fleshly Bonds let the working Potion be duly consecrated unto the Sexual Genii in a matter fitting unto Art, and then consumed slowly over a period of hours by the supplicants present. By means of the Hieros-Gamos or yet by Autosexual Congress, the fluidic emanant is conjoined unto the Potion within the Vas Veneris by means of Karezza. This measured route of fleshly ecstasis aligns the Presiding Spirit of the Potion with the Seed, sensorially invoked through the manifold portals of the body.

As the rite progresses, the presence of the Philtre is discerned upon entering the Vas Sanguis, as an upwelling of fluidic virtue with distinct sensorial parameters. Likewise, the arousal of the Vas Veneris shall generate its own fluidic ingress, which may also be distinctly perceived. Through the dual-perception of each, and their gradual migration toward one another, the two shall become indistinguishable and may be wedded within the Vessel of Flesh.

Where two or more Vessels perform the Empowerment, it is best for one to assume the mantle of Master, overseeing the consecrated ritual stimuli; and the other to serve as the Vessel of Transmutation, that the flesh-offering be given wholly unto the Design. This Assumption of the incarnate forms of Wand and Cauldron may be accomplished in strict bipolarity for the duration of the rite, or with the supplicants alternating roles throughout. Where the Vessel of One performs this action, great skill is required in both mediumship and corporeal presence to manifest the Work, for the two stations must be held ever in equipoise or the Tincture shall not obtain. As a solitary rite it should be attempted only after having successfully accomplished it in dyad, that each polarity of the Work be known and mastered.

At the consummation of the successful rite, the Potion being drunk in full and the offerings of flesh given in totality, the power of the Seed has copulated with that of the imbibed Potion. Now circulating within the Vas Veneris, in twain they form the ensorcelled elixir of Man and God. The Seed may then be expressed or retained in accord with the Need of Enchantment. In the former instance, its best usage is as an offering

freely given unto the gods or sexual genii. We also esteem it as a bewitched adjunct to brew successive phials of the same potion which was drunk for the Empowerment, or as a Sacramental Nectar drunk direct from the source. Where the Empowered Seed is retained in the Cauldron, the manifold Vessels of Flesh are replenished via cathexis and internal dissemination. Such is the Sacrament and the Sacrifice.

Concerning the species of Potion employed in the rite: Our Work springs from the fountains of the Nectareum Succubus, thus it is that this philtre-type is especially germane unto the Empowerment. However, the Wise may empower the Seed for diverse potion-types as the governing spirits direct, provided that the potion-arcana, and the subtleties of the rite itself, are apprehended with mastery. Potions which overwhelm the flesh or the mind are contraindicated for our praxis, as they degrade the faculties necessary for disciplined exaction of the rite. Potions dominated by flowers serve this work best, as do those dominated by Rose, Wild Oat, and Honey. The Formula of the *Pentacula*, being the Water of Fleshly Consecration, also serves where the Seed is prepared as the Sacrament. With successive workings, stronger brews may be employed, best enjoined at such a time as the Supplicants have mastered the formula with precision.

Of Expressio: The Ripening and Pressing.

As the Perfected Menstruum of the Philtre, the Fruit and its juices command the virtues of allure, without which our Art is become bound in the strictures of Alchemical Salt. For our Work, Expressio is undertaken by pressing the juice of various ripened fruits, to serve as adjunctive to the philtre or yet as its prime menstruum, where such is drunk soon after its making. By the cunning of Dame Nature's design, the Fruit functions as the Vessel of Sensualities, its juice a Philtre ready-brewed, pouring forth the sweetness of the Vas Succinum.

Among the Wise it is taught that the Fruit is the Ripened Product of the Carnality of Astral Desire, and the presentation of the Witches' Enchantment upon the banquet-table of the gods. Formed of Copulatio, nourished by the Vessel, and given forth by the branches of the Golden

Tree, the Fruit contains the conjoined perfection of dual-sexualities, which it ever seeks to perpetuate through the agency of the Seed. Because of this the Fruit is sweet, and its form, colour, and fragrance serve as the Sexual Fascinum unto wayfarers who pass by, both man and beast. Such wast the Fruit of Eden formed of the conjugium of Lilith and Samael, their seed co-mingled from the shadow-emanants of Void and Plenum, that it find purchase in the Clay of Man. Let the Seeker after Power also pause to reflect that Woman was the Fruit forbidden to the Glorious Host, and which transfixed their celestial gazes earthward.

And yet the Design of the Fruit, despite her beauteous perfection as the incarnative substance of Witch-Flesh, is sublimated to its Mystery as a purified expression of Ecstasy. Where the Fruit is formed in Ecstasy, its seed waxes luminous and bears within it the manifold Colours of the Peacock. In this manner it goes forth bearing the Virtue of Truth and the means to discern it, in all Vessels, both open and closed.

Where the Fruit is formed without Ecstasy, it passes straightaway to the stage of Putrefaction without ripening, and its Seed is worthless. This is the patterning of the common, and the juice expressed from such fruit is unfit for Our Wine, or even the Vinegar of the Wise.

As it was formed in Ecstasy, the Ripened Fruit may be so Expressed, and in this way serve as a Conduit of Angelic or Diabolic Fire. However, this may only be achieved if, like its conception and nourishment, the Expression of the Fruit is wholly consecrated by Art, and brought forth from a purified vessel. Thus, in the threefold mysterium of its origin, the Fruit must adhere to the spirit in whose name it ripens, and in accord with the Formulae of Enchantment. For this, both the Spirit and Flesh of the sorcerer must be mutually-fascinated with the Fruit and the Spirit in Triangulum.

Expression of the Fruit is accomplished by means of a press, of which there are many kinds and methods to serve the Witch. It may be accomplished in solitude, or yet with two or three dedicated in concert unto this purpose. And yet beyond this, a profusion of operators serves to complicate the Pressing, and the Wine may easily sour. In the manner of

Expression, in order to obtain the rightly-empowered stream of power, we must also be certain that every droplet of juice is extracted from the Fruit, and this may require several extractions by various means. Only when the Skin, Flesh, and Seed of the Fruit are truly dry is Expression complete.

It is also known that the Fruit may ripen within the Vessel and therein be expressed, without the use of a press, and indeed without putrefying, therefore to serve the empowerment of Circle and Point. This form of Expression requires great skill, and creative genius, and yet this endeavour is nothing more than an Expression self-negating the Voidful hypostasis. In this form, the Fruit's Expression serves to strengthen the flesh and spirit of the Sorcerer in Divine Autophagia, and to a lesser extent, the Famulus as well.



The Rite and Praxis of The Lunar Dew.

By the dusk-hallowed road of the Imaginal Eye, go forth by night in purity and supplication before the Lady of Heaven. Upon the earthly altar of sacrifice, the flesh of one's body entire is offered unto the Moon in the heavens, robed only in the cloak of night. Upon the skin of the Seeker, a thousand points of Dew are felt to coalesce, even as that which settles upon the flowers of the meadow.

In this reverie of fleshly sentience, each dewdrop is bound by the Fascinum of the Eye as a point of potential enchantment, a unique refraction from the depths of the Abyssal Body, but also a Cup by which to drink the Lunar Emanant. As each droplet is felt, it is seen to capture within its mirrored round the solitary Image of the Moon, her virtue conveyed as the hearth-point within the Circle. Each point is then raised upward as a filamentous stream unto the very heights, offering the totality of one's substance unto the Moon, drawing her nectar unto oneself, even unto the heart of the Circle of Flesh.

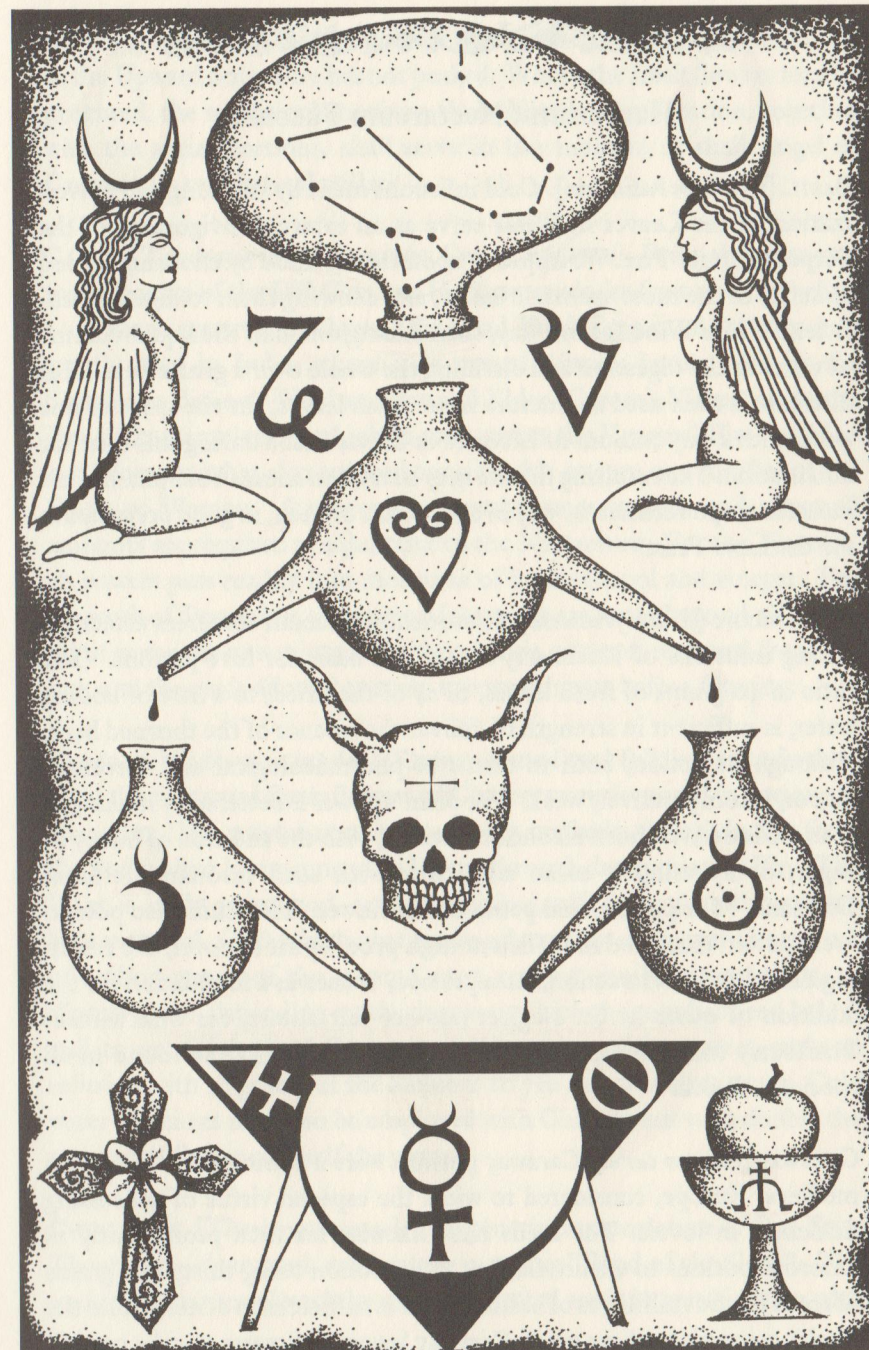
CONJURATION
OF THE
EMANANT OF LUNAFACTION

*We Conjure the Bright Dew of Lunafaction
O' Silver Flame of the Most High:
Thrice by the Circle of Dew-drops cast
Are the Troth-Vessels of Nymph and Satyr conjoined.*

*The First Water in the Vessel is boiled:
By Cathexis of Flesh is the Image coined,
Visage of the White Queen we retain,
Arisen five-fold in the Pentalpha of Eyes.*

*By Endura is the Emanant Multiplied,
Flame unto Pot and Pot unto Stave,
We skim the Foam from the highest wave;
By Catharsis is the Emanant brought forth
Flame unto Branch and Branch unto Bowl
We sunder the flesh and make it whole.*

*Mouth unto Mouth we drink from the Lunar Cleft,
Grael of the Witch-Queen borne unto our lips.
Mouth unto Mouth, O' Osculum Diabolos,
Thy Offering poured out 'pon the Shrines of the Faithful.
Empower and Seal the Elixir of One,
Catholicon of the Lunar Flesh.*





Herbarium: Nectareum Succubus

BASIL. [*Ocimum basilicum*]. Cold infusions made by kneading and pulverization of the Leaves in Water serve as an external invigorator of the Serpent's Inner Fire. We improve upon this method by choosing a good quantity of the most aromatic leaves, and allowing them to digest in sufficient White Wine for one day; then adding one-half the liquid volume of water to the digestion and distilling the whole over a gentle heat. This distillate is then used to tincture more fresh leaves, for the space of one week, with a tiny amount of Licorice or Stevia added during this time for dulcination. The resulting filtrate may be used to anoint both phallus and kteis for empowerment by way of the portals of flesh, in good preparation for the Love Feast.

BLACKBERRY [*Rubus fruticosus*]. Historically, Arabian sorcerers esteemed strong infusions of Blackberry leaves as a basis for love-potions. The ratio of 40 grams of fresh leaves, or 25 of the dried, to a litre of boiling water, is sufficient in strength to deliver the essence of the thorned herb, although its action, both in terms of pharmacological and sorcerous vigour, is comparatively weak. The plant's power is bettered by making of it an elixir derived from alcoholic tincture, with the addition of honey or sugar; or by using it as an admixture with such resonant herbs as Damiana, Muripuama, and petals of Sunflower. The fruits also possess great power: tinctured in sufficient high-proof spirit to cover, the resulting Amethystine extraction, once pressed, is used as a foundation for the addition of other herbs. Neglect not her fair sisters, for what virtues Blackberry commands, powers of similar breadth may be found in all species of *Rubus*.

CARAWAY [*Carum carvi*]. Caraway potions were a common love magic in medieval Europe, considered to wield the especial virtue of addressing fickleness in lovers. The seeds have likewise featured prominently in amorous potions to ensure fidelity. A decoction using thirty-five grams of seeds in 400 millilitres of boiling water is sufficient to demonstrate the Herb's capacities; where green Caraway leaves or flowers may be used, it is to be encouraged, for these balance the amorous potencies of

the dry seed. Using seeds which are still green and ripening is preferred, as the Upward Solar Fire has not peaked. Where the fresh flowers may be procured, the wine resulting from their diligent fermentation, together with the aerial portions, shall serve in like manner, as shall Angel of Caraway, its wondrous distillate.

CAROM [*Trachyspermum ammi* syn. *Carum copticum*]. From the great aromatic houses of the Dill Clan our Herb proceeds, its fruit-pods revealing a savour suggestive of Thyme, Pine and Black Pepper. As a spice it is greatly used in India, where it is named Ajwain; known also by the Simpler as Bishop's Weed and Ground Elder. Carom's Virtue lies in the Fire of its stimulation, which in turn stokes the Venereal Fires of Man and Woman; it has also enjoyed considerable esteem as a tonifier of the Flesh of Woman. Its power is greatly concentrated, and so small amounts are required as adjunctive to the Nectareum. For the Tincture, its powers pass readily into menstrea of both ethanol and vinegar. For the work of Decoction, 40 grams of the seeds are brought to a boil in 500 ml of water for one minute, the vessel then covered, removed from the fire, and the seeds allowed to steep twenty minutes before filtering.

CHICORY. [*Cichorium intybus*]. Known in medieval folklore as an herb of love, the roots and fresh flowers of Chicory were favoured in potions of attraction. The roasted root is commonly available, though in this form the Radix often loses some of its Virtue through destruction by Fire. The Plant is easily grown and, once established, will repopulate the garden-beds with zeal. Of the fresh root, make a decoction of 15 grams in 500 ml. of boiling water; of the roasted root, employ similar proportions, or slightly more, depending on the degree to which the root has been baked, and its age. Of the fresh flower, in which resides a dainty secret, make an infusion with 30 grams of the blossom to 550 ml. of boiling water. Cold water infusions may also be employed with Chicory, but with double the amount of flower and half the water.

CHOCOLATE. [*Theobroma cacao*]. The generic nomenclature of Our Tree, Theobroma, decrypted, renders the meaning "Food of the Gods". The ancient Aztecs employed the ground, roasted seeds in combination with

Cinnamon, Chile Peppers, *Piper* species, blossoms of *Quararibea funebris*, Vanilla, and the solanaceous Cup of Gold [*Solandra* spp.] in their *cacahuatl*, an aphrodisiac Philtre that was drunk sweet or salty. This philtre has also been implicated as a vehicle for the sacramental ingestion of Psilocybin Mushrooms. Other species of *Theobroma* were used in central and south America as admixtures to various phytognostic preparations, such as snuffs and "lickable" tobacco mixtures. Pharmacologically, Cacao contains caffeine and theobromine, both stimulants of the Central Nervous System. Cacao in the form of Cocoa readily imparts its blessings to rectified spirits, and is especially exalted in a menstruum of Rum.

CINNAMON. [*Cinnamomum zeylanicum*]. Cinnamon's chief action upon the body, when consumed, is to produce heat, that is, increase circulation, sweating, and raise body temperature. An invaluable adjunct to the Love-Philtre for flavouring, it mildly potentiates the effects of other herbs. For flavouring, it blends well with herbs of a bitter or resinous nature, such as Damiana, softening their bite on the tongue and, sparingly blended, uplifts their more palatable components. As a general rule, use one whole stick of Cinnamon to every litre of Philtre, increasing as desired. Rectified spirit brings out the virtue of Our Bark in tincture without rendering it overweening. Most commercial Cinnamon is in fact Cassia or Bastard Cinnamon [*Cinnamomum cassia*], and is not only inferior in virtue for the philtre, but somewhat harsher in its effects upon the body. Demand True Cinnamon from the apothecary, there can be no substitute for its sublime gifts. By all means avoid consumption of Essential Oil of Cinnamon.

CLARY SAGE. [*Salvia sclarea*]. Licentious Queen of the Sages, Clary is also known as Muscatel Sage, and its unique scent corresponds in the most beguiling of ways to the divine musk of feminine arousal. Mere inhalation of the fresh, sticky blossom may evoke Erotic Gnosis of the Green, and may be used in this way as a catalyst for the Art Imaginal. Known for centuries as a stupefacient and aphrodisiac, Clary is a potent adjunct to any Nectareum Succubus. It is identified by the chymist as containing chlorogenic acid, a principle known to arouse the flames of passion, it shares this virtue in common with petals of Sunflower. Its powers are best extracted in alcohol, by way of tincture or cordial. For

cordial, several fresh-harvested inflorescences may be added during primary maceration or the final "cooling" phase, to a sealed Hermeticus containing 1 litre of the ripening philtre. Alternatively, 30 ml. of strong tincture may be added per 500 ml. of Philtre. Have a care with this Lady, however, as excess may degrade a draught of Venus to the rank of Neptunian stupor. Few herb-merchants deal in Clary, save for its Essential Oil, as some of the Virtue of the herb degrades over time after drying. The wildlands of its native habitat in France have been greatly reduced, thus are we obliged, by Love and Virtue, to welcome this Beauty into our physick-garden, reserving for her a sunny plot with intermittent dryness and wet. Culture from seed is variable and sometimes problematic, but nurseries can obtain hardy starts which, when lovingly transplanted, will delight and reward with their arousing potencies.

CORIANDER. [*Coriandrum sativum*]. Dioscorides recommended Coriander seeds steeped in Wine to increase the semen, and this was also a popular medieval Philtre. For nostrums of aphrodisiac capacity, gather the seeds during the final quarter of the lunar cycle, as traditionally they are thought to be inundated with their greatest powers of Venery at this time. The upper leaves of the herb possess similar Virtues, though to a lesser degree than the fruits. If one has access to a sufficient quantity of the unripe seeds, they may be expressed by mortar and pestle, and the resulting juice will serve as a primary water of the Nectareum.

DAMIANA. [*Turnera aphrodisiaca*]. The aromatic leaves of a shrub originating in Mexico, its forms the basis of traditional aphrodisacs in that region; a curious liqueur is made of it and peddled with distilled spirits, though for Our Work we may vastly exceed its worth. A hot infusion, prepared using 7 g. of the dry Leaf steeped in 200 ml boiling water until a dark green-golden colour results, reveals great marvel as a flavourful tea, taken with honey. Better is its cumulative effect strengthening erectile tissue and the Vas Veneris when it is taken 3-5 times per week.

FENNEL. [*Foeniculum vulgare*]. A Philtre compounded of Vervain and Fennel makes a most effective enchantment for drawing flesh unto flesh: employ the fresh leaves of each in hot infusion; 30 grams to 500 ml. boiling water, steeped 20 minutes. The upper portions of the plant may be

ripened with wine in a circulating vessel, using one measure each of leaves, flowers, unripe seed, and dry seed. Here the wine abides for three days, after which the whole is distilled in a copper alembic over moderate heat, with additional fresh plant material, collecting the first third of the liquid volume. The Root readily imparts its virtues to spirits.

GARDENIA [*Gardenia jasminoides*] Her petals may equally engender the primary potion, or its columnar backbone with ever more subtil floral emanations constellated about it. The fresh blossom's fragrance is best extracted into tincture, using neutral rectified spirit. Petals are macerated seven days, discarded, and a new batch subsequently interred in the vessel of steeping. Let this process of strengthening the tincture occur a total of seven times. Alternately we may steep the petals in white wine, under cool temperatures, for three days, and then distill the result, keeping the head and body but discarding the tail. In this form it serves as an anointing philtre for the concupiscent flesh; it may be transformed into a wondrous elixir by judicious addition of honey or sugar.

GINSENG. [*Panax schinseng*]. In ancient Chinese pharmacology, a preparation known as Spring Wine was used as an aphrodisiac Philtre, containing, among other specifics, Deerhorn shavings and antler resin, Ginseng, powdered ass, and human placenta, infused together in wine for a year. The Root alone may be added to any worthy bottle of spirit and steeped for several months, this precious elixir may be taken in small quantities of 5-10 ml. on a daily basis for use as a stimulating love-philtre. As Ginseng horticulture is extremely difficult, that Seeker who cannot attain its company in the garden is advised to purchase Ginseng from a reputable Chinese herbalist. Quality of the market-bought Root varies widely, and it is well-worth developing a trusted rapport with the local Rhizotomist to ensure potency. The action of Ginseng on the corpus is extremely warming and stimulating, and, for the purposes of the Love-Philtre, somewhat more sympathetic to men. Tinctures and standardized extracts may be employed in Our Brew.



GINSENG, AMERICAN. [*Panax quinquefolius*], sister of the Asian variety, is slightly different in action but well worth seeking in for its properties. Segments of fresh root may be brewed into a decoction, with or without other aphrodisiac adjuncts. If using fresh roots, individuals of at least three years in age, or having roots 2 cm. in diameter, should be used. There is much profit in using dried Roots as well: steeping them in spirits for tincture is preferred to brewing, and their presence in any love-philtre cannot but strengthen it. When buying dried Root, the wildcrafted material, as opposed to cultivated *Sang*, is more potent, and its higher price reflects this. Paradoxically such wild material may well be the result of poaching or overharvesting, as this offense against Nature is common with Our Root.

HORNY GOAT WEED [*Epimedium sagittatum*] An ornamental herb native to Asia and the Mediterranean, it has traditionally been used as a Bellows to the Blood-Fires, stoking arousal as well as sexual vigour. The chymist attributes its power to iicarin and epimedin, which appear to inhibit certain enzymes and increase Azotic virtue in the blood. Its action upon the Vas Veneris occurs in the flesh of both sexes, particularly centred upon the glans penis and clitoris. It also appears to calibrate hormonal proportion, and it multiplies the Solar tincture. Plant extracts of the herb may be found, though often from unscrupulous pedlars, thus let the Seeker be discreet in procurement, or better yet, enshrine the Herb in the garden and utilise the Leaf as Nature provides. In tisane, we brew it by the work of Infusion, using 1 gram of the dried leaf in 225 ml. boiling water, drunk thrice daily. Like Damiana, its benefits are cumulative, thus one should consume the plant over time to best assess its profit to the flesh. The tincture may be made by macerating 35 grams of the dried leaf in 600 ml of Rectified Spirit.

KAVA KAVA. [*Piper methysticum*]. The Warm delights of Kava readily manifest in a Philtre of the Sensualist, as it gives rise to pleasure of touch, conviviality, and general euphoria. Traditional use of the herb in Oceania as a Euphoriant Philtre involves the mastication of the Root pulp and lower stems, often by a virgin youth, then adding the pulp to water or coconut milk for the desired consistency. For a Philtre for two persons, grind thirty grams of the dried first quality Root to powder and add fifty millilitres

heavy cream, seventy-five ml. of cold water, one hundred twenty-five ml. of coconut milk, and one thousand mg. of lecithin. Whisk gently, then strain through a fine mesh sieve. Add thirty-five millilitres of rum and whisk again, strain, and serve.

LETTUCE. [*Lactuca sativa*]. Lettuces were, from antiquity to medieval times, thought to harbour great powers of arousing erotic desire; ancient Egyptians associated the herb with the virile god Min of the Ever-erect Phallus. The Virtues of the herb found a natural niche in love-Philtres and charms of Attraction. *Lactucarium*, or lettuce opium, was at one time employed as a mild narcotic in the absence of Juice of Poppy. It is with sadness that we witness the degradation of Lettuce's aphrodisiac powers with its domestication, but such is the common lot of herbs stolen from the wilderness of Cain for the grazing of Abel's flocks. By nature, Lettuce is a bitter plant, and its bitterness harbours its efficacy as a narcotic and provocateur of passion. For a Love-Philtre, let the herbalist shun those sweet, succulent leaves peddled as food and hunt the Wild Lettuce in its domain, harvesting the entire plant just prior to bolting. Alternatively, wild-gathered seeds are strewn at the margins of the garden, so long as their weedy proclivities are encouraged by deliberate neglect. The Virtues are concentrated in the crown of the plant, that boundary between root and leaf, and can be extracted into spirit, as well as infusion. Likewise its bitterness may be tempered by more palatable herbs of Venus, or, when manifesting the Vinum Acerbus, paired with bitter allies.

LOVAGE. [*Levisticum officinale*]. In sorceries of love and lust, the fresh Root is employed as a major ingredient in philtres of arousal. Infusions of leaves, stem, and crown may be made in varying strengths, or the juice of the entire plant, especially the crown and root, may be rendered by the work of the press. Flowers and seeds of Lovage each bear unique astral effusions, and their powers may be captured in Aqua Angelis at the time of their ripening according to the gods. A friendly companion in the garden, the herb is hardy and easily grown, long suffering, and generous of fragrance. Its aromatic virtue is such that it permeates all potions of which it is a part, thus its subtle use must be learned with patience.

MAIDENHAIR FERN [*Adiantum* spp.]. For the making of the Nectareum, the most alluring expression of the fern resides in dew gathered from the leaves of wild plants. The delicate principles may be destroyed by heat, thus we make use of a cold infusion in distilled water, or where such water bears a trace amount of alcohol, from two to four percent.

MARJORAM. [*Origanum marjorana*]. Hallowed of the goddesses of lust as widely as Myrtle and Pomegranate, the Genius of Marjoram is one of the happiest and most promiscuous sprites found in Nature, resonant with the carnal proclivities of the Daughters of the Moon. Both leaves and flowers of this fragrant Ally are an indispensable --but easily used to excess-- addition to the Nectareum. To tincture in alcohol, use a 1:1 menstruum to marc ratio; for simple infusion, employ 15 g. of fresh herb, without stems, to one half litre of boiling water. Woody stems are used for philtres of male virility.

MISTLETOE. [*Viscum album*]. A classic medieval Philtre of Vervain and Mistletoe leaves was regarded to inflame Lust. For a tincture, several drops of which are suitable for adding to a Philtre, cover 1 volume of dried leaves with 4 volumes of rectified spirit. Avoid the Berries; they have a propensity for poisoning and are better employed in physick, particularly to combat certain pernicious tumours and cancers.

MUIRA PUAMA. [*Ptychopetalum olacoides* syn. *Liriosma ovata*]. This potent Tree belongs to the Olive family Oleaceae, from which so many beneficial and virtuous herbs proceed, so we may take refuge in its noble lineage. In South America it has an ancient reputation as a rouser of the powers of Priapos, contributing erectile engorgement in both sexes and engendering a mild and pleasant euphoria. Though a strong decoction of the bark, brewed long, is of merit, it is far better to macerate Our Wood in some spirit of alcohol, and employ this tincture in philtre manufacture, or, in combination with other virtuous herbs, particularly Rose Hips. An extract in Aqua Angelis may be made by macerating the bark in sufficient distilled spirit to cover, for the duration of two moons, a lengthy process but well worth the wait. Where a supply of raw bark is elusive, one may, with diligent seeking, find pre-made tinctures or standardized extracts of Muira Puama on the Apothecary's shelf.

MULLEIN. [*Verbascum* spp.]. Mullein is a suitable addition to the Nectareum, particularly those coctions meant to rouse the Vas Veneris. The leaves may be thus employed, but the flowers, when available, are doubly good. An infusion of 20 grams of blossoms, steeped in 500 millilitres of boiling water, is sufficient to demonstrate its powers; identical proportions may be used with foliar material.

NARCISSUS [*Narcissus* spp.]. Its virtues are best imparted to Spirits of Wine, as its floral delicacy is strengthened by grape and weakened by grain. Fresh flowers, plucked mid-morning and tintured immediately, shall reveal over time an intoxicating perfume. Let its use in the philtre be sparing: like its deific namesake, its fleshly allure outshines the aromas and virtues of many other worthy flowers, and this power of dominance may be imparted to the potion by those who seek to exalt it.

ORCHID [*Orchis* spp.]. Occasionally *Orchis mascula* or Early Purple Orchid in some regions carried associations with Death, but far more often it was an herb of the Pans and Sileni, much like its other Orchid kin. Pounded or ground, the thriving portion of the Root was a favoured ingredient of Love and Lust Philtres. Long regarded as a multiplier of semen, Orchid brews, served up in the great Salep Houses of Europe, once rivaled the popularity of coffee. Whilst the vainglorious chymist has yet to decree the Salep a true molecular aphrodisiac, it may serve the Witch as a fetish for the powers it harbours as the Iconostasis of the Phallus, and for the testicular mystery of its subterranean parts. The blossoms may also be employed for these purposes. For prepared Salep root, make a decoction of 10 grams of the root to 750 ml. water; bring to boil, simmer in a covered vessel for 15 minutes. For flowers, infusions are best. Depending on the species, use 7-23 flowers, steeped in a 400 ml. of boiling water.

PERIWINKLE. [*Vinca minor*]. A common medieval love-powder was comprised of equal parts dried Leaves of Cinquefoil, Vervain, and Periwinkle; and the herb was also frequently used in Philtres of lust. 5 grams of this powder are added to 750 ml. of wine, then left to steep for 12 hours, then strained before serving. Extracts of Vinca and isolated chymical constituents are currently enjoying a revival, and some of these preparations

are attributed with aphrodisiac qualities. However, due to the guileful and often deadly nature of many plants in the Dogbane Family, of which Our herb is a member, caution and thorough investigation is advised.

ROSE [*Rosa* spp.]. Like Cinnamon, Rose benefits the Love-Philtre by addition as a sympathetic and potentiating flavouring agent. Bearing ancient association with amorous power, its buds and blossoms are in every way sympathetic to Our Art. Its Virtue is especially suited to cordials, whereto numerous fresh petals are added during the cooling phase; Rose Water is also used in this manner. Additionally, Rose Otto may be added in the quantity of 3-11 drops per 500 ml. of Philtre to great benefit, especially if the potion in question contains a quantity of alcohol of at least fifteen percent, the better to preserve and distribute to the oil.

SAFFRON [*Crocus sativus*]. The stigmas of Holy Crocus are a proven cordial and certain exhilarant; the herb has been shown to have estrogenic effects in women, and has long been regarded as a lust-specific of the Witch. As an amorous Philtre, steep 6-10 stigmas infused in a 125 ml. of boiling water. It lends its strength to the tincture and the compound ethanolic philtre, both for inflammation of the loins and its bright golden colour. Its sympathies lie with other warming herbs, such as Coriander, Cubebs, Citrus Peel, Cardamom, and Ginger; yet it also lends temperance to those plants possessed of bitter green virtue, such as Wormwood and Sage. In excess, Saffron manifests as a poison, damaging the central nervous system and kidneys; 10-15 grams of stigmas is considered a fatal dose.

SOLOMON'S SEAL [*Polygonatum multiflorum*]. In medieval Europe, the tiny white flowers of the scented variety were used in the production of the love-philtre. To make a cool infusion, a generous handful of these fresh blooms is added to 400 ml. of cold water, steeped patiently for six hours then strained. The flowers are especially useful in combination with Lettuce and Chicory.

SUNDEW [*Drosera rotundifolia*]. Known unto the chymists of old as Youthwort, this haunter of moors, bogs, and wet meadows was treasured for the making of aphrodisiac or longevity potion. Its power of juvenation was reckoned as a consequence of the droplets of 'dew' which long

remained upon its leaves after that on other plants had fled. In fact this dew is a witching-elixir secreted by the plant's own genius, a golden liquid glamour which, having attracted insects with its irresistible savour, devours them alive. This potency serves the Nectareum Succubus well, given its emanation from the Meadow and its power of fascination. And yet let the Witch be moderate in her usage of it, lest a horde of insects be drawn unto her, instead of the succulent Flesh of Man. Found in both North America and Britain, its power is best exalted after the droplet-covered leaves are digested with a gentle Solar fire in Aqua Angelis. However, the herb is in many places threatened by human profanation, and one should responsibly harvest that which grows on one's own land.

SUNFLOWER [*Helianthus annuus*]. Philtres of lust were brewed by the ancient Maya from an extract of the petals, and Sunflower was used as a love charm in England and the American Colonies until relatively recently. Like Clary, the flower petals contain chlorogenic acid. The virtues of the Solar herb are best extracted in mild spirits such as white wine or mead, in the amount of 40 grams of the fresh petals to 750 ml. of spirit, but if one has access to large fields of the flowers, infusions may be made freely to one's heart's content, in such strengths as befits the work and the capacity of the Cucurbit. Let such Potions be drunk soon after their steeping for preservation of their virtue.

TERROR OF THE EARTH [*Tribulus terrestris*]. This enthorned member of the Caltrop family, belligerent in appearance, and also called Puncture Vine, is known to Natural Magicians as a provocateur of hormonal tides, as well as a kindly Ally of the Heart. As a Philtre of venereal delight, the fruit, roots and leaves are mixed together in a pot with enough water to cover and boiled seven minutes. Strained and cooled, the mixture is drunk twice a day. Like Periwinkle, prepared extracts of Tribulus appear in varied forms on the Apothecary's Shelf, employed especially for promoting sustained erection in men with increased sensation, as its action is androsterogenic.

VANILLA [*Vanilla planifolia*]. Besides its supreme value as a flavouring, Our Orchid possesses magical and pharmacological tendencies toward venerie, and has commanded traditional use as an aphrodisiac.

Considered by many to be neutral or bland upon the palate, Vanilla is anything but, being spicy, balsamic, and subtly warming; first unto the portal of the mouth, second unto the stomach, third unto the Vas Veneris. Her propensity for favourably combining with almost any other flavour underscores both her allure and promiscuity. While ready-made extracts are easily available from herb merchants, they often dishonour the Genius of the plant by adulteration with synthetic vanillin. We glorify the sovereignty of the Pod in tincture form, to the betterment of all Works. The extract is generated by interring six whole beans, each cut in fourths, in a sealed Hermeticus with 400 ml. White Rum, our preferred menstruum. We allow the pods to abide there for two months, before filtering the tincture and storing in a bottle of dark glass. A splendid cordial may be made by adaptation of this recipe to include 65 g. of lump sugar with the beans in the Hermeticus, adjusting the amount of spirit as needed.



YOHIMBE [*Corynanthe yohimbe*]. This West African Tree has long been used in ecstatic rites of sexual magics, marriage and nubility rituals. In lands beyond Africa its powers are increasingly exploited by allopathic medicine for combating impotence. More than sexual arousal and erection, Yohimbe contributes a component of ecstatic euphoria unparalleled in other venereal herbs. Its use must be attended with caution, as it neutralizes the Monoamine oxidase enzyme which destroys certain amines which would otherwise be hostile to the body. A strict Tabu on certain foods should thus be observed for twelve hours prior to and following use of the Philtre. These include cheeses, wines and beer, canned fish, chocolate, pineapple, bananas, as well as amine-bearing principles common to visionary plants such as mescaline and dimethyltryptamine; alcoholic beverages are ill-advised. A Philtre is made by boiling one handful of Yohimbe bark in one litre of water for half an hour, straining, and adding one thousand mg. of Ascorbic Acid. After it has cooled, it is drunk by the cupful until ecstasis is achieved.



Formulae: Nectareum Succubus

WINE OF MELISSA.

Great of repute among alchemists, Lemon Balm [*Melissa officinalis*] is rejuvenative and arousing. Macerate thirty-five grams of fresh Balm leaves in 500 millilitres of sweet white wine, in a cool place, for one day. This first extraction, chilled and drunk, is a fine balsam; if distilled one-fold, taking good care to discard the Tail of the Dragon, that Elixir which arises is a most pleasant liquid to behold, and even better drunk, giving rise to venery and strengthening the procreative facility in both Man and Woman. This refinement shall serve as the First Matter of may a healing nostrum, and a cordial to ripen the Seed of the Flesh. Where possible, the cultivar known as 'Lime Balm', so named for the similarity of its savour to that citrus fruit, is preferred.

AQUAEUM ANETHI AMOUR.

Dill, like many of its umbelliferous kin, bears venereal virtue in abundance, which may be wisely extracted into a philtre of license. The seeds of some members of the Apiaceae have been found to stimulate hormonal action in the body, be it for increasing fertility or yet causing it to wane. Its action is principally upon the hidden founts of the body, for it rouses blood to the *Vas Veneris*, whom it opens up: but its miracle is twofold, as it also brings milk to the breast. For Our Wine, place 30 grams of fresh Dill sprigs in enough white wine to cover; sweet German wines such as Spätlese are especially efficacious, but skillful observation by the brewer shall show the Way in these matters. The body of the herb is steeped for the space of four hours in a sealed hermeticus; strained, then drunk freely. This same simple formula may also make use of the leaves or sprigs of five other members of this family: Coriander, Lovage, Fennel, Carrot, and Parsley. *Distillatio* potentiates them, and *Cobobatio* reveals further marvels. With each of these herbs, let us not forget the virtues of their fragrant roots, whose powers are yet more firmly anchored to the sexual atavism. As this is a potion of Opening, it should not be drunk by pregnant women.

ELIXIR LEONIS.

An amorous potion to be made on mid-Summer or when the sign of the Lion is afire with the Sun's goodness, and when the flowers employed are blooming and may be collected fresh. It is also employed in the sorcerous Work of *Dulcinatio* to sweeten and potentiate both Male and Female Sperm, especially where their production is exalted for the generation of Solar Deity.

Petals of Sunflower	55 g.
Flowers of Clary Sage	40 g.
Flowers of Lion's Tail	40 g.
Coriander fruits, unripe	18 g.
Dry White Wine	one bottle.
Sage Honey	as required.

In a large, airtight steeping vessel, macerate the fresh blossoms in the wine for one day and night, shaking several times. Strain and discard the plant body. Distill the elixir once, discarding the Tail. Into this odorous liquid add the same amount and kind of plants as used before, and let digest in a sealed vessel for one week, in order to impart colour and finishing virtues. Let the marc be pressed dry, the menstruum filtered and reserved, then skillfully mixed with one-sixth the volume of sage honey. In time let the dregs be discarded and a final filtration into a *Vas Rituum* made. Drunk with reserve from the Witching Cup, it is taken in draughts of 25-30 mililitre prior to commencing *Ritus*.

ROSE MELLAGO.

For the Work of *Dulcinatio*, as well as invigorating Flesh and Blood, it is a simple preparation which gives forth a profound result. Take 50 grams of preferred honey and to it add 2 drops of Rose Absolute, mixing well. Allow to digest for one week, at which point its virtue is assessed by the Portal of the Mouth. The flavour being duly adjusted, it is stored in a ritual phial and taken as a sexual sacrament, or where any psychic exaltation of the Rose is central to the Design of Enchantment, in the amount of 5-20 drops.

FLORA'S NECTAR.

Flowers of Scarlet Sage ⁸ , fresh	15 g.
Petals of Rose, fresh	30 g.
Bean of Vanilla, chopped	2.
Rose Water or Hydrosol	125 ml.
Honey or Royal Jelly	125 ml.

Place fresh flowers in large glass vessel, cover with brandy and seal. Shake and store in a dark, warm place for 3 days. Strain plant material out, reserving that precious liquid which remains. Fill with a new batch of flowers, shake, and store for another three days. Strain plant material out, reserving liquid. Fill with yet another a new batch of flowers, and the vanilla beans. Agitate this herbal bath and digest for an additional three days. Strain plant bodies out and discard, reserving the liquid once again. Heat the tincture over low flame, stir in rose water and honey or royal jelly. Cool and store in dark place for 2 months. Filter and adjust the component flavours as desired before use.

TREASURE OF LIRIOSMA.

This Cordial of Lust is a spiritual exaltation of the wood of Muira Puama, very well suited to all Rites of Pleasure and Orgia, especially where *Praxis Karezza* is indicated.

Bark of Muira Puama.	65 g.
Leaves of Damiana, dried.	30 g.
Bean of Vanilla, chopped.	4.
Twig of Cinnamon.	2.
Orange Flower water.	variable

Cover all vegetal bodies with 151 proof Rum and macerate for two lunar cycles, shaking often. Decant the menstruum and discard the marc. Dissolve a quantity of Maple Sugar in water, heating over a low fire, such that its body is viscous and equals one quarter the volume of the herbal tincture. Cool, and add an equal amount of Orange Flower water. Add this to the tincture, blending well, and bottle, aging for the minimum time of one month. If *Sedimentum Mortuum* forms, it is discarded; or collected, calcined and dissolved again as many times as is needed.

DIASATYRION.

A venereal exaltation of the deified Myrtle, this Cup makes use of its fruit, and is employed for the ritual veneration of the Phallus.

Berry of Myrtle, fresh, bruised	250 g.
Satureja Montana, dry leaf	5 g.
Sumac powder	5 g.
Bud of Cassia, dry	5 g.
Loaf Sugar	70 g.

Place fruits and herbs into a virgin Hermeticus, together with Sugar and 250 ml. Aqua Angelis forty per cent by volume. Sealed, lightless Maceration proceeds for the duration of Two Lunations, with periodic agitation of the Vessel. Filter and bottle.

DAMIANA CORDIAL.

Perfectly edulcorated, Our Cordial serves *Magia Sexualis*, principally by serving as a steady bellows unto the Vas Veneris, and the engorgement of Satyri and Nymphai. In addition its powers serve as an exhilarant, which check the depressive powers of Aqua Angelis.

Leaf of Damiana, dry	55 g.
Petals of Rose, dry	20 g.
Vanilla bean	10 g.
Blossoms of Clary Sage, fresh	5 g.
Twig of True Cinnamon	5 g.

Begin the work by macerating all plant materials in sufficient brandy to cover. In a sealed vessel let them remain for eleven days and strain, reserving the alcohol extract in a glass container, and storing in a dark place. Take the pressed marc and soak in enough water to cover for five days. Strain, then dispose of the marc, reserving the aqueous extraction in a glass cooking vessel, and warming sufficiently to add honey in the quantity of one-fourth the volume of the water tincture. Cool the dulcified brew and add to the alcohol extraction. Decant the cordial into an amber glass bottle. Age for at least one month prior to usage,

but cellaring for the space of six months yields even greater wonders. When it has rested sufficiently, let it be filtered and given a fitting *Vas Rituum*. The usual dosage is 60 to 100 ml. of the cordial, drunk at pleasure. Our Herb of St. Damian has a strong vasodilative property, especially noted in erectile tissue; the Philtre is injurious to conditions of weakened Heart and Circulation; pregnant women should also avoid it. Where fresh Blossom of Clary may not be procured, the flowers of any *Salvia* species serve as an acceptable surrogate.

MAYBOWLE.

A traditional heathen drink known to incite lust. Sweet Woodruff [*Galium odoratum*], an herb of Courage and Triumph, instills the wine with a savour like unto vanilla, as well as sensations both elating and intriguing. The flavour augmentation, as well as the exhilaration, is due to the presence of virtuous principles known as coumarins. Woodruff, like other *Galium* species, is a shade-loving plant; it may be obtained at most nurseries of integrity and is easy to grow, asking little of the Gardener and giving a great deal. Ripe berries may be added to the Drink when serving. Of sprigs of fresh Sweet Woodruff, take 75 grams and chop fine. Combine 1 litre of sweet White Wine with 600 millilitres of dry White Wine. Add Sweet Woodruff to the steeping vessel and cover with the mixed wines. Let steep in a cool place for 6 to 10 hours, or, alternatively, overnight. Chill, strain and imbibe freely.

ROSA SOLIS.

A Nectareum derived from the ancient sources, utilised for the Sexual Emanant of Allure and ritual empowerment of the *Vas Veneris*. It is best taken in draughts of 10-20 drops.

Rose Buds, dry	200.
Leaf of Sundew, fresh	40 g.

Collect and clean the Sundew leaves, assuring freedom from dust and insects. Imbibe 25 grams of the bruised leaves in neutral Aqua Angelis for ten minutes, adding the Rose after this time and allowing the whole to rest in a sealed Hermeticus. There they shall abide for the duration of

four hours. During this time, pound 10 grams of Sundew leaves in a mortar with sufficient honey until a paste is formed. This shall be incorporated into the Greater Vessel after its period of maceration is complete. With the remaining 5 grams of Sundew, collect the droplets from its surface and reserve in a clean Phial of Working. The compound Wine-Extraction is then distilled, reserving the upper quarter, to which the collected Dew is added. This is allowed to mature in a sealed vessel for one month, then filtered and drunk at pleasure.

DHAKIRA AL-YABRUH.

It serves *Orgia* where the Ritual foci exalt the Saturnine-Venusian, and the Rites of the Black Mother. Drunk as a subtil attunement of the *Vas Veneris* with the *Vas Noctis*, it is taken in a single draught of 10 ml. prior to devotions. Where averse physical reaction to Mandrake is a concern, one may use the same amount of fresh Root of Valerian.

Vanilla Pod, chopped	60 g.
Petals of Damask Rose, fresh	60 g.
Bark of Muirapuama, dry	30 g.
Fruit of Fig, fresh or dry, chopped	15
Root of Mandragora, sliced thin, dry	10 g.
Rose Absolute	22 drops.
Honey	350 ml.

Place Vanilla, Mandragore, Fig, and Muira Puama into a large airtight vessel. Cover herbs with eighty-proof white rum, macerating for one moon, agitating on occasion. Add fresh rose petals and more rum to cover, allowing to macerate an additional lunation. Strain, reserving liquid in a large, sealed cucurbit, interring the marc in a separate glass vessel. To this vessel add spring water to cover the plant corpses, and rest it in the dark seven days. Strain and discard the mortal remains of the plants, taking good care to give the Mandragore a prayerful burial alongside a coin, thanking the Spirit of the Mannikin for its good work. Heat the water extraction and dissolve the entirety of honey, then add to the ethanolic tincture. Age in shrouded, sealed vessels for another lunation. Filter the elixir and add the Rose Absolute. It is done.

NOSTRUM APHRODISIAS.

A tonifying sexual elixir for women, of great import and balsamic virtue unto the Vas Veneris. Its beauty is such that it sustains the Sexual Vessels of Woman over time, whilst also serving to set them to boil in the short term. As a tonick, take 5 ml. daily; as an aphrodisiac, pour the consecrated cup in the amount of 50 ml. Its action upon the Womb is profound, and all precautions appertaining pregnancy apply.

Seed of Vitex, whole	15 g.
Leaf of Damiana, dried	10 g.
Root of Don Quai, prepared	10 g.
Leaf of Raspberry, fresh or dried	10 g.
Groat of Wild Oat, whole fresh	10 g.
Root of Fo-Ti, dried	5 g.
Root of Ginger, fresh	5 g.
Jujube Date, whole	5 g.
Root of Licorice	5 g.
Root of Astragalus	5 g.
Seed of Pomegranate, fresh	5 g.
Grenadine or Syrup of Sugar Beet	sufficient

Cover all plant materials with brandy of proven worth, allowing said herbs to steep 2-3 weeks, then strain. For every 250 ml. of compound ethanolic tincture, add 30 ml. Grenadine or Syrups of Beet. Vanilla extract or Rose Syrup may be added to taste.

ELIXIR SILENUS.

A Philtre of the Horned Mysterium for masculine strength and virility, first borne of Blasphemous Intercourse, and drunk in quantity before sexual congress or the Sabbatick Orgia.

According to Tabu, the philtre is to be prepared by men only, in the eidolic presence of the Herm of the Sabbath. Vivification is accomplished by the Black-handled blade, or other enchanted steel, and not by a Wand, using an earthen fetish-vessel devoted wholly unto the Host of Silens.

Radix Panax quinquefolium	2.
Groat of Wild Oat, fresh	33 g.
Leaves of Damiana, dry	20 g.
Blossom of Nasturtium, fresh	44.
Capsule of Nasturtium, fresh	14.
Cubebs	10.
Leaf of Walnut, powdered	5 g.
Root of Ginger, fresh, grated	5 g.
Deer Antler, powdered	5 g.

Take one Root of Panax, cut into thin slices; the Cubebs; and 500 ml. water, and boil uncovered for the duration of 20 minutes. Add Leaf of Walnut to the boiling pot, together with Ginger, after the five minutes of boiling. Remove from the fire and let the mixture rest, adding the Damiana leaves to steep for twenty minutes. In a separate glass Vessel, simmer the Nasturtium in 350 ml. of water for two minutes. Strain this decoction into the boiling vessel. Add 500 ml. of 151-proof Rum. Strain this philtre into the Ritual Phial, and add one whole, dried Root of Panax to the bottle to serve as a warden of the Potion, and to impart its subtil virtue over time. In a month's time, filter the potion again and discard the sedimentum. Some take it sweetened, but this is better accomplished by a modicum of Licorice Root than by heavy sugar.

KESTOS.

An arousing philtre of amorous delight, the potion makes use of Myrtle [*Myrtus communis*], a tree sacred to the Spirit of Foam, and an aphrodisiac of ancient renown. Live specimens of True Myrtle are purchased from nurseries of good repute, and readily adapt to the garden and arboretum; older and more fragrant cultivars should be sought.

Leaf of Myrtle, fresh	60 g.
Blossom of Orange, fresh	33 g.
Seed of Coriander	20 g.
Sprigs of Marjoram, fresh	4.
Otto of Rose	10 drops.

Steep all herbs in enough brandy to cover for the duration of a single lunar cycle. When it is ripe, strain the liquid and dispose of the marc. Heat 250 millilitres of honey in sufficient water until dissolved, then stir into the tincture. Add Otto of Rose when cool and deliver unto the Ritual Phial. Drink in 50 ml. draughts prior to Venerie.

ELDER PURPLE.

A Philtre for Staining the Lips, so to encharm the Kiss of Passion, therewith to fascinate the Mortal Flesh of thy Desire. Gather 15 grams ripe Elderberry, having paid the Tree by Sacrifice of self-sexuality. Of the Droplets of thy Carnal Offering, give one unto the crushed juices of the Elder Fruit, duly mixed, together with 2 ml Red Wine. Let the lips be stained, the Kiss proceed, and phantasy be met with flesh.

NECTAR OF PRIAPOS.

A tonifying sexual elixir for Men, which may also be used for a potent Love Philtre in greater quantity.

Leaf of Damiana, dried	15 g.
Berry of Saw Palmetto, broken	15 g.
Root of Fo-Ti, sliced	15 g.
Cinnamon chips	10 g.
Root of Sarsaparilla, ground	10 g.
Wild Oats, fresh	10 g.
Root of Licorice	5 g.
Root of Korean Ginseng	5 g.
Root of American Ginseng	5 g.
Root of Astragalus	5 g.
Bean of Vanilla, chopped	5 g.

In an airtight Vessel of generous size, cover the herbs in brandy and steep for three weeks. Warm small amount of the filtered tincture and dissolve honey to taste. The dulcified portion is then added to the greater body of the philtre and allowed to ripen for one month, then the dregs filtered. As a tonic, take 20 ml each day; as an aphrodisiac, 60 ml serving shall give glory to the Lord Arisen.

AQUA HESPERIDIS.

Our Nectar is the Beloved Essence of the Nymph, She who dances perpetually betwixt the mantles of Plant and Woman, *Devala* of the Lonely Place, exalted in the Wisdom of Rustic Sexualities. Its use as a hidden sacrament of covine promotes, sustains, and consummates the praxes of the Circulatum Sabbati. Due to its potency it is taken one droplet at a time, its power expanding from the mouth downward, as each spirit-eucharist is offered unto the gods.

Petal of Rose, fresh	70 g.
Flowers of Sage	40 g.
Rose Bud, dry	40 g.
Sweet Orange, fresh Peel	15 g.
Leaf of Rose Geranium	10 g.
Leaf of Citrus, fresh	5 g.
Dittany of Crete, dried leaves and buds	5 g.
Nectar of Sage	10 ml.
Saffron	33 stigmas.

Place the whole of the *Materia Botanica* into a large Hermeticus, together with one litre of spirits of wine, and 500 ml of white wine. This is allowed to digest in moderate warmth for a period of one week, shaken twice daily. When the time of maceration is done, marc and menstruum are together distilled with a copper alembic over a steady fire of medium heat, and the initial 500 ml collected by the Receiver, fixed at 65 to 70 per cent alcohol by volume. This is reserved in a clean Hermeticus. The distillate is then finished with 5 g. dried red rose petals, 20 stigmas of Saffron, and 7 dried Black Currants. After abiding there-in for six to seven hours, the liquid is filtered and the finishing herbs removed, having tempered the potion and with a light orange hue.

NIGREDO.

A rousing and stimulating cordial invigorated by the marriage of Cacao and *Coffea arabica* with the languid euphoria of spirits of Cannabis, the Treasure of the Philosophers arising from blackness. In the Connubial Feast, it exalteth the Horns of both Sol and Luna, the sacrament being used autonomously or with a partner, drunk in the quantity of 90-120 ml. over the duration of the working.

For the NIGREDO we take:

Cocoa powder, ground	45 g.
Coffee, light roast, ground fine	20 g.
Nut of Kola, ground	20 g.
Ephedra Herb	10 g.
Pod of Vanilla, chopped	10 g.
Cubeb peppercorns, well and truly pounded	5 g.
Tincture of Cannabis	variable.
Maple or Simple Syrup	sufficient.

Steep Cocoa, Coffee, Kola, and Ephedra in sufficient Spirits of Cane to cover, allowing maceration in darkness for two weeks. Simultaneous to this operation, tincture Cannabis of assured quality in sufficient Rectified Spirits for a fortnight. At the consummation of the two digestions, strain each tincture separately. For every 200 ml. of herbal tincture, blend in 80 ml. Tincture of Cannabis. Finally, add Syrup to sweeten and bottle, aging several months and filtering into Ritual Phial. It is drunk in draughts of 20-35 ml.

SPIRITUS BESARAS.

A rousing and aromatick philtre, for the cleansing and preparation of mouth, lips and tongue for the *Osculum Infame*. Refreshing to the palate, and a stout preservative against all evil, it aids in reception and assimilation of the High Dispensation of the Goat.

Leaf of Melissa, dry	20 g.
Leaf of Satureja, dry	10 g.
Root of Devil's Bit, fresh and bruised	10 g.
Licorice Root, dry	5 g.
Seed of Anise	5 g.
Seed of Carom	5 g.
Seed of Parsley	5 g.
Seed of Angelica	5 g.
Juniper Berry	5 g.
Seed of Fennel	3 g.

Place the Whole of the Herbs into a Vessel, together with 900 ml of neutral spirits. Digest the herbs in darkness, with moderate warmth, for two

weeks, then place the whole in a Cucurbit. By the work of the Copper Alembic, distill off 335 ml of its volume and reserve this in a Vessel of Waiting. To this add 3 grams Seed of Angelica and 49 threads of Saffron, allowing the colour to ripen until pleasing. The whole is strained and the completed philtre stored in a Ritual Phial. Thirteen drops are taken on the tongue to lend Virtue to the Kiss.

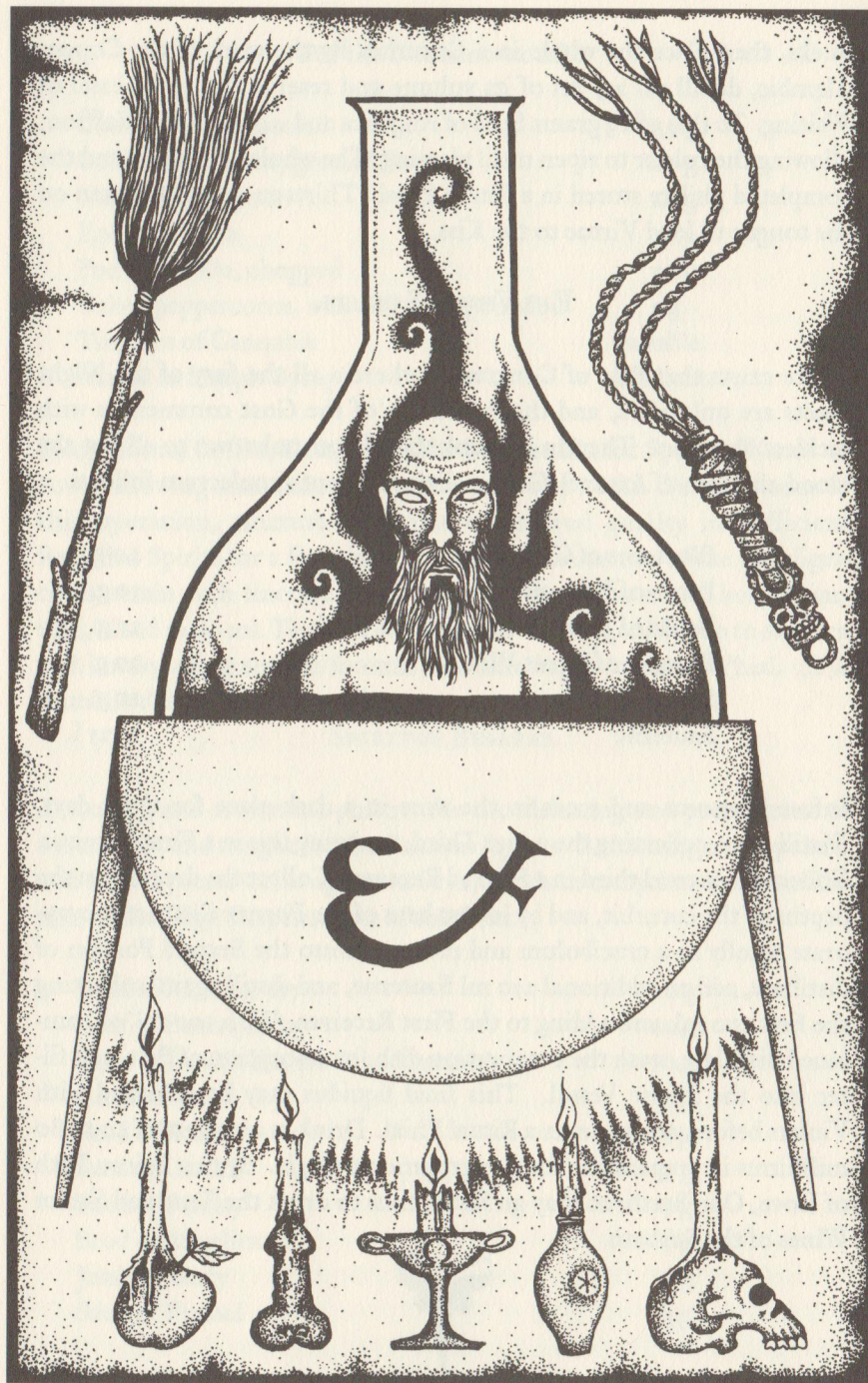
ENS VINUM SABBATI.

There exists that Rite of Congressus wherein all the fury of the Night Hosts are unleashed, and the Adoration of the Goat commences with reckless abandon. Therein is drunk the Nectar unknown to all but the blood-children of Azazel. Of this elixir, a potent simulacrum follows.

Blossoms of Clary, fresh	40 g.
Petals of Rose, dry	30 g.
Petals of Jasmine or Gardenia, fresh	25 g.
Flowers of Sweet Violet	20 g.
Seed of Henbane	10 g.
Sauterne	1.125 l.

Infuse blossoms and seeds in the wine in a dark place for three days. Distill once, collecting the upper Third, reserving this in a First Receiver. Collect the second third in a Second Receiver. Collect the dregs from the depths of the cucurbit, and by lowest heat of the Fornax Circulator evaporate wholly in a crucibulum and reserve. Unto the Second Portion of distillate, add an additional 250 ml Sauterne, and distill again, collecting the first 100 ml. and adding to the First Receiver. With 100 ml. of combined distillate, wash the evaporation dish for resorption of Salt, and filter into the Prime Vessel. This final liquidus may be coloured with Violets before storing in an a Ritual Phial. Drink in amounts of 40 to 80 millilitres in preparation for Congregational Orgia. By this Poison Path of Love, Our Brethren may go forth, thus to drink the True and Secret Wines of the Sabbath.





Of the Balneum Sagax.

*Ashes of the Womb
White Bezoar of the Living
With these Salts
Thy potion I exalt:
Jovian Earths, Leaves and Flowers;
All balsams of Waxing Powers,
Red Dust of the Womb Asleep,
And Salt of the Mansions of the Deep.*

Ritual Immersion of the body in hallowed waters, known to the Wise as Ablution, uses a Philtre whose primary modulus is dilation of the pores of the skin, and their active penetration, and passive penetration of the genitals. The intent of the Magical Bath is a subtle fusion of the Flesh and the Genii of the philtre, via the pores. Envisioned as an intimate congress wherein the Aqueous Daimon and the sorcerer are in continuous physical contact, it is mediated by the potencies of Crafty Mercurius: this follows precisely the Alchemical Operation of *Imbibitio*. The Balneum is ruled by Jupiter, and in his times are such potions best prepared and used. Favourable aspects between Jupiter and the Moon are especially auspicious times for rites employing these ablutions by directive of Art.

Its Work is threefold, proceeding in Good Order:

ABLUTIO, whereby a corpus is repeatedly washed with the sacred waters;

APERTIO, by which the Portals are opened to receive the Philtre; and

UNCTIO, whereby virtues pass from the Liquidus to the Spirit Direct, in effect anointing it.

Ablutio I

Our Formularium stokes the flame of the heated bath, yet the rewards of the cold ablution are great. Apart from aethyric immaculation, it affords an enchanted mantle with which to robe the flesh. It is prepared with living plant material, preferably that self-harvested in the wild. Simpling is strictly in accord with the Green Sojourn, proceeding with complete focus, entreating the spirit of the plant for permission to pluck, petitioning for the Virtue desired, and offerings given.

The Harvest secure, the Seeker cleanses the hands and consecrates the oratory. In the Working Basin, the Herb is torn and kneaded into blessed waters, making prayers and exhortations unto the Genius Botanical, until it is wholly incorporated and the waters have taken on its colour and odour. As a Pure Vessel one opens unto the Virtues of the Plant, giving the flesh as the Offering of Sacrifice.

The Operation culminates by pouring the prepared infusion over the head and body in small cupfuls. One may strain out the pulp of the solid parts of the plant if one desires, or not. When it is done, the philtre is allowed to dry on the body, worn as an enchanted mantle for at least one day. Like the Work of Flower Essences, this Work is of Supreme Puissance in Solitary Congress with a plant Ally.

Ablutio II

The Hot Lustration is prepared in diverse ways. A favored method prepares a concentrated hot herbal infusion long stewed, adding it to the bath once drawn. Assuming a bath containing 300 litres of water; the infusion may be made using 100 grams dry herbs to 2 litres boiling water; for fresh herbs, use double the amount of plant material, well pounded, and the same amount of water.

A second modus is to use only pure Essential Oils of the desired plants added to the Tub of Steeping. Here it must be noted that many *Olea Essentia* are unsuited for direct addition to Baths, but exceptions such as Lavender and Chamomile prove worthy allies.

A third method makes use of compound herbal infusions, Essential Oils, and salts. Finally, one may add whole herbs directly to the bath water; this offers a unique congress with the plants in question, especially when plant portions are used as rubefacients. After the Hot Ablution, the water is allowed to air-dry on the body, leaving the plant and its virtues to work for at least a day.

The White Nectar: Salt of Lilith.

The Bath of the Wise is the Salt of Lilith, the crystallisation of inward water via the intercourse betwixt potion, Bathing Vessel, the nocturnal powers of Our Lady, and the Salty portion of the Seeker. The Lunar Virtue, having passed through water and into the flesh itself, thus attains fixity by the dual routes of Exorcism and Hallowing.

Our Potion is the White Nectar, the *Via Aquaeum Liliya* whereby the Lunar Constituent, dissolved in the Balneum as the very salts of the Sea, moves within and without the Flesh of the Witch through the fluidic medium, replacing profane salts with the sacred. Her powers *in Balneum* are fortifying and dissolving; gnosis arising therefrom is understood as a receptive crystallization or precipitation within the Womb of the Witch-Mother. The former is a nurturance of Alchymic Salt for exultation of the Art Magical; the latter is a dissolution of *Sal Profani* into Enchanted Water, a neutralizing medium.

This knowledge held fast in the mind, let it be remembered that these Salts of Abel' will, by the wiles of deposition, remain behind in the Basin after the ablution; thus should it be thoroughly cleansed prior to the next use. Mindful of these essences, it is therefore a Truth that the Man or Woman of Art, by immersion in the Balneum Sagax, becomes as the Philtre itself within the Prime Vessel of the Nocturnal Lady.

Efficacy of the Balneum Sagax may be potentiated if the Holy Ablution is drawn out of doors, at night, in conjunction with a favourable aspect of the Moon, that the waters directly partake of Her Light. Additionally, the Lunar Salt may be made to potentiate such rites by their addition to the Balneum. This is accomplished by the following formula:

Preparation of The Lunar Salt.

The Salt of the Lady is compounded by combining three parts raw Sea Salt with two parts dried *Sanguis Luna*. This mixture is kept in a covered, hidden vessel until ready for use. When the Lustration is drawn, preferably at the dark of midnight, add a pinch of the powder to the Potion-Cup. Pour sufficient Colloidal Silver over the powders for dissolution. This exultation of Liquid Salt is then added to the Ablution Proper, and may also serve as the first matter of all Salts generated for the Balenum.

A Second Method, being more subtil and yet greatly aiding the Necromantic Ablution, here follows. Dry bones of Man or Beast are powdered to dust, combined with one part ashes of the Same, one part Sea Water, and one part *Sanguis Luna*. The Whole is digested in rectified spirit under steady warmth for one lunation, and then filtered to remove the gross particulate. The resulting broth is then evaporated in a crucible over gentle warmth. The salts are collected, then imbibed for one lunation in a digestion vessel in a menstruum of one part *Sanguis Luna*, one part Colloidal Silver, and one part rectified spirit. The extraction is filtered and evaporated as before. The salts are collected and dissolved in four times their volume of Colloidal Silver, and stored in a Ritual Phial.



Ablutio: the Vessels of Preparation.

Within the laboratory, the Vessel is heated in Balneum by immersion in a heating medium other than direct flame. The most common of these is Balneum Marie or double-boiler, wherein the transmutation-vessel is heated by immersion in boiling water. Another form is *Balneum Roris*, wherein the Vessel is suspended in a steam-bath. *Balneum Cinerum* is the Ash-bath, whose good instruction is that we place our Vessel in hot coals; and *Balneum Siccum* is the heated sand-bath. Within the laboratory, Baths of various kinds often serve where the central Vessel is globe-shaped or otherwise generous in surface area, where even, tempered heat is required, and where stirring needs be kept to a minimum.

Of Sal Genii and the Virtues of Well-Water.

In the hidden shrines of Grotto and Nymphaeum, each fountainhead harbours its own distinct governing genius, a portion of that dominion ruled by its philosophical metals. Their emanations proceed as Sal Genii, soluble salts lending distinct characteristics to the waters of the well. The waters of a spring may be dominated by a single metallic salt, or by any combination of them; many such wells are known in both Britain and North America; and are frequently attended by local traditions of healing which endure from prehistory.

Bicarbonates of Calcium [Lime] and Sodium, both fortifying and cleansing to the physium, are present in many springs, and esteemed for the philtres of the Balneum Sagax and Fons Vitae. Waters bearing Lithia, or natural Lithium salts, have long been valued as a traditional healing medicament for ease of mental anguish, and the salt is known to stabilize emotion over time.³ The Wise venerate it for the Nectareum Succubus, for it is the illusory nectar of the Lotus-Eater, and in some cases we use it for the Sacramental Cup. Iron-bearing springs, whose precipitate salts are pink or red, give rise to sanguine philtres and martial Waters. Their native virtues readily respond to the work of the lodestone, thus we employ it also for the Merum Animatio, that coction goading the Dead to rise. The Sulfur spring with its foul stench, bearing the infernal retinue of brimstones within its waters, is reserved for the diabolic philtres of the Vinum Acerbus and Veneficium. Its mirror in alkali is the Potash spring. Arsenic-bearing waters, found less commonly in natural springs, may poison the body over time if drunk, and are assigned the dominion of Veneficium. However, their greatest value, where such waters emerge from the ground heated, are as a bath for easing joint pain, and as the earthly shrines of the Infernal Host. Rarer Sal Genii such as Radon and Boron are also encountered.

Of Botanical Waters and the Aqueous Distillate.

Botanical Waters or Aromatic Waters -also called Hydrosols- trace their origination-point in alchymic history as aqueous condensate from the distillation of *Oleum Essentia*, chiefly that of Rose. Waters so conjured bear a retinue of aromatic virtues suspended in solution, yielding a

bright, clear fragrance. These principles include minute amounts of *Oleum Essentia*, but also hydrophilic plant-portions, and thus Wise Mercurius in his guise as Physitian. The method of their making is by alembic and retort; the operative menstruum is distilled water. Also named 'Floral Waters', such distillations are of great power in the magical operations of Spirit-Congress, and in particular the Ablutive Philtre. For by the trifold processes of Ablutio, Apertio, and Unctio, the Hydrosol completes the Work of Imbibition of the Flesh.

In ages past, the making of Aromatick Waters comprised a school of distillation unto itself, and great art and cunning was displayed in their preparation. Within the bounds of this craft, it was not uncommon for certain formulae for compound Floral Waters to contain forty or more individual plant components. As industry reached metastasis, a more common manifestation of the Hydrosol was as waste-water from the distillation of essential oils.

Remaining true to Our Labour, let us be clear: we seek the Perfumed Water as the prime Goal of our Work, rather than the rejected faeces of an ancillary and mundane task, for this latter is an unfit cup for the Table of the Gods. We draw additional distinction between the True Hydrosol, produced by Arte, and the False Hydrosol, a meager product which is merely distilled water with several drops of Essential Oil added.³ As with all Works of the Magical Hand, the manifestation which arises from herbs self-grown and harvested, in concord with purity, skill of enchantment, and the Work of the Vessel, shall have greatest dominion.

The Hydrosol's especial domain is the Balneum Sagax. Its use in washes, sprinkles, and mists for purifying the physical vessel is thus emphasised: external use, but for a few exceptions, is the practice we seek. Where a hydrosol-based potion is to be drunk, let it be well filtered to remove *flocculum* and other corrupting particles, and consumed immediately after its making, or yet preserved in a stoppered phial with a total volume of fifteen percent Aqua Angelis. The Botanical Waters of commerce such as Rose, Orange Flower, and Lavender, esteemed in the culinary arts, are stabilised in this manner for longevity.

Our Waters are traditionally made in a copper still, and there is sound reason for embracing this Vessel. As Regulus of Woman, Venus lends her tempering influence to the operation, extending grace as spirituous intermediary betwixt Fire and Water. The Womb thus circumscribed, Aromatick Water arises from Solar boiling in the prime Vessel, expansion of Vapour in an Onion, and Lunar condensation by means of the water-bath and Copper Worm. Joints on copper distilling apparati are traditionally sealed with the Clay of the Philosophers, for which there are diverse receipts. Where copper is not utilized, either by ingenium or circumstance, glass and steel may serve as secondary vascular arrays. Historically, earthenware vessels of this function are known, but they are not recommended due to fragility during heating and cooling.

From the Grave-Root to the Seed Exalted, all aromatic plant portions may generate the Aromatick Water. It is favoured by fresh plants, rather than their dried remains, as a portion of their native, living water may ascend into the Hydrosol direct. Typical herbs of medicinal and culinary virtue are employed by tradition, but the Adeptus, having intimate knowledge of Lady Nature, is limited only by Imagination's bounds. Thus Our Waters bear not only the many gifts of the plant kingdoms, but also skins and stones, blood and bones, rare earths and ashes, honey and gall, and scrolls of power bearing the perfumed Impress of the Mighty.

In practice, it is best to collect the first third of the distillate, for if waters be roasted too long they become subject to the noxious influences of empyreuma, which fast render Our Water mephitic. With repeated distillation the final aqueous liquor is greatly potentiated, especially adding fresh plant materials with each alembic circuit.

Skillful cohobation improves it as well, and in this act you will find your patience well rewarded. While the Wisdom our Endeavour is best gleaned using a single plant, there is no trespass in preparing a Compound Hydrosol utilising many plants, or a combination of plants, beasts, minerals, and other substances. Whether such waters comprise a Garden of Delights or a Garden of Agony, let the alembic juxtaposition of form-upon-form meld with the needs of enchantment.

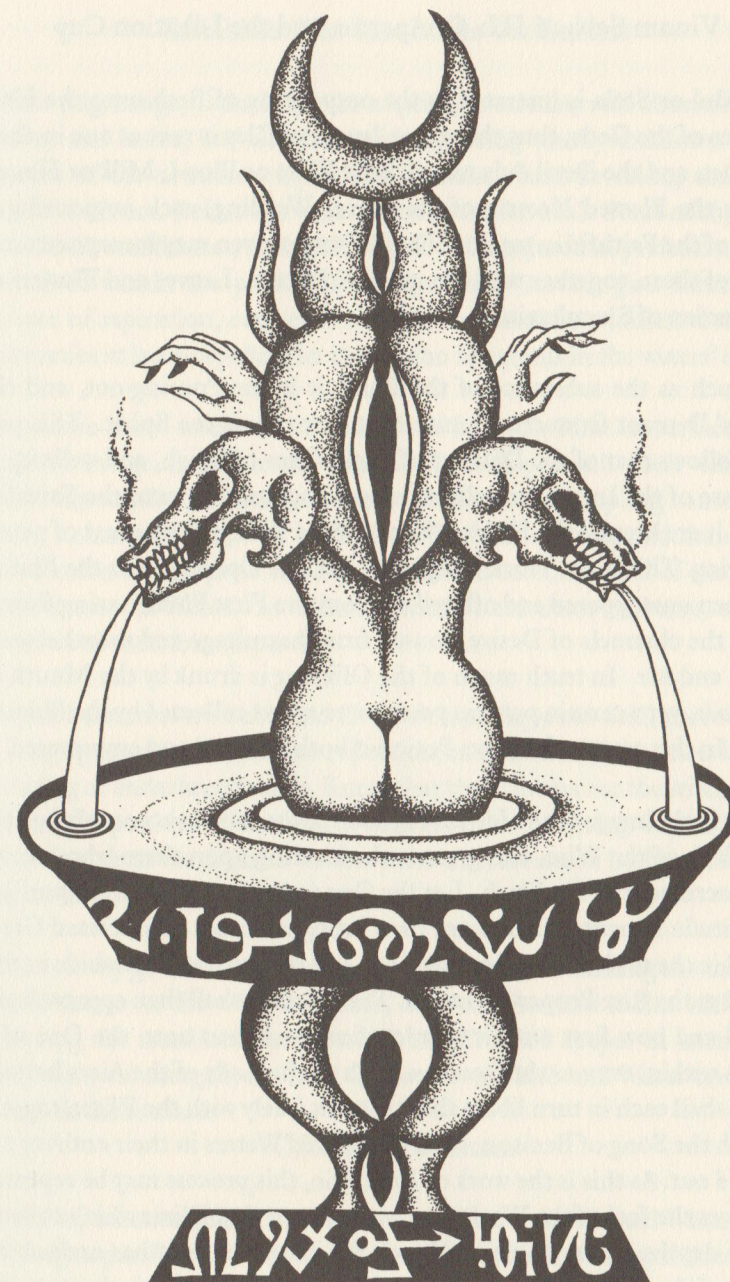
LIBATIO NYMPHAI

*Open in Power, O' Goddess of the Holed Stone,
 Thou Cleft of Rock bearing up the Good Waters of Elle:
 Hallowed Image of Woman, go forth as One in Arte.
 Conceal the Antient Shade of the First Womb,
 Reveal the Gateway of Life Eternal.
 Behold, the Cup of High Worship is come:
 Praise-Wine is poured out for Thee,
 Around and Upon Thee,
 Within and Without Thee,
 Above and Below thee,
 As the Fountain Rubedo sprung from the Loins of the Holy!*



LIBATIO SATYRI

*Rise in Power, O' God of the Upright Stone,
 Thou Witching Column of Eld first raised unto the sky:
 Graven Eidol of Man, go forth as One in Arte.
 Shadow-forth as the Elder Daimon of the Phallus,
 Shine-forth as the Risen Flesh of All-Making.
 Behold, the Cup of High Worship is come:
 Praise-Wine is poured out for Thee,
 Around and Upon Thee,
 Within and Without Thee,
 Above and Below thee,
 As the Fountain Albedo sprung from the Loins of the Holy!*



Vinum Sabbati III: Of Apertio and the Libation-Cup

The Idol or Stela is lustrated as the outpouring of flesh unto the Holy Houses of the Gods; thus the vulgar Image of Clay is met as one in their precinct, and the Devil duly raised. Be it Wine or Blood, Milk or Honey, Oil or the Blessed Nectars of the Secret Wedding, each outpouring is given of the Faithful in totality. The Philtre so given may incorporate any or all of these, together with the manifold Roots, Leaves and Flowers of the Garden of Shemhazius.

As much as the substance of the Phial, it is the Pouring-out, and the waters' Descent from crown unto foot that rouses the Spirit. This passage follows that of the Descent of Light from on High, and wells up at the Base of the Image for collection and dispensation unto the Faithful. From it are brewed the Hidden Wines of the Witch-Host, great of power in curing. This is the Work of Apertio, or 'The Opening', for the Philtre has been unstoppered and offered up from the First Phial, having flowed along the channels of Desire, roused from hermitage and revealed unto Light and Air. In truth much of the Offering is drunk by the Mouth of the Gods, yet a certain portion passes over and is collected by the Phial of Man. In this act, the Libative Potion is both changed and empowered.

As the Holy Image of the Idolater is libated, the same is accomplished for the Flesh of the Wise, and great is the blessing upon them who receive this Sacrament of the Flesh. Let the One to receive Ablution be purified in solitude in neutral Balneum, then brought unto a consecrated Great Vessel in the midst of the Round of Art. Let the Purified One abide in this Vessel as the Rite Proper is exacted. The Faithful shall then approach the Vessel and bow first unto it in adoration, and then unto the One who awaits within, even as the Lord on High or the Lady of the Aires herself. Then shall each in turn libate the Lustrant freely with the Elixir, together with the Song of Benison, until the Sacred Waters in their entirety are poured out. As this is the work of Imbibitio, this process may be repeated as serves the foci of the Work. And waste ye not that Elixir which collects in the depths of the Ablution-Vessel, for inasmuch as it has exalted the Flesh of the Lustrant, so the Exalted One has given unto it the power of God. Thus it may be used for its many life-giving properties to libate the fields, or shared among the Grand Convocation as the Altar-Wine.

Imbibitio: The Rite of the Vas Lustris

Make pilgrimage, O Seeker, unto a spring or stream, well-chosen for her purity and lustre, but also her modesty, being wholly unknown to the hordes of the common. Upon arrival make silent devotion, and there abide in silence. Before the waters lay out the Invisible Feast of thy devotion in all voidfulness, each Offering of Self conjured in perfection, then dissolved within the pool. The Banquet duly served, give forth silent prayer of aspiration, even as its totality is bound by wordless deed. All entreaties at last unspoken, let them echo in quietus in the waters' depths.

In silence move to the water's edge, and behold within its surface thine undinic image, bound in the One Circle of Elphame's pool. Gaze not upon thy wordly features, but at the grotesque and rippling contours of thine unknown form, ever in fluid motion. Know each undulation and abstraction to comprise thy Aqueous Emanation, formed of the manifold virtues of Water. In silence, beckon unto these currents, even in absence of their known powers.

Beyond the mirrored ebb and flow of thine Aqueous Self, perceive the watery spaces without human reflection, manifold in form, their layered weaving of endarkened voids. Know that these forms are the witch-glamour of the pool itself, the source-wisdom of its haunting. In the Mind's own Eye, draw forth these powers unto thy terrestrial body and its own liquid tides, melding as one.

Then slowly go forth into the pool, by fascination retaining the image of the Daimon in the water's surface, as it touches and melds with thee, entering the manifold Portals of Flesh. Proceed deeper in immersion until fully submerged, the final *Conjunctio* of Flesh and Water occurring beneath the surface.

Of the Aspergillum.

The Dispensation of the First Fountain of Eld is the Blessed Waters, ever serving to purify the Assembled Host when one and all are sprinkled. The Flesh of the Corpse is thus awakened, even as the land awakens to the touch of Rain, and the Host of Earth rejoices. Such is the Asperges, our magical inheritance from Old, beloved of the papist, but serving the sorcerer from times more ancient.

The Aspergillum, being that Hallowed Vessel for Sprinkling Blessed Waters, oft bears the eidolic form of the Water-Maiden, certain of the Rain-Gods, or the sigillic arcana of Alchemical *Aqua*. Those of Wise-Faith traditionally employ a bowl of silver and a branch of some holy tree for this purpose, or yet a bone or feather of a beloved Familiar for sprinkling. Other customs require earthen bowls specially fired, whose hollows are inscribed with healing Telesma, and devoted to a singular Daimon. For them who hunt and butcher, the tanned bladders of various beasts also serve this purpose with excellence.

Source-Water is most often that borne via Ampullus from a venerated Well or Spring, but it may also derive from rains, snows, ices and dews collected at auspicious times. Rainwaters gathered direct from the leaves of the Arboreal Famulus are of especial power to the Herbarius.

The manner of its possession by spirit varies, but certain customs have proven effective for the Art of Witching. Certain ancient relics of the Art Magical, being formed of enduring materials such as stone or metal, are set before the Moon or Stars in a sealed transparent Vessel, there to abide by night. The Hermeticus is filled with Source-Water, and the empowered water thus resulting is a fit Asperges for the Covine. Such is the Custom among the Wise, who have traditionally employed neolithic flints, potsherds, magical rings, and the petrified remains of the Ancient Bestiary for this hallowed operation. As the Native Virtue of Blessed Waters strengthens the efficacy of the philtre itself, we avoid the Flame altogether in its Transmutation, and rely merely upon the Closed Vessel, the Moon, and Imbibition of Fixed Powers.

Of Compounded Mists.

An Asperge becomes a Mist by means of an atomiser; such takes the form of a glass bottle with a removable atomising head. Many of these are made of coloured glass, thus serving as Ritual Phials. Sprinkling Waters or Washes are interred within, with suitable addition of ethanol or Perfumer's Alcohol, to create Compounded Mists. There are two methods for their creation. The first is in tincture, using cleansing herbs such as Pine or Fir, that diluted with water to at least 20% alcohol. The second

Mist is compounded from Water, alcohol, and Essential Oils of the chosen herb. A useful ratio is 75 ml. distilled water, 40 ml. perfumer's alcohol, and 12-24 drops of Oleum Essentia.

A third kind of Mist relies not on an atomiser, but upon libating fire-heated stones. These may be the stone of the hearth-ring, or those heated and taken into the sweat-house for Ceremony. Potions brewed for this usage are used for the ritual libation of the stones, and release their Medicine as an aromattick. For these Mists, preparation of a strong Hydrosol is recommended. A strong tincture may also be used, provided it has been diluted with water so that it is not flammable.

VIDI AQUAM

For the Sprinkling, the Exorcism, and the Libation of Stones

*Fire I burn, Water I pour,
The Sovereign Dead I raise.
Water I pour, Grave-earth I strew
The Blessed Ones give praise.
Waters fall and Waters rise,
Thrice Bind the Binding-Vessel Bright
Of Smoke and Earth and Waters Wise.
Waters rise and waters fall,
Thrice loose the Holy Host of Night,
By the Droplet and the Graal.*



Unctio: The Anointing.

In accord with the Wisdom Alchemic, *Ceratio* describes the process of softening and transformation into a substance of oily or waxy character, accompanied by addition of liquid and steady heat. As a specific function of the Potion-Art, the stage of the Work called *Unctio* resembles *Ceratio*, performing two functions in our praxis. The first is the 'softening' of the potion-menstruum itself, and opening its portals of solubility by heating

and the addition of minute amounts of oil. This may be performed in a number of ways. We achieve this by the aqueous distillation of hydrosols, using an aromatic substance, or by addition of ready-distilled essential oils to the Balneum. For the Ritual Bath, the addition of fragrant oil to ritually-prepared *Aqua* is the usual method.

Concerning the Aqua Ignifer.

Aqua Ignifer, being the "Flame-bearing Water" is a potion-sacrament offered by immolation upon the Altar of the Wise. It is not drunk, nor consumed direct by any Portal of the Flesh, but fed directly unto the genii of the hearth-fire. Its principal constituents are high-proof Aqua Angelis, *Olea Essentia*, and tree resins. Highly aromattick herbs fortify it as the chosen offerings unto Fire; as the Potion is wholly consumed by combustion, the plant corpora which lend it good odour may be left whole within it until the time of Sacrifice. Its manner of offering varies with them who use it. Some pour it out as a libation upon certain altar-stones or bowls given wholly unto the Fire Demon; others burn it upon the grotesque forms of certain Effigies or Idols. There are yet some who fling it into the burning hearth direct, an act which may, if done carelessly, bear painful consequence. Still others pour it upon the Wood of Offering as the First Offering unto the God of the Hearth.



Herbarium: Balneum Sagax

ACACIA [*Acacia* spp.]. The blossoms of Our Tree, as well as its leaves, we add to the bath to nourish and strengthen the Mind. 55 grams of the fresh inflorescences, well-stewed in two litres of boiling water for 20 minutes, provide a virtuous philtre to add to the greater bath. Where greater vigour is required, a distilled floral hydrosol, made in the quantity of six litres, serves as the sole Water to lustrate the flesh, or is added to the bath water. Should the soul require Aid against enemies or plague, the thorns and flowers are entreated to generate the Ablution in equal measure.

BASIL [*Ocimum basilicum*; *O. sanctum*]. The Balneum rendered from a strong infusion of Fresh Basil is a superior Solar Rite of Self-Love. Its

genius aids in fortifying will, and prompting clarity of Mind. For this purpose, steep two handfuls of fresh sprigs, leaves, and flowers in one litre of boiling water for 20 minutes before straining and adding to the bath. Stronger infusions lend more power, especially when the spicy leaves are added directly to bathwater and employed as a scrub. Basil is especially efficacious for charms seeking lovers, or where money is desired. Asperges prepared in the manner of the cold ablution give forth a brightening to the hallowed Earth of Working.

BROOM [*Cytisus* spp.]. Regarded as a pest by farmers and some botanists, the golden flower makes for an efficacious tonifying bath. It owns the powers of obstacle-breaking, and is specially good at disrupting inertia. A hot ablution is made by steeping 150-250 dried blossoms in a sealed Vessel, or approximately 300 fresh, with 1.5 litres of boiling water. After infusing 30 minutes, strain and add to the bath.

CALAMUS [*Acorus calamus*]. Our Root may pleasingly be added to ritual baths prior to Ceremony, especially those involving sexual magics or oracular work. Harvesting the fresh root from bog or marsh is much preferred, as the spicy root-odour is far more alluring fresh than the rank, withered nubs of Apothecary's jar! For a strong decoction, employ 33 grams of the fresh Root, or 50 of the dried; bring to a boil in one litre of water, and steep for 15 minutes. Most Essential Oil of Calamus commonly available is of dubious quality; let the Skilled One distill the oil from living, vigorous roots and use sparingly in Bath and Balsam.

CARNATION [*Dianthus* spp.]. Gillyflowers, as Carnations were known to the medieval apothecary, excel as an agent of simultaneous exorcism and invigoration, a friendly spirit most pleasing to the gods. Carnation baths prior to works of High Magick rival both Agrimony and Vervain in efficacy. Of fragrant carnation, take 40 blossoms and infuse in a litre of cold water for 3-5 hours. Add this infused water, along with the flowers themselves and a few fresh ones, to a lukewarm or cool bath.

CHAMOMILE [*Matricaria recutita*]. Perhaps the most comforting herb in Balneum, Chamomile serves to reduce trauma, and as an ablution may be considered an elemental correspondence of the watery part of Earth tem-

pered by the warm virtues of Sol. For restful sleep or to relieve nervous tension, a bath is made with the blossoms: use 50 g. of the flowers steeped in 1 litre of boiling water. A strong infusion of the golden Blossoms makes an excellent gambling potion for washing the hands prior to throwing dice or cards, and has been traditionally used in this manner. If employing essential oil of Blue Chamomile, add 3-5 drops to the bathwater, increasing as desired. Far better is the hydrosol obtained by *Distillatio*. For this, we employ 75 g. of the dried flower, added to 2 litres of water and delivered, with gentle heat, by the serpent's coil. The first third of the distillate is collected; its proof by candle-light reveals tiny blue droplets of Azuline suspended in solution. This Botanical water serves as a preparatory lustration for Magia Sexualis and duly consecrates the *Vas Veneris* in both Woman and Man.

CINNAMON [*Cinnamomum zeylanicum*]. The Genius of Our Bark invigorates and fortifies, but it is valued for its harmonising powers; a Cinnamon ablution thus serves prior to confrontation, where a harmonious outcome is desired. Other uses for this bath are as a preparation to Sexual Magic workings with a partner, or for fertility rites of conception. For a Cinnamon bath, make a strong decoction of 60 grams of crumbled twigs or chips in 550 millilitres of water, then add to the greater corpus of the bath proper. In this Work, avoid the Essential Oil: it is a dermal irritant and lacks certain Virtues of the Genius present only in the bark.

CYMBOPOGON [*Cymbopogon* spp.]. A wondrous plant genus which includes a number of different species of fragrant, tropical grasses. Three are widely known and praised, especially their Essential Oils rendered up as True Gold by fractional distillation; these are Lemon Grass [*Cymbopogon citratus*], Palmarosa [*Cymbopogon martinii*], and Citronella [*Cymbopogon nardus*]. All bear exquisite perfume suited to cleansing the Oratory as well as the flesh of the Brothers and Sisters of the Wise. For infusions, use 44 grams of chopped rhizome and grass to 600 millilitres boiling water, steeped thirty minutes. Hydrosols are readily generated by distillation, and the Essential Oil may be used freely in Compounded Mists.



DOUGLAS FIR [*Pseudotsuga menziesii*]. Not a True Fir in botanical nomenclature, Our Tree is nevertheless a fast-growing evergreen conifer with an eager spirit of cleansing. Native to North America, it is now widely cultured for its versatile timber. Its pitch excels as a fumigant and the citrus-odoured leaves make an excellent philtre of cleansing and exorcism. Its use as a magical purgative enjoys considerable pedigree: several American Indian nations in the Tree's native range traditionally employ a decoction of the branches and twigs as a purifying body-wash in sweathouse rites. For a wash or asperger, a strong decoction is made with a generous handful of the pulverized leaves or green branches boiled twenty minutes in 650 millilitres of water and strained. These potent leaves render up their goodness in tincture by means of Aqua Angelis; indeed, the Green Magus skilled in extractions will know this to be true. We may also elevate its power by making an aromatic water. For this, distill 75 grams of the leaves or new cones in 2 litres of water.

GERANIUM, SCENTED [*Pelargonium* spp.]. Scented Geraniums proceed forth from the Mansions of the Greenwood as a parade of fair-odoured jewels, rare in beauty and diverse aromas. All *Pelargonium* wield exorcising potencies, as well as the Power of Brightening, dispensing great cheer unto all. Rose, citrus, mint, nutmeg, pine, and chocolate-scented varieties may be found, having unique aromatic notes that provoke, in addition to the aforementioned qualities, a most unsettling strangeness of thought. One handful of the whole leaves, infused in 600 millilitres boiling water, produces a fragrant and potent liquid useful against noisome spirits. 60 grams of the leaves and flowers, given to the Copper Womb, will yield a most subtil Aromatick Water which exceeds the virtues of both Infusion and Decoction. Tincture freely.

HOPS [*Humulus lupulus*]. Steeping-waters derived of the Herb are, in general, soporific and useful to allay moods. A bath made with 50 grams of the dried fragrant blossoms, steeped in one litre of boiling water, provide calm. Acquaintance with the hop-farmer, or tending the Vine oneself, allows ready use of the spicy strobiles, new-gathered, which in no way compare with the inferior dried herb, many of whose Virtues have fled upon dessication.

HYSSOP [*Hyssopus officinalis*]. Ours is an herb of the Mint Family possessing supreme antibacterial virtues. Hyssop was used, in times of European plague, for strewing and combatting Vapours of Affliction; this purgative action is glorified in Our Balneum. It has a long history of consecrative use; an ancient recipe for Hyssop Water, used for purification is made thus: "A bunch of vervain, fennel, lavender, sage, valerian, mint, garden basil, rosemary, and hyssop gathered in the day and hour of Mercury, bound together with a thread, spun by a young maiden, when dipped in water and sprinkled, will chase away all phantoms that shall hinder or annoy." A simpler infusion may be made with 40 grams of the herb steeped in 1 litre of boiling water. The virtues of leaf and flower are exalted in Hydrosol, amplified by repeated distillations by gentle heat.

JASMINE [*Jasminum officinale*]. Jasmine belongs to the Olive family, known as Oleaceae, from which so many beneficial and virtuous herbs proceed, so we may take refuge in its noble lineage. As a virtuous wash, its powers of sexual magnification are first and foremost, invoked for the magics of attraction and Nubility rites. For men, this exalted power is the Spirit of Satyros; for women, the charms of the Nymphae. Unfortunately, the range of the plant is very limited, and in northern latitudes must be grown in a glasshouse. We may employ the Absolute, in the quantity of six drops per 500 ml. of water or, if access to blooming Jasmine is assured, 100 flowers added directly to the bath. Two false-Jasmines are worthy allies, as both have similar, though less pronounced, magical virtues as official Jasmine. The first is Star Jasmine [*Trachelospermum jasminoides*]; the second is Potato Jasmine [*Solanum jasminoides*]. Both are commonly found at nurseries. Of the two, the former bears a richer and more complex scent. For a hot bath, use 75 blossoms of Star Jasmine; or 100 of Solanaceous Jasmine. For a cold bath, knead 30-100 flowers of each in four litres of water and pour liberally on head and body, letting the perfumed waters air-dry on the skin.

JUNIPER [*Juniperus* spp.]. For treating nervous conditions, a bath made with the Berries and fronds is much esteemed. A handful or two of the fresh, pulverized Shoots and Fruits may be ground and placed in a cheesecloth bag and added to the hot water of an ablution, several minutes before entering. Dried leaves may be used as well; a purposeful

decoction can be made from 33 grams of the dried leaves, simmered in 1.5 litres of water for 20 minutes. Perhaps its greatest use is as an asperge, whether manifest by means of *Decoctio* or *Distillatio*.

GALANGAL [*Kaempferia galanga* ; *Alpinia galanga*]. Washing one's hands in a tea brewed from Galangal root is a potent charm for success in gambling, as Root Doctors and other Voudou sorcerers know. The Root's proclivity of empowering the Derma is, in a similar way, hailed by Ritual Magicians who blend its Oleum Essentia into the famed Oil of Abramelin. For use as a potion or hand-wash, employ 40 grams of the fresh Root in 1 litre of water; bring to a boil, then simmer in a covered vessel for 15-20 minutes. If circumstances force use of the dried Root, employ double the amount, as many of the virtues have, by this time, escaped into the aethyrs. For ablutions prior to magical rites, the amount may be increased greatly according to need.

MINT [*Mentha* spp.]. The herb is easily grown and readily dominates moist ground. Strong infusions are an excellent feature of a cleansing brew or as an adjunct with other herbs. Peppermint and Spearmint are very easily found, the former being somewhat more aggressive in magical action. Infuse 80 grams of the fresh, chopped herb in 1 litre of boiling water for twenty minutes, using a plant press to press the marc dry. We may also make cold infusions by pounding the fresh leaves in mortar and pestle with water.

OAK [*Quercus* spp.]. The Great Arbour marshals its power in part by an arsenal of tannins, whose especial power is binding and constriction. What it may accomplish for afflicted flesh, it may also extend to the vigour of the sorcerer and the cleansing of the Temple. Leaves, bark and fresh acorns are most often used, but better yet for the rarefaction of these powers is the dried gall, whose natural function is to entrap, immobilize, and render impotent certain hostile intrusions. This hidden hedge excludes noxious spirits from our Holy Sanctuary, and the Oaken Door remains firmly closed. In the Vessel, the Tree yields its power in strong decoction, the boiling-pot half-filled with vegetal material and covered by a sufficient quantity of water. Strong decoctions bear a deep amber or

brown colour, and may be used alone as an asperge, libation or bath, or as the basis for a compound philtre, with the addition of green herbs, flowers, or other allied woods. We may also make use of any of these oaken portions through the blessing of the Tincture, prepared in a standard formulation of one part Oak to one part rectified spirit.

ORANGE [*Citrus aurantium*]. Its chief power is splendour, serving to elevate and inspire the mind, but it may also lend adjunctive powers to the magical fascinum of the glamour. For the purpose of an enchanted bath, three parts of the Tree concern us. The first is the fragrant leaf, whose goodness reaches its peak just prior to flowering. These leaves, crushed, steeped in cold water, added to the bath, promote much of the same simultaneous relaxation and stimulation as does Lavender, but with a Solar, rather than a Mercurial, emphasis. 150-200 grams of the fresh leaves, mashed in a solitary litre of lukewarm or cool water, suffices to provoke a most pleasant perfume; this virtue may be extracted into tincture, or, by work of the Retort, it manifests as a potent hydrosol. The gentle flowers, called Neroli, are added to the bath in the quantity of 50-200 blossoms: it is recommended that they be added directly to the water, and their petals used to scrub the flesh. The rind of the fruit also possesses much virtue and may be made into a hot infusion, to bring forth Jovian power or thwart rude spirits. Employ 100 grams of the rind, steeped in 1 litre of boiling water for 30 minutes. Avoid using citrus Essential Oils in the bath: it can irritate the Derma and increase photosensitivity.

PENNYROYAL [*Mentha pulegium*]. Another True Mint, Pennyroyal exceeds in cleansing virtue both Spearmint and Peppermint, and possesses a vigilant warrior Genius which gleefully annihilates *flocculum abomini*. In this, she is best used as an asperge, Wash or Mist. Similar in many ways to Hyssop, her principles are well-retained in tincture, though infusions, wine-distillations, and hydrosols are also impeccable. The sorcerer is enjoined to employ the whole herb when flowering, as the blossoms provide added banishing vigour, without compromising the integrity of the Leaf. 50 grams of well-leaved inflorescences, cut and mashed, steeped in a litre of boiling water for twenty minutes, yields a worthy infusion. The herb has strong action on the Womb; baths of Pennyroyal

should be avoided by pregnant women as a general precaution. Pennyroyal gives a fine tincture in ethanol exceeding 100 proof.

PERICON [*Tagetes lucida*]. Decoctions of the fragrant plant have been used for healing and purifying baths, but it can be difficult to procure outside Mexico. As this is an herb with a potent and varied magical pedigree, seeds are worth the seeking, so invite this marvelous Green Spirit into the physick-garden. A decoction may be made using 50 grams of the fresh, chopped herb, including the stems, and whole blossoms in one litre of water. Boil and simmer in a covered vessel for 5 minutes, allowing the decoction to sit off the fire for an additional ten minutes. Of greater excellence is a strong infusion, employing 100 leaves steeped in 350 millilitres of boiling water.

PINE [*Pinus* spp.]. To convoke the genii of the Imaginal Mind, an invigorating Bath may be made with the young needles. Several handfuls, after they have been truly ground, may be placed in a muslin bag and added to the hot bathwater some minutes before immersion. For a bath-philtre of superior strength, simmer 65 grams of fresh, chopped Pine needles in 1.5 litres of water for 20 minutes; strain, and add to bath. Pine-water is yielded by the work of the Alembic, using 100 grams of green needles, or a mixture of green needles and unripe cones, to 1.5 litres of water. As Pine products are heavily resinous, such operations are best undertaken using a still suited for oil fractionation.

ROSE [*Rosa* spp.]. A warm or cold infusion of the petals may be used for Ablutions of beautification, and the gentle but potent repair of injured psychic structures. Roses may be used fresh or in the form of Rose Water; Rose Absolute may augment the Balneum in the quantity of a half dozen to ten drops in the hot water. Rose water is a supreme asperger, especially for purposes of consecration of the Flesh to the Danse of the Sabbath. Rose water or Hydrosol are readily available from the apothecary, but a superior product can be attained by distillation of one's own garden bouquet. A Compounded Mist is made using the standard formula with 4 drops Otto of Rose.

ROSEMARY [*Rosmarinus officinalis*]. In general, this herb has a strong and ancient association with mankind, and has served as an Ally in many endeavours. It is abhorrent to noxious spirits and entirely appropriate for their dispersion. For treating nervous conditions, a bath made with the fragrant Leaves is much esteemed; if the flowers be gathered in sufficient quantity, their powers exceed that of the Leaves by a factor of three. A hearty infusion may be generated of 70 grams of chopped sprigs to 800 millilitres of boiling water, steeped for half an hour. Better still is the Essential Oil, extracted by one's own cunning or obtained from a good distiller. A Compounded Mist of Rosemary may be made by simple hydrosol extraction, or by dissolving 40 drops Rosemary Oleum Essentia in a fluid ounce of Perfumer's Alcohol, adding 80 ml. of distilled water, mixed and added to the Atomizer.

To commune with Rosemary Spirits, retire at sunset to a candlelit bath chamber, drawing the hottest water possible. Burn dried rosemary leaves and wood continually as fumigant of beckoning pleasing to the plant. Into the water pour two litres of strong decoction of the plant's leaves and flowers, as well as five large Rosemary branches, freshly cut, leaving some hardwood and greenwood stem in the water. Immerse into this fragrant potion, covering as much of the body as possible, beckoning the plant as the Mind is subsumed by Green Reverie.

RUE [*Ruta graveolens*]. Rue has an ancient magical pedigree of exorcism and protection from maleficia, wielding especial power over the Evil Eye. Baths of strong Rue infusions are useful for persons harassed in the night hours by unwanted spirits. Conversely, in some streams of popular lore, sorcerers of malign intent utilized Rue in potions to effect destructive magic. It excels as a hot infusion added to the bath, or a cold infusion, kneaded in water and poured over the body. For the former, steep 50 grams of Rue in 1.5 litres of boiling water for 30 minutes, then strain and add to the bath. For a cold bath, knead 65 grams of fresh Rue in 2-3 litres of water, in the Ritual Bowl, for 20-30 minutes, giving praise unto the rutaceous Genius as the leaves are shredded. The lustration is poured over head and body in small cupfuls and allowed to air dry. Rue possesses abortifacient properties; let pregnant women avoid a bath with strong Rue content, as it may adversely affect sensitive individuals.

SAGE [*Salvia officinalis*]. Harvested fresh, well-steeped, strained and added to the Bath, Salvia is an impeccable friend for the magical purposes of illumination. Of the fresh or dried leaves, 55 grams are steeped in a litre of boiling water. It is advised that for longer, more deeply-focused Baths, the dried leaves be smouldered as an accompanying incense. Sage wood, twigs, and flowers contain additional virtues which may be decocted in a ratio of 30-50 grams of the twigs to 1 litre of water. Other Sage species, whilst their Genii vary considerably, are also appropriate, such as White Sage [*Salvia apiana*]; Pineapple Sage [*Salvia elegans*]; and Black Sage [*Salvia mellifera*], the latter resonating with Cain of the Forge.

SAGEBRUSH [*Artemisia* spp.]. Also known as Desert Wormwood, Our Gray Lady of the Waste is a peerless Ally for driving off the ghosts of offense. Numerous species of desert Artemisia are known as Sagebrush, uniformly praised by sorcerers and medicine doctors where it grows. A number of North American nations used various species of wild sagebrush as a cleansing bath, sometimes following the Sun Dance, or in sweat lodges; many tribes also burn the plant at the beginning of ceremonies, to both purify and open the ways. An ablutive Sagebrush philtre is made by way of Solar infusion: put 40 grams of the fresh herb into a 1-litre jar, fill with water, and allow to steep in the sun at least 5 hours, allowing radiant heat to extract the virtues into solution. This is then strained and used at room temperature to wash the body, much in the manner of Rue. For a hot bath, steep 75 grams of the fresh herb in a litre of boiling water for 20 minutes. Strain and add to bath. For baths to aid in dreaming, a greater concentration is used, and may employ other Artemisias as well as Chamomile, prior to sleep. The virtues of the plant are better rendered in Tincture via *Aqua Angelis* than extracted via hydrosol, as the latter method is prone to fouling of the volatile portions.

SASSAFRAS [*Sassafras albidum*]. A Balneum of Sassafras Leaves provides protective armour against spiritual attack. Use 40 grams of the dried leaves steeped in 1 litre of boiling water for 45 minutes, or better still, knead 80 leaves in 3 litres of cold water. The bark is also efficacious; decoct 20 grams in 750 millilitres of water for 20 minutes, or tincture freely. Avoid the Essential Oil for all but the most powerful Asperges.

SPRUCE [*Picea* spp.]. A strong decoction of 75 grams of the fresh, pulverized shoots may be added to the hot water of the Balneum; in this way the Genius of the plant will especially grant illuminative virtues. Such baths are naturally balancing to the body's streams of power, and serve as a stimulating nervine. Virtuous floor-washes are brewed with the branches, and are also serve as purifying waters at funerary rites, keeping the ghost of the deceased from lingering. The fresh leaves, chopped and beaten, may be macerated in Perfumer's Alcohol for the space one lunation, yielding an Emerald Essence of such pleasant savour to the Nose and Spirit that the Wise will surely make such extractions regularly. The beneficence of this Philtre where routing septic spiritual matter is concerned is readily demonstrated. Strong infusions or decoctions of Spruce, also excel as asperges prior to collective works of magic.

TOBACCO [*Nicotiana* spp.]. Decoctions or infusions of varying strengths may be used for the Bath of the Wise. The chief powers lent are the attraction and feeding of famuli, particularly those imparting informations from the depths of the Astral Well. Those bearing the armaments War are advised that one may also conjure, with Our Good Leaf, the principalities resonant with the acts of Conquest and Acquisition, or Mars in Good Favour with Saturn. For Ablution, the preferred method is to employ 65 grams of the fresh leaves, kneaded in 2 litres of cold water, steeping for half an hour, then employed in a cold bath. We also make use of the flower when harvested in a wholesome state.

VALERIAN [*Valeriana officinalis*]. A strong decoction of the fragrant, chopped Root may be employed for a Purification or Relaxation bath. Use 20 grams of the dried Root to 750 millilitres of water, simmered for 20 minutes. If, by the good graces of the spirits, the plant dwells within thy Medicine Garden, there is no more pleasant a Root-Bath than that freshest radix given us by Valeriana; 33 grams, mashed well, infused into a 450 millilitres of hot water, and a similar amount infused in cold water, adding both to the bath. By Distillation we render Angel of Valerian, that supreme wash which perfumes the flesh and makes it pliant. Taking the mashed leaves and roots in equal measure, they are macerated in sufficient wine for one night and the whole distilled, saving the upper third as the Crown. Held in reserve until use, the Angel is mixed with an equal quantity of well-water before anointing the skin.

VERVAIN [*Verbena* spp.]. A certain folk potion of Old known as Juno's Tears was made from Vervain steeped in water: the resulting extraction was used for house-cleansing, and possessed uncanny aptitude for chasing noxious spirits. When the fresh plant is employed, a quantity of flowering tops in the amount of 30 grams is used, well-steeped in 800 millilitres of boiling water for half an hour. The purveyor of simples has Vervain in its dried form, the Leaf cut and sifted, but with blossoms absent. Of dried Vervain, use 45 grams in a litre of boiling water, steeped 30 minutes.

WORMWOOD [*Artemisia absinthium* spp.]. A fragrant plant of the Sunflower kin, Our Herb makes a fine restorative Balneum. Fifty grams of the plant, with fresh, flowering tops preferred, steeped in 1.5 litres of boiling water for the space of twenty minutes, creates an ablution that helps Flights of the Mind achieve concrescence. As such, this bath is esteemed for divination, wherein Spirit becomes flesh in the form of a hallowed Sign. All *Artemisia* species are favoured of Lilith, especially Dragon Wormwood [*Artemisia dracunculus*], known to the vulgar as Tarragon. According to lore, this plant sprouted on the ground whereon the Old Serpent slithered after he was expelled from the First Garden.



Formulae: Balneum Sagax

WATERS OF MAGNETISM.

A bath for increasing charisma, ideal for sexual glammers; it may also be used prior to gambling. Owing to the seasonal nature of Cherry and Quince, the Bath is best employed in Spring. One may also use flowers of Apple, Plum, Pear, or Peach for like effect.

Cherry Blossoms, fresh or dried	200.
Blossoms of Flowering Quince, fresh	100.
Chamomile Blossoms, fresh or dried	100.
Rose Buds, fresh	50.

Steep in enough boiling water to cover, allowing the infusion to abide for ten minutes. Strain into bathwater, washing the herb material through several times. Immerse oneself for at least 30 minutes and allow the waters to air-dry on the skin after emerging.

PURIFICATION BATH.

An ablution for quieting and realigning the disrupted psyche, as well as nourishing the bastions of spiritual defence. Our Decoction may be simmered longer than the 15 minutes given, up to 25. The resulting brew may be used for a cold bath as well, omitting Sal and Oleum.

Fir Needle	50 g.
Atlas Cedar Needle	33 g.
Epsom Salt	30 g.
Root of Valerian, chopped	25 g.
Radix Calamus, fresh, chopped	25 g.
Essential Oil of Sandalwood	5 drops.

Bring 1 litre of water to a boil. Add Fir, Cedar, Calamus and Valerian. Cover and simmer for 15 minutes. Strain and add to hot bath water, along with essential oil and salt. For cases of extreme disruption, double the amount of Fir, Salt, and True Oil of Sanders.

JEWELLED WATERS OF RADIANCE.

A Sacred Bath For Women; being a most excellent preparation for the rites of any fertility goddess, nymph, or female spirit or deific form.

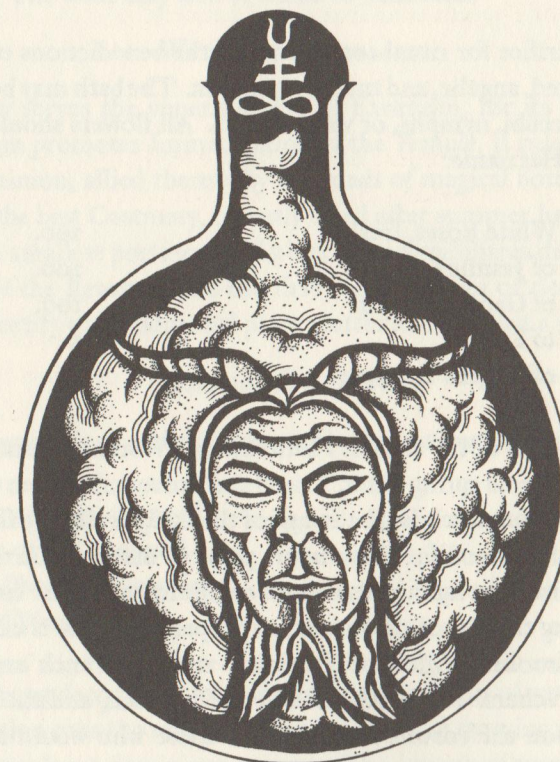
Leaf of Raspberry, dry	45 g.
Rose Buds	65 g.
Cherry Blossoms	2 handfuls.
Blossoms of Honeysuckle	2 handfuls.
Orange Flower Water	350 ml.
Rose Absolute	9 drops.

Make an infusion of the herbs with sufficient boiling water to cover. Seal in a stoppered jar and let steep for 30 minutes. When the Bath is drawn, strain the decoction into the water and add, along with the Orange flower water and Rose Absolute. Add prepared Salt of Lilith to the ablution as the Generative Offering; the Spirit invoked with the Quickening-Wand, and the bath-chamber lit with red tapers. This receipt is potentiated by rendering it as a Hydrosol, used alone and undiluted to perfume the

entire body. To exact this precious aromatic, place the Cherry Blossoms and Flowers of Honeysuckle into a copper still with 2.5 litres of water, also adding thrice the amount of Rose Buds given, and 15 grams of Orange Flowers. Distill over moderate heat, collecting the first 750 ml using an icebound Serpent, and using the fragrant liquour prior to the Work of Congressus.

PALMA SANCTUS: A CONSECRATIVE HAND-WASH.

For hand-anointing prior to works of the Magical Art. Place 11 Devil's Shoestrings, with a dried slice of the best Galangal Root, a twig of True Cinnamon, a pinch of Sweet Tobacco, and a section of True Mandrake' in a bottle of dark glass and fill with 151 Proof Rum. Stopper, storing in a dark and warm place, allowing the mixture to circulate for three months. Decant into a Vas Rituum, adding a small dried piece of Mandrake to remain within the Potion as Ward. Gems or minerals sympathetic to the operator may also be added as desired.



AQUA ROSA.

It resonates the Aqueous Angel of Rose, useful in many philtres, but also for the mindful anointing of the Vessel of Art. Into a Cucurbit place 100 dried Rose-buds of delicate fragrance, together with 90 g. of fresh Rose petals. To this add 4 litres of water. With a steady and moderated fire, distill 750 ml of the waters, tempering both Tubal and the heat of the Serpent with constance. Let the faeces be discarded and the Head distilled a second time, with the addition of 100 g. of dried Rose, collecting a *Caput Draconis* of 200 ml. Correct aqueous distillate with 20 per cent Aqua Angelis, and you shall possess the *Adeps*.



AQUEUM LILIYA.

A lustral sacrifice for ritual conveyance of the benedictions of Lilith in her fully waxed, angelic, and tutelary lunation. The bath may be modified for other succubi, nymphs, or water-spirits. All flowers should be fresh-gathered in Her name.

Petals of White Roses, fresh	200.
Blossom of Jasmine, fresh	200.
Blossom of Gardenia, fresh	100.
Blossom of Lily	3.
Blossom of Angel's Trumpet	1.

Place the totality of the Corpus Flora into the Working Basin and cover with 4 litres of cold spring water. Knead the blossoms between the fingers for several moments whilst the image of the Lady is silently fixed in Eye and Heart. Let stand for three hours prior to use in a quiet, sheltered place, away from the light, with a single candle lit before the Image of the Lady. During the rite of the lustration proper, the Lady is called with a branch of Crooked Willow or Tamarisk, and the branch employed to quicken the waters. The petals are left in the Basin, and the lustration sprinkled upon the crowns and palms of those who would receive the Lady's beneficence.

MIDSUMMER GOLD.

A Solar infusion made from traditional herbs for washing the body and clearing and fortifying the aethyric orb.

Herb of St. Johnswort, dry	30 g.
Herb of Vervain, dry	30 g.
Leaf of Mugwort, dry	25 g.

On the morn of the Summer Solstice, seal each of the herbs in a separate steeping jar with enough water to completely fill the vessel. Steep for at least four hours in the sunlight. During this time of steeping, the very Fires of the Sun are invoked into the Womb; in this *conjunctio* do the Fruits of Our Labour arise. The exhausted plant matter is strained out, and the three infusions mixed. The potentiated wash may be poured on the head while holding clear in the Imaginal Eye the Solar virtues cleansing the crown, and gradually seeping into the entirety of the corpus sidereum. The wash may also be added to bathwater.

WATER OF COSTMARY.

Our Water serves the venerable Art of Exorcism, for its fragrance in Aspergillum promotes Immaculation of the Temple. It rules where *Esob* holds dominion, allied thereto by the roads of magical botany. Take 70 grams of the best Costmary, recently dried after summer harvest, divide it into the smallest portions, and place in 700 millilitres distilled water. By work of the Retort, distill the first 250 millilitres of clear water and reserve. Fortify with additional plant matter and distilled a second time.

ASPERGE SYLVATICUS.

For sprinkling brethren prior to Congregational works of Art.

Needle of Pine, chopped	35 g.
Needle of Fir, chopped	30 g.
Leaf of Scented Geranium	30 g.
Leaf of Wormwood	5.

Make a strong decoction of the Fir and Pine in 1 litre of water. Pour the hot decoction over the remaining ingredients in a steeping vessel and let stand for one hour. Strain and asperge with a branch of evergreen.

EARTHING BATH.

For drawing stray powers back into the Corpus following nocturnal flights, for Restoration of the Flesh, and for centering the Mind.

Linden blossom, dried	60 g.
Oak, leaves and twigs, dried and crumbled	60 g.
Leaf of Wormwood	33 g.

Infuse the Linden and Wormwood in 1.5 litres of boiling water for 20 minutes. As it is steeping, simmer Oak leaves in 1 litre of water for 20 minutes. Strain both fluids into the tub and soak as long as is needed.

LUSTRATION OF MERCURIUS.

A bath appropriate for resonating the patron of magic, and alchymic wisdom. This Bath of the Wise grants especial gifts prior to labours of the spiritual laboratory.

Lavender Blossoms	50 g.
Essential Oil of Lavender	8 drops.
Essential Oil of Sandalwood	8 drops.
Sea Salt	60 g.
Epsom Salt	60 g.

Infuse Lavender Blossoms in 1.5 litres boiling water for the space of 30 minutes. Strain and add to a 300 litre bath and stir in, adding salt and oils. For best results, soak for at least 40 minutes and air-dry afterward.

BALNEUM VOLUPTAS.

It serves as the Cold Ablution, undiluted, to perfume the flesh entire.

Rose Petal, fresh	20 g.
Citrus Blossom, fresh	15 g.
Jasmine Flowers, fresh	10 g.

Place all flowers in a sealed Cucurbit with 750 ml White Wine and digest for five hours in darkness and moderate warmth. To this Add 750 ml spring water and allow the whole to rest an additional hour. By Alembic, distill the whole singly, collecting 600 ml. in the receiver and reserving.

PRAYER-WATER.

It is a Rare Water poured out for offering during the Sweat Lodge, that being the Balneum Visio of Medicine-Power. In addition to the stones, the water is also be splashed upon the skin whilst giving song or prayer.

Sweetgrass, dry	70 g.
Cured Tobacco	20 g.
Berries of Juniper, dry or fresh	10 g.
Leaves of Sagebrush, dry or fresh	5 g.

Place the entirety of the Herbs in a large-capacity Cucurbit, cover with 3.5 litres of wine, and seal. Allow this to digest for one week, then add 4 litres of spring water and distill by alembic, collecting two litres of distillate. If the fragrance requires fortification, add additional Juniper Berries and Sweetgrass and distill a second time. The whole is borne in offering-vessels unto the Lodge and, being presented for the blessing of the lodge-keeper, taken within. Variations may substitute Root of Osha for the Tobacco; Bud of Balsam Poplar for the Juniper, and White Sage or Mugwort for the Sagebrush.

FLOOR WASH.

A general potent enchanted Solution for cleansing the oratory or home of noxious spirits or in the wake of an unpleasant event.

Leaf of Vervain, dry	40 g.
Leaf of Sagebrush, dry	30 g.
Leaf of Thyme	20 g.
Root of European Mandrake	7 g.

Steep Vervain, Sagebrush and Thyme in 1 litre boiling water, leaving to stand in an airtight jar for 7 hours before filtering. In a separate cooking vessel, add Mandrake to 400 ml. water and bring to a boil. Simmer 20 minutes. Filter and reserve the liquid, burying the boiled Root in an honourable location and with a coin and prayer of thanksgiving. Add to herbal infusion when it has been strained.

ABLUTION OF WAR.

A stimulating brew lending power during confrontation with enemies, or for use prior to negotiations.

Leaf of Rosemary, fresh	70 g.
Bloom of Chamomile, dry	30 g.
Flowers of Broom	30 g.
Cortex Cinnamomum, chips	7 g.

Add Rosemary and Cinnamon to the Vessel with water to cover. Bring to a boil, cover, and simmer 15 minutes. In a separate vessel, steep Broom and Chamomile blossoms in 1 litre boiling water one hour. Strain infusion and decoction and discard marc, adding the liquids to the bathwater.

WATER OF LAVENDER.

Of the best new-harvested Lavender, take 125 g. of the flower, 25 g. of the aerial leaves, and 5 g. of the green stems. Place all into a copper alembic with 2 litres distilled water. With a fire of moderate heat, drive off the condensate, collecting the first 200 ml of distillate. Discard the faeces and refill the alembic with 1 litre fresh water, 50 g. of flowers, 10 g. of aerial leaves, and 2 g. of stems, together with the primary distillate. Distill a second time and collect the first 100 ml. of distillate. To this add 18 ml rectified spirit, preserving the whole in an Atomizing Phial. As a mist, it provides strength of mind without the burden of spiritual acidity.

WATER OF LABDANUM.

Ours is a fragrant water well worth the labour of Art, for it is a rare odour obtained only from the living leaves, green and scintillant in comparison to the dense notes of its gum. In the heat of the day, when the sun is at its warmest, gather 150 g. of the upper leaves of *Cistus ladaniferus*. By Alembic, distill with 2 litres of water, collecting the first 100 ml of fragrance. Preserve by addition of 18 ml rectified spirit, storing in an atomizer. When used as a Mist it is a nervine, providing ease and Sanctuary of Mind. As a wash, it is used in the work of blessing the Adytum. Compounded in a ratio of 1:1 with Rose Water it serves as the secret ablution of *Magia Sexualis*, for anointing and consecration of the Vas Veneris.

MIST OF DISPERSION.

With it we disperse noxious spirits or *flocculum abomini*. Mix all ingredients in a 4 oz. Atomizing Phial and agitate before use.

Essential Oil of Palmarosa	5 drops.
Essential Oil of Fir	4 drops.
Essential Oil of Juniper Berry	3 drops.
Essential Oil of Atlas Cedar	2 drops.
Essential Oil of Birch	1 drop.
Water	75 ml.
Perfumer's Alcohol or 100 proof spirit	40 ml.

MIST OF SEVERITY.

A Compounded Mist for Exorcism in instances of stubborn hauntings. Mix all ingredients and store in 4 oz. Atomizing Phial, shaking before use. Alternatively it may serve as an asperge.

Essential Oil of Hyssop	5 drops.
Essential Oil of Cajeput	4 drops.
Essential Oil of Juniper Berry	4 drops.
Essential Oil of Black Peppercorn	3 drops.
Water	75 ml.
Perfumer's Alcohol or 100-proof spirit	40 ml.

VIRIDIAN BROOM.

An asperge for sprinkling the Plot of Working, using a bough of Cypress.

Sprig of Pine, Fir, or Spruce chopped	35 g.
Herb of Pennyroyal, whole flowering	35 g.
Leaves of Cypress	28 g.
Berries of Juniper, crushed well	25.

Place Evergreen, Cypress and Juniper Berries in the Cauldron with 1 litre of water, and bring to a boil Simmer, covered, for 20 minutes. Remove from Heat and add the Pennyroyal. Strain when cool.



Of The Elixir Sacramentum.

*Elixir of the Phallus
White Fountain of the Fallen Ones,
With these waters
Thy potion I exalt:
Seed of the Light-bearer,
Juice of Ecstasis, Balsam of Terror;
Wine of Madness thrice distilled
From the hidden Graal of Semjazz spilled.*

The Cup Exalted facilitates Divine Presence, be it manifest in the Eye of Vision, the Revelation of the Marks of Spirit, or by some other route revealed or hidden. As the Mediator of the One Spirit, the Sacrament calls it forth by Sacrifice, receives the Holy Fire of the Gods, and is deified. Our most Holy and Ancient Tradition expresses this as the Feast given upon the Altar of True Worship: the Bread and Wine of the Beloved. And yet beyond Grape and Grain, many are the Elixirs of the Faiths of Man by which their gods are made manifest. Greater still are those prepared by the Wise of Art.

Such coctions were known to the Magitians of Ancient times. The Wines of the Old Greeks were notoriously potent: the vessel known as the Krater was employed for mixing water with wine to dilute its strength. Because distillation of spirits was unknown --or at least concealed-- at the time, the potency of some wines was probably due to the addition of various herbs, many of which harboured stupefying, stimulating, narcotic, and visionary virtues. The *kykeon* of the Eleusinian mysteries bore some signatures of the phytognostic philtre. The ancient practice of mixing water with wine also embodies the sorcerous arcanum inherent in the

Conjunctio of the male and female principles; Coptic rites using the ritual mixture of water and wine derive from the spearing of Christ as written in *The Gospel of John*, wherein the wound produced water and blood.

Numerous beers, meads, and other fermented brews held in great esteem by Teutonic and Scandinavian tribes, were season' with plant adjuncts both poisonous and visionary. Sacramental potions were also known in the Americas; Algonquin male initiation ceremonies featured prolonged use of *Wysocan*, brewed from Thorn Apple species, in order to vanquish one's youth to all but a fog of memory. The Amazonian *ayahuasceros* are potion-sorcerers of the first order, with a stunning diversity of formulae for the *Ayahuasca* brew, each possessed of its genius of iconoclasm, yet blossoming at once from a unified Arcanum. Another South American Elixir Sacramentum is the healing-divinatory *Cimora*, brewed from the San Pedro Cactus and magically-allied plants. Additionally, other species of nightshades were brewed as Liquid Revelators, such as Tobacco.

And yet that which radiates Glory as the True Sacrament may become debased, profane, and diminished in power, as some have suggested of the modern relic of the Christian Sacrament. Where this erosion of the Potion occurs, the defining feature of Sacrament, Divine Presence, has fled, though many of its demonic and mundane features remain. Consider this entry from Porta's *Magia Naturalis* of 1589:

HOW TO MAKE A MAN MAD WITH MANDRAKE.

We have told you, that a small dose brings sleep, a little more madness, a larger, death. Dioscorides says, that a drachm of Morion will make one foolish. We will easier do it with wine, which is thus made. Take the roots of Mandrake, and but put them into new wine, boiling and bubbling up. Cover it closed, and let them infuse in a warm place for two months. When you would use it, give it to somebody to drink, and whosoever shall taste it after a deep sleep, will be distracted, and for a day shall rave. But after some sleep, will return to his senses again, without any harm. And it is very pleasant to behold.

Doctor Porta's late 16th-century formula, degraded in magical context and presentation as it is, may nevertheless prompt speculation of its ancient forbears, perhaps as a Bacchic or Dionysian sacrament. In Good consideration of the Illuminating and highly sorcerous nature of Our Root, it may as well have had associations with Hermes-Thoth, and as the Phallus-of-the-Field; it has no doubt been identified with divinities of fertility and sexual arousal. As a curiosity of Natural Magick, where its purpose is to amuse by poisoning a victim, the meaning of its juices are reduced to inanity and madness, and the Angel of the Root has become a rank devil.

The Sacraments of the Witches' Sabbath are many, and have been greatly misunderstood by the vulgar, but we may identify among them the persistent outpourings of Eros and Thanatos. Of the Sacraments of the Flesh, they are many, and serve to resonate the Ingressive Dominion of the Lady of Heaven. Of the Sacraments of Ghost, they are imbibed in remembrance of the Horde of Ancestral Dead and their Wisdom, and in honour of the Lord of the Cemetery. Lest we bring accusation upon the Witch for blaspheming corpses, let us take pains to remember that the Good Doctor and Apothecary, ever the flowering of civilised medicine, soundly advised the distillation of Balsam of Mummy from the Cadavers of Men violently killed.¹ We may also, with due relevance, scrutinise the cannibalistic and vampyric strands present in the consumption of the Blood and Body of Christ.

To the learned astromancer, the Sacramental Wine is Mercury's own child, profound of inspiration and fleet of foot. The Elixir Sacramentum is therefore best realised during the Hours of Mercury, and rites employing these philtres are best initiated at the beginning of a favourable aspect betwixt the Moon and Mercury. Depending on the nature of the rite, beneficent aspects between Mercury and Venus are also auspicious.

The White Poison: Mercury of Cain.

The Elixir Sacramentum is the Illuminating Poison, Cain in his Master aspect, having obtained the Power of Forge and Fornax, Outer and Inner, as well as the prudence and strength required to wield it.

This Discretion is of utmost importance to the balance of both the Ars Philtron and the Artist, and lies strictly within the Domain of the Master. Bolstered by experience, it is a virtue which also arises solely within the context of the Gnosis of the Magical Art and the benedictions of the Witch-Familiar. While the language of the Man of Nature, it remains elusive to the Profane. It cannot be learned from books of ink and paper, and attempts to discover its mystery from outside the Circle are often met with destruction and deception.

In power, the White Poison is to be understood as Mutable Activity or Projection, by whose *dynamis* rises the gnosis of Art in Vision, Voice, and Ecstasis of the Sensorium. The brewing of the Elixir is potentiated by addition of Prepared Solar Mercury, the sacramental condenser of the Spiritus of the governing philtre's flask.

As it is Solar in nature, Our Mercury is fiery and illuminating, like Cain himself; its phase of corporeal transmutation is Stimulation, while its phase of mental transmutation is Reverie. Thus it may be discovered that both poetic and epiphanic revelation are frequently allied with the stimulant, exhilarant, and the *Circulatio Sanguis*.

Preparation of the Solar Mercury.

Of Dust of Mandrake Root, take 9 grams; quicken with the Seed of Man and allow to air-dry in a crucibulum in direct Sunlight. This is dissolved in 300 ml. good white wine and allowed to macerate 9 days. Distill gently, reserving only the Frontal Body of the Dragon, and add 14 ml. Colloidal Gold, storing in a Ritual Phial. The crude poisons of the Man-Dragon are in this way tempered by the Solar Fire and the Lunar Dew, but its Witching component is both exalted and aligned with the Temple of Man.

Vinum Sabbati IV: The Virtue of the Revealed Sacrament.

Where the Elixir Sacramentum serves as the mediator of Vision, it stands as a signpost on the Tortuous Road of the Green Snake, that Way of Art known unto the Wise as the 'Poison Path'. If the Gods be truly present within this Cup of Self-Bewitchment, the Art Theophagic requires we savour it with equal parts epiphany and fear. For the Elixirs of the Gods

and the Elixirs of the Flesh, by their nature, are as Nectar and Poison, and in certain important ways stand in opposition. This Astral Terminus well serves the Common, who have no need of the Sacrament, and seek to merely to elevate the Colossi of the Profane Earth. But to the Sage, who seeks Holy Intercourse, the Labour must ever consist of attunement of Poison and Nectar, whether they be aligned, juxtaposed, or transmuted in their entirety.



In this respect, let the Wise contemplate the meaning of 'Vision'. The Path of the One Seer is eternal, and wends ever on to greater vistas. But, like the forked Tongue of the Serpent, it bifurcates at every step. For each Vision in Potential offered up, equally vast chasms of Blindness and Delusion unfold. The difference betwixt the two is determined by that very thing which makes our Cup Holy, or merely a draught of madness. Let them who seek to distinguish between the Delusion or 'Hallucination' and the gnostic spirit-presence of Vision apprehend both in potentiality.

The crude extractions of these two concepts in the *Vas Religio* yield the mundane polarities of Angelic and Diabolic. Wise too is that Seer who understands that the art of Divination requires both the medium and him who interprets the Oracle, heated as one in the same Flask by Heaven's Fires.

The Wine of the Sabbath, by contrast, is Our Bride, the Holy Sacrament Entire. Perfect in formulation, sealed in the Carnal Vessels of Fascination, and poured into the Waiting Cup of Offering, it requires no more than the lips of the True-Sworn. For one Seeks not Vision for its own sake, but as a certain dispensation from the Gods unto the worthy. Thus let Prayer and Purpose encharm the Magical Ring afore Vision is even considered, for the Sacrament itself is of greater import. In this, let the Wise also take refuge in the Virtue of the Concealed Sacrament, cloaked as it is in the Mists of Elphame.

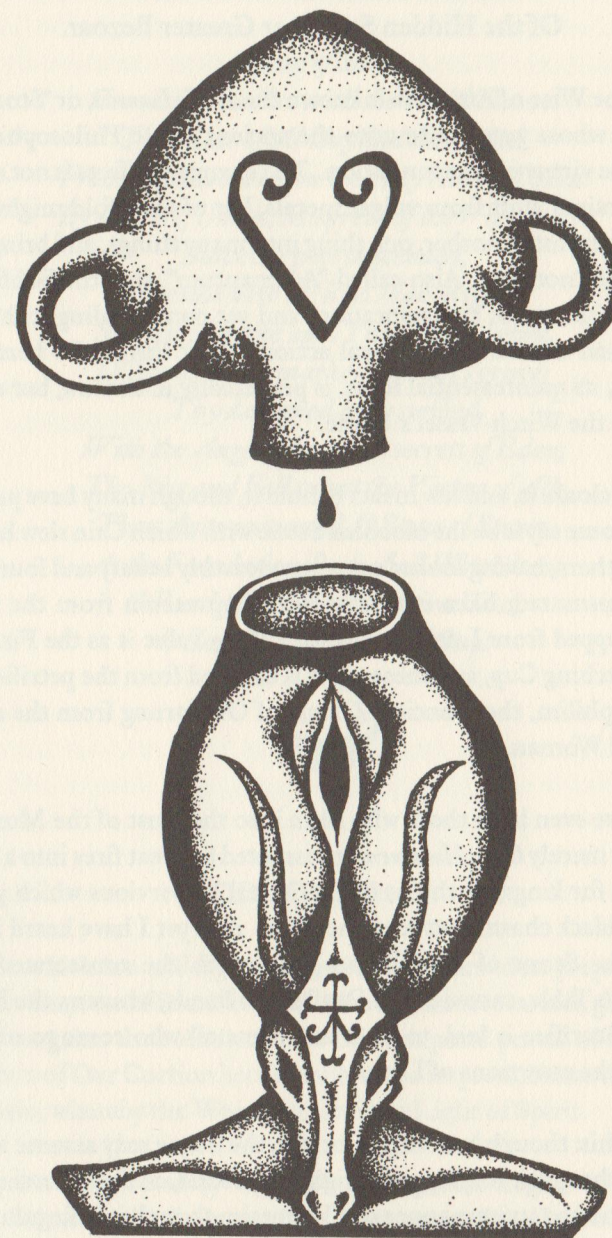
Concerning the Sanguinatio.

The Work of the Elixir Sacramentum is begun with Praxis *Sanguinatio*, or 'The Bleeding', requiring the ritual Sacrifice of Flesh as a direct step in making the philtre. By this route is the quintessence migrated from the *Vascula et Natura* to the *Vascula Artis*. In the present Work, the Flesh thus sacrificed are plants and fungi, but mindful self-sacrifice of ritually-empowered bodily fluids also suffice for manifestation of the Sacrament. The life in Minerals is similarly sacrificed by pulverisation of their native earthbound forms by means of granulation. Where this singular act is met with favour, we fulfil the Voidful Compact of the Altar of the Wise, and our words are met with deeds.

The potentiated forms of Sanguinatio can take the form of religious worship, for many are the faiths of man bearing ancient artifacts of the Bloody Sacrifice. Yet know this: it is neither the Law of Religion, nor its Priesthood, which vouchsafes the power of the Gods, but True Worship given of the Faithful.

Stray far then, from the Field of Shattered Vessels and the empty husks of divinity, for if the Graal of the Maiden be filled with dust, her body is defiled without purpose, and the Water of Life shall give no respite. In the fateful moment's instanteneity, know the truth of thy Heart: for it shall abide as the final sacrifice of thine own flesh, exacted in the Flaying-Ground of the Gods.

Within the Laboratorium, Sanguinatio necessarily involves the Knife of Sacrifice and a Basin of Offering, wherein we collect the corpus given unto the Work. Where needful, Mortar and Pestle are used for the breaking of the body. If possible, the plant to be sacrificed should be kept living until the moment of its addition to the Philtre, having been well-tended, fed, duly praised, and bound by Coagulum unto the strictures of its imminent apotheosis. Where the Cauldron or Hermeticus awaits, the flesh of the sacrificed may be given to these vessels direct. At such times as Sol and Luna undertake their Mastery, Sanguinatio is empowered by three-fold sacrifice, for each contains its unique *Vita*.



Of the Hidden Stone, or Greater Bezoar.

Among the Wise of Art there is known the *Lapis Lamiis*, or 'Stone of the Witches', whose power, like unto the ancient Stone Philosophical, possesseth the virtue of transmutation. The change it effects is not confined to Gold, raised aloft from vulgar metals, but of threefold might, changing one thing into another, one thing into many things, and bringing one thing out of nothing. Also called "Adamantum", it is the Sublimate of Our Work, borne of transmutation, and yet commanding it; hidden in waiting, and manifest in magical action. As it lies at the heart of the Cauldron, its quintessential form is perpetually in shadow, but eternally subject to the Witch-Vessel's flame.

Darkness cloaks it, and few in fact behold it, though many have praised its nature. Some say it be the bloodied Stone with which Cain slew his brother Abel; others, having looked upon its unearthly beauty and found themselves transmuted, liken it to the Holy Cup carved from the emerald which dropped from Lucifer's Crown. Many value it as the First Water of the Witching Cup, and these say it is distilled from the petrified bones of the Nephilim, those ancient Giants of Old sprung from the union of Angel and Woman.

There have even been those who liken it to the Dust of the Monoceros, or say it is merely *Cinis Hominem* transmuted by great fires into a fine carbuncle fit for kings, or that it be the Metal Impervious which proceeds from the black chasms between the stars. And yet I have heard it asserted that the Stone of the Witches is in truth the consecrated slab of Midnight's Table, carved of the Devil's own hands, whereon the Bloodied Feast of Sacrifice is laid, to bless and curse all who come to eat. Such then, are the assertions of Lore.

Yet I say this: though heavenly in origin, the Stone may assume an earthly form; though it may appear mighty and solid, as the colossi of old, it functions in the strict manner of a Fountain; though it is Regulus, it proceeds from Regolith. Thus, exalted and cast down, it is the Crown below the earth, the King and the Pauper.

PRAYER OF THE LAPIS LAMIIS

*Stone of Sooth,
Graven Thou Art with the Virid Flame:
Thou Star of Al-Baythul descended,
From Thou wast hewn the Holy House of Cain.
By my Art, Uncoil, Milpreve of the Virtuous I:
Black Serpent descended,
Become now the Red Man aright.
Sacrifice I make unto Thou rough-hewn,
O' Stone which marketh Adam's grave:
Thy darkened belly scribed
With the Angel-whispered secrets of Eden;
Thy Rise and Fall to test the Virtue of All.
Thou Art overturned, O Stone of Stones,
As the Foundation-Rock of all Witchdom,
O Earthly vintage become radiant,
O Sanguis Christi in the Cup!*



Of the Fulguratio.

A Philtre which has undergone *Sanguinatio* as part of its preparation has borne the Impress of Sacrifice, and if the Spirits receive it in good favour, the Potion gains their Audience. In this temporal portal of receptivity, the Waters of Our Coction become subject to impress, hence the Work of Fulguratio, whereby the Womb receives the Light of Spirit.

A Potion is Fulgurated by exposure to a specific Light, be it of Sun, Moon, Stars, or the Lamps which burn upon the Altar of Sacrifice. Some have employed the hearth-fire as the source of this light, still others the lightning-bolt itself or lumen-spectra yet rarer. In practice, the Philtre, having passed through the Gate of Sanguinatio, is reserved in a

Vessel of Endarkening, made of stone or other material of dense opacity, for a period of time. At the chosen time and tide, or yet the planetary hour governing the Work of the emergent Philtre, the Potion is poured into a bowl of flask of crystal, and exposed to the Light. In the moment of Illumination, the Eye of the Sorcerer passes through the Potion-Flask unto the Source of Light direct, establishing a lineal pathway binding the Sacrifice thus given with the One Spirit of the philtre's governance. Though fires of various kinds may be used for this Hexing, at no time does the flame actually touch the Vessel, for it is the Quality of Light, and not Heat, we seek.

*Eye of Seeing, behold the Daimon of the Phial!
By Light and Darkness the Waters of the Vessel discern,
fascinate depth and surface as One.
Keen reckoning shall discern the Masque of the Visitant,
in presence and in absence.*

Of the Droplet-Eucharist.

O Thou Seeker after the Hidden Fountain, know there are some elixirs whose potency is such that a single drop shall be a draught sufficient to convey its mystery and transmutative power. Among the Scripture of Man, such draughts have borne many names and epithets, from *Amrita* to *Ambrosia* and names yet unspoken. Such elixirs, though their names and powers may be forgotten, flow from fountains perpetual, for the breadth of All-Being is eternally animate. This is the Wisdom of Liquid, supreme Bearer of Atavism: the Stream is the Blood Eternal of both Millhouse and Wheel.

Such Elixirs we name Droplets, which designates their form of praxis, but also their concentrated and sacramental nature. Typically, they are taken upon the tongue, but owing to their potentiated nature they may be imbibed by other Portals of the Flesh, especially where mucosa are present. As potions binding a singular mystery, they are often the extract of a single substance, an elevation of its presiding intelligence.

If it please our Spiritus Familiaris, we may pour philtres such as Angel of Oak, or Devil of Calamus, as a Droplet --or yet the concentrated juice pressed from some rare and potent fruit, such as Apples of *Dudaim*. However, as concerns the Elixir Sacramentum, there is a specific manner in which the Droplet may be forged as a Eucharist, for it has been subject to the processes of *Sanguinatio*, and *Fulguratio*.

The Droplet, as the initiating seed within the Womb Alchemical, is thus the point of instantaneity begetting the Circle, its expansive boundaries gone forth from the First Radiance. As the Emanation of Eternity, it is the first breath upon the water and the first transgression of stolen fire. As the temporal Presence of the Divine as called by Art, it expands from the mouth to encompass the Head radiating the one circle of the Philtre's power.

PRAYER OF THE DROPLET

*Star-unto-Well,
By Night I seek the relict-flame
Of the Most Antient exiled Sun.*

*Well-unto-Cup,
In Quietus I seek the One Bell
Which chimes to sunder the Aires.*

*Cup-unto-Droplet,
In stillness I seek the bounding-tides
Of the Maelström's turning heart.*

*Droplet-unto-Skull,
In the Hollows I seek Fulfilment
By the Flesh of the One Manifest.*

*Eye-within-Eye I behold the New Dawn,
Face-within-Face, and Form-upon-Form
Etched in the veil-black Seals of Void.*

Spell of Forging the Droplet.

By Art, petition the Plant-Genius for presence, offering unto the plant a single drop of thy fresh-drawn blood. A quantity of the Herb's leaves, flowers, or fruits is then gathered and digested in ample Wine under moderate warmth for one night. Distill the whole, reserving the upper third of its volume, discarding the faeces. Bear forth the pure distillate in an Hallowed Vessel, unto that same Living Herb by day, and beseech harvest again, this time offering the single drop of thy blood unto the distillate in the Vessel. Then fill the vessel with newly-gathered portions of the Herb, together with sufficient Wine to cover the whole, and Digest a second time, sealed, for one night. By distillation, render up a second extraction in the manner of the first, this time keeping only the upper quarter in the receiver. Bear forth the Philtre unto the plant by night, and, lighting a candle, Fulgurate the potion in the Herb's presence, summoning its impress by Light. Let a third offering-drop issue from thy veins, this time to the flame itself. Beseech a third offering of the Herb, and, permission granted, add to the distillate with sufficient wine to cover. Distill a third time, reserving the upper fifth of the distillate in a Vas Rituum.

Enfloratio: The Flower Essence.

Flower essences are floral preparations made by exposing fresh flowers to sunlight in pure water, then stored, employing a quantity of brandy as a preservative. Being the transfixed aqueous shade of the highest vibration of the plant genius, their effect is on the subtle body. More specifically, they influence those aethyric corpora governing emotions but each essence may be employed as a Floral Sacrament germane unto the work of spirit-congress. In physick, the healing virtues of flower essences have undeniable results in certain individuals; however, those of a more sensitive constitution are more receptive to these subtle energies and generally respond well in repeated instances.

In Deed of Enchantment, the best usage of *Enfloratio* is to employ an individual flower essence for direct meditation upon a particular plant's virtues, or, if the Work be blessed, communion with its Genius. As a praxis of the Arboreal Medium, their use is often sufficient to catalyse procession of spirit from the Immortal Gardens direct.

For this purpose they are used singly, as directed, after a thorough cleansing, and a contemplative state of void-mind. For those of less sensitive constitution, flower essences with extremely bold personalities are recommended, such as *Nicotiana* [Tobacco], Tansy, Poison Oak, or *Nux Vomica*. Traditionally-prepared flower essences from a variety of simpliers are obtainable at the local apothecary.

To make flower essences as an empowered Sacramentum, place newly opened flowers in a glass or crystal bowl, and cover with distilled water. Expose the flowers to sunlight under a clear sky for four hours. Strain the sun-infused water, adding unflavored brandy for a total volume of forty percent. This becomes the Mother Tincture, to be stored in light-proof glass containers. Prior to use, mix four drops of the Mother Tincture with 5 ml. water. A meditative dose is four drops of this dilution under the tongue, three times a day; alcohol and caffeine are generally contraindicated as they may overpower the subtlety of Our Flowers. For Rites wherein the Portal of the Tongue serves as the Altar of Sacrifice, let 13 drops of the Mother Tincture be held in the mouth as the Bridge unto Spirit is cast forth.

Of Impanatio, and the Hidden Reverie.

The Ancient Heresy of Impanation was that doctrine which taught that the Eucharistic Loaf, more than serving as the Dead Letter of God, was in fact the Lord of Hosts incarnate. At one time this was a matter of bitter argument and churchly edict. As Transubstantiation yielded the *substance* of the Deity's flesh, the presence of the Deity himself was, deemed unworthy of invitation to that which he had created. Yet they who plough the Field, Seed the Furrow, Mow the Grain, and Gather in the Harvest know otherwise. For the Lord of the Corn does not die when the stalk falls, when the seed is ground, and when the flour becomes bread. Each loaf raised, baked, and broken may trace its lineage to the First Sheaf of the Lord, come unto man in ancient days, died and risen again in every season for his fleshly salvation. So it is that the Impanatio of Our Potion is the arcane summation of Blood and Light: exacted in silence, it requires no mediating Logos, nor Formulae concealed or revealed. Rather, it is both Action and Stillness wedded in Presence, a State of Favour attained by the Righteous.

CONSECRATION OF THE HOST OF THE WISE

✧ Pouring the Blessed Cup, pray: ✧

*A-MAL-KA: A-DA-RI-NA**Risen is the Beloved Lamp of the Most High!**Spirit of the Lady be upon me,**Glory of the Lady Shine round about me.**As One Thou Art in the Vineyard of Red Harvest,**As One Thou art with the Wine of Light.*

✧ Breaking the Hallowed Loaf, pray: ✧

*A-MA-LACH: A-ZA-MA-EL**Fallen is the High God from his Throne in Heaven!**Spirit of the Lord be upon me,**Glory of the Lord Shine round about me.**As One Thou Art in the Field of White Harvest,**As One Thou Art with the Bread of Light.*

✧ Dip the Sop in the Wine and partake, saying: ✧

*Mine is the Light of One:**Each Moment given in the Offering of the Body,**Each Power taken in the Cup of Spirit.**Hallowed are We in First Heresy,**By the Curse of Grand Inheritance**Of the Kingdom of the Star-Crowned!*

Herbarium: Elixir Sacramentum

ANGEL'S TRUMPET [*Brugmansia* spp.]. Once classed as "Tree Daturas", these poisonous arboreal nightshades are grown as garden ornamentals in tropical and subtropical regions. True to its name, the tree has served as Celestial Herald in varied sacramental potions. In the Sibundoy Valley of Colombia, Angel's Trumpets were used for divination, prophecy, therapy, and learning sorcery. Elsewhere in South America, Bloody Angel's Trumpet [*B. sanguinea*] was used to make *Tonga*, a narcotic philtre imbibed by priests of the Temple of the Sun at Sogamoza. In other traditions, the herb was ingested to reveal treasures concealed in ancient graves. *Brugmansia* potions were also administered rectally to male initiates until a coma or Visionary Sleep resulted, wherein Ancestral Spirits appeared, giving guidance to the boy for his new life as a man. Traditionally, the seeds are powdered and used in sundry magical brews; other philtres mandated a decoction from the scraped Pith of the inner stem. After drinking the potions, there follows a violent narcosis, thereupon crowned by sleep, interspersed with waking visions of the Spirit Realms. Effects on the Physium are characterised by confusion, often followed by stupor or violent convulsions, giving way to narcosis or sleep lasting up to 4 days, intermittently mingled with the appearance of Spirits, Gods, phantasms, and Shades of the Dead. For Our Potion, we distill their fragrance from the flowers, using it as a Droplet-Elixir to catalyse Reverie. Yet beware the allure of the Our Tree's flower: many are the host of mad and injured who have taken her Charms in vain.

CUP OF GOLD [*Solandra* spp.] Twigs of *Solandra brevicalyx* and *S. guerrenensis* are traditionally brewed as a visionary Philtre by the Huichol. As this is an honored member of the tropane-bearing nightshades, caution is advised. A Vine of great beauty and profound presence, it is grown with ease in the sorcerer's medicine-garden, given adequate warmth and a sun-blessed location.

EPHEDRA [*Ephedra* spp.] A plant of ancient origin and skeletal guise, Ephedra comprises numerous species of global distribution, frequently in arid habitats. Infusion or Decoction brewed from the stems, has been proposed as the divine drink *Soma* of the Rg Veda and *Haoma* of ancient

Persia. Indeed, it is still in use as Haoma in modern Iran. In recent years the plant and its powers have suffered great degradation from misuse, and has been the subject of legal harassment. Yet for our Work, the simplicity of the philtre --being hot infusions of the Herb-- demands we respect its most noble heritage.

HAWAIIAN WOODROSE [*Argyreia nervosa*] The potencies of the Visionary Seed are extracted into water to create a very peculiar Sacramentum. The seed-potion is best used phytonostically for Chronomantic Journeying, those black arts by which the very strictures of Time are bent. Esteemed for atavistic invocation and distant memory retrieval, their essence aids the voluntary projection of the Dark Body through the Aether, known unto the Wise as Sabbatick Flight. 5-13 seeds are removed from their respective pods, and ground. The powder is steeped in 50 ml. cold water for several hours, then drunk, engendering a languid visionary state sympathetic to votive spirit-congress. Our Seed may induce mild nausea or dizziness in some persons in the first hours prior to the Phytognostic state; as such, a strong tea of fresh Ginger, may be used to check disturbances of the physium. Persons with a history of liver disorders should avoid internal use of this herb, as should pregnant women. Feelings of restfulness and tranquility may persist for up to a day following the consumption of the Sacrament.

HENBANE [*Hyoscyamus* spp.] Like other nightshade kin such as Mandrake and Belladonna, Henbane is rich in hyoscyamine, scopolamine and other visionary tropanes. As an Elixir Sacramentum, it is best suited for potions of theurgic shape-changing, lycanthropy, and work with Bestial Atavisms. Taken internally, Henbane bewitches the Central Nervous System: initial stimulation arises, soon followed by confusion, stupor, and disturbing visions. Overdose gives rise to central narcotic paralysis, coma, and death. If leaves are desired for tincturing or drying for Magics or Medicines, the tops of the Plant should be collected while in full flower; if the species being grown is biennial, leaves and flowers of the second year are preferable to those of the first. Some modern recipes for Henbane Beer have yielded brews with small concentrations of the seed, allowing the drinker to more responsibly titrate the dosage.²

KAVA KAVA [*Piper methysticum*]. Ideally, the fresh Root pulp and lower stems of this tropical plant are employed; the root is also available in powdered form, and as various standardised extracts of kavalactones. Traditional use of the herb in Oceania is as an Euphoriant Philtre and involves the mastication of the root, often by a virgin youth, then adding the pulp to water or coconut milk for desired consistency.

KHAT [*Catha edulis*] Qat is a wondrous shrub whose origins lie in the Land of Saba, now in modern Yemen. Subjected to legal persecution in various lands, the Tree's status in Britain remains lawful, whilst in North America and Europe it elicits varying degrees of displeasure from the authorities. Its young, fresh leaves bear the alkaloidal virtues cathine and cathinone, which convey the stimulating Solar Flame, and are readily absorbed by chewing. In the Holy Land, its virtues are extracted into a stimulating bolus known as *Hagi-Gat*. And yet it may also be extracted into the Philtre, provided the leaves be fresh gathered and the menstruum of highest proof. For our Work, it excels as a Bright Star of Reverie, giving glory to the Cantor. In all operations of Art where the gods demand fortitude of body, it serves as a sustaining fire throughout the Rite Proper, attenuating receptivity to incantatory gnosis, and forging the True Elixir from Sol and Luna. Its power, when manifest in this manner, is the very essence of Alchemical *Ascensio*.

KOLA [*Kola nitida*] The stimulating nut of a West African tree, Kola is classed as an aphrodisiac and mental stimulant. It serves the Elixir Sacramentum as the source of a conducive array of chymical virtues, containing caffeine, theobromine, and theophylline.³ The fresh Nut is preferred to the dried: it is a Yoruba Sacrament, as such it may be sought in African markets. However, the dried nut is more common, and gives power and flavour to tinctures, brews, and cordial. A tincture may be made of the dried Nut, broken or powdered, in sufficient High Proof Spirit to cover, macerated one full month and filtered.

LEDUM [*Ledum palustre*, *L. groenlandicum*]. Also known as Wild Rosemary or Marsh Tea, Ledum appeared in ancient European beers as a delirium-producing adjunct. These beers have been proposed as an ancient sacrament of the battle-zealous *Berserkr* of Northern Europe.



Ledum has been used in folk medicine to destroy external parasites; pregnant women should avoid Ledum, as should those wishing to employ it as an abortifacient, as the effective dose is often a hair's breadth from the lethal dose.

MANDRAKE, TRUE [*Mandragora officinarum*]. Philtres made from the Witch-Root were at one time esteemed aphrodisiacs. In some medieval recipes for magical brews, the Root was prepared by rotting in water for two complete lunar cycles, until it transmogrified into a malodorous green pulp; it was then used in this form, or in a gruel, or added to a brew with sundry ingredients. A virtuous Tea, brewed from the Leaves, was also made. If integrity of taxonomy and potency is assured, tincture by covering the dried, sliced Root in Eau de Vin, allowing two moons to infuse. The resulting golden tincture may then be tested sparingly for its goodness, and its use in compound potions judged accordingly.

PSILOCYBE MUSHROOM [*Psilocybe* spp.]. The *Psilocybe* kin are many and varied, in personality, predilection, and preference. Of especial joy to the Sun Doctor is *Psilocybe azurescens*. Small, aureate of cap, dark blue to black of stipe, its powers fall under the resplendent, ignified domain of Lucifer, celestial light-bearer bringing all the good gifts that illuminate and empower our Art. The qualities so expressed may be termed both empyrean and infernal; angelic, illuminating, transgressive, and quickening unto the fires of the Royal Art.

To exalt the golden Celestial Fire of this, our Holy Bread, fourteen grams of the dried mushrooms should verily be reduced to a powder, then interred in a Ritual Phial having, in volume, a capacity of 250-350 ml., and covered with the finest honey. Let this elixir be stirred once a day for a week, then set to rest for a moon's time. As an illuminating nocturnal Sacrament of Solitude, two to three spoonfuls should be mindfully savoured. 'Witches' or Crows's Bread is a term of the Curren generically applied to a wide range of sacramental materials ritually consumed in juxtaposition to the Vinum Sabbati, but particularly applied to Liberty Cap [*Psilocybe lanceolata*]. Such Bread is Our Mushroom, ancient of Mystery and Aureate of Light.

San Pedro Cactus [*Trichocereus pachanoi*]. The unbroken use of the cactus as a phytognostic sacrament in Peru has continued since at least 1300 BC. Centuries after christianization, folk healers continue to prepare ritual brews known as *Cimora*, often employing sundry other cactaceous species --and at least one Campanulaceous herb whose identity as yet is a mystery-- as admixtures. The Cactus is easily grown, and is a most potent Ally. Many different species of *Trichocereus* are mescaline-bearing; the rarer *T. peruvianus* is considerably more potent and worth the rigours of a plant-pilgrimage. For preparation, the outer skin and the first five millimetres of white flesh beneath it are removed and simmered in triple its volume of water for at least 5 hours, frequently adding water as needed. In general, when brewing of the plant a phytognostic decoction, use 1.5 feet of the Cactus per person.



Formulae: Elixir Sacramentum

TEMETUM QATHAS.

As a Sacramentum serving Our Art, it is especially potent as the Alchemical Bellows which heat the fires of Ecstasis. In Rites wherein the Flesh serves as the Table of the Gods, it elevates both mind and body simultaneous to the Operations of Art.

Leaves of Khat, fresh, young	55 g.
Rectified Spirit	650 ml.
<i>Santalum Album</i> , chips	1 g.
Cloves	1 g.
Cinnamon, cut bark	1 g.
Allspice	1 g.
Nutmeg, whole	1.
Syrup of Date Palm	80 ml.

Fresh leaves harvested and duly sanguinated, inter them in a sealed Hermeticus with Aqua Angelis, digested under slight warmth for two weeks. With a virtuous press, wholly extract the tincture from the leaves, discarding the marc. The green extraction retained, to which is added the

entirety of the spices and Palm. The whole is aged two months, with occasional agitation of the Vessel, then filtered into a Vas Rituum. The Work begins with a draught of 25 ml, and proceeds according to the duration and requirements of the rite.

WATERS OF ST. PETER.

San Pedro Cactus, fresh, whole stem	0.5 metre.
Root of Ginger, fresh, sliced	120 g.
Fruit of Lemon, fresh	11.
Leaves of Lemon, fresh	22.
Prepared Tamarind	5 g.
Honey	50 ml.

After making supplications to the Cactus providing its flesh for sacrifice, take the fresh stem and skin it with great care, reserving the green rind and 5-7 mm. of that inner white pulp which clings thereto. The spines, being small and limited in number, are left in the rind, for there they will stay, despite great boiling. Place Cactus into the Cauldron and cover with ample spring water, bringing to a boil. Simmer for three hours, periodically adding water. After the third hour, add more water, Ginger, and the Lemon fruit and leaves. Simmer an additional hour, then remove plant material and reduce the brew to one half litre. Add honey and Tamarind and let cool. Drink the entirety of the brew; individuals of lighter body weight or sensitive constitutions should consume half this quantity.

XERION DUDAEUS.

For the Elevation of Flesh and Spirit at the Convocation-by Night. It fills the Cup of First Offering and is taken at Circle's Edge.

Kola Nuts, dry and pulverised	60 g.
Vanilla Pod, ground	10 g.
Citrus leaves, fresh, chopped	7 g.
Citrus Peel, dry	5 g.
Loaf Sugar	600 g.

Macerate all Herbs in 1.5 Spirits of Cane for six weeks. Filter and bottle the whole in a Vas Rituum, aging at least one month prior to use.

WYNE OF REVERIE.

This Elixir, upon ripening, is taken in small draughts of 15-30 ml. as an adjunct to Illuminating sorceries of a Solar nature. Physical exertion increases the efficacy of the brew.

Seed of Guarana, dried	60 g.
Root of American Ginseng, dried	60 g.
Hashish	5 g.
Cubeb	5 g.
Pods of Opium Poppy, dry	10.
Bean of Vanilla	5.
Twig of Cinnamon	1.
Rectified Spirits of Cane, white	sufficient.
Molasses	as desired.

Into a large Hermeticus, inter Guarana, Radix Ginseng, Hashish, Cubeb Peppercorns, Poppy, Vanilla, and Cinnamon, and cover all with Spirits. Let the entirety of the Ginseng be found in a single root: its body will be retained in the wine when all is done. Let the mixture ripen three moons, then strain, reserving the liquid, discarding all vegetable matter save the Root. Do not filter the sediment which remains. Heat water in the amount of one-fourth the volume of the Rum tincture, adding the same amount of Molasses when it boils. Remove from heat and cool; add the water and Molasses to the ethanol tincture, letting the Roots remain in.

APSERULA EXHILARANS.

An Elixir of Light inaugurating the Revealed Procession of the *Logos*.

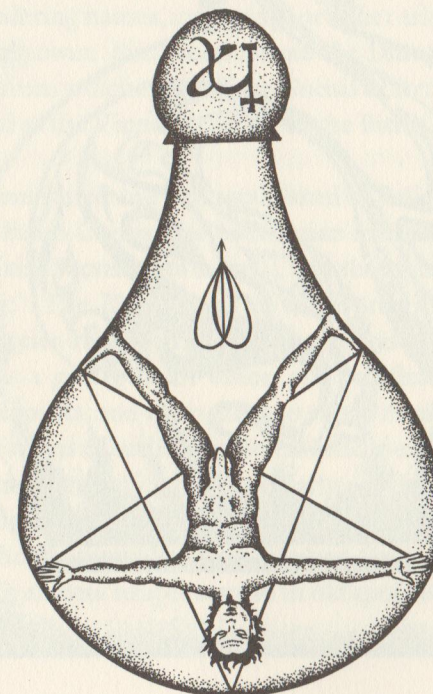
Herb of Woodruff, fresh	50 g.
Fruit of Lime, peeled and seeded	1.
Loaf Sugar	250 g.

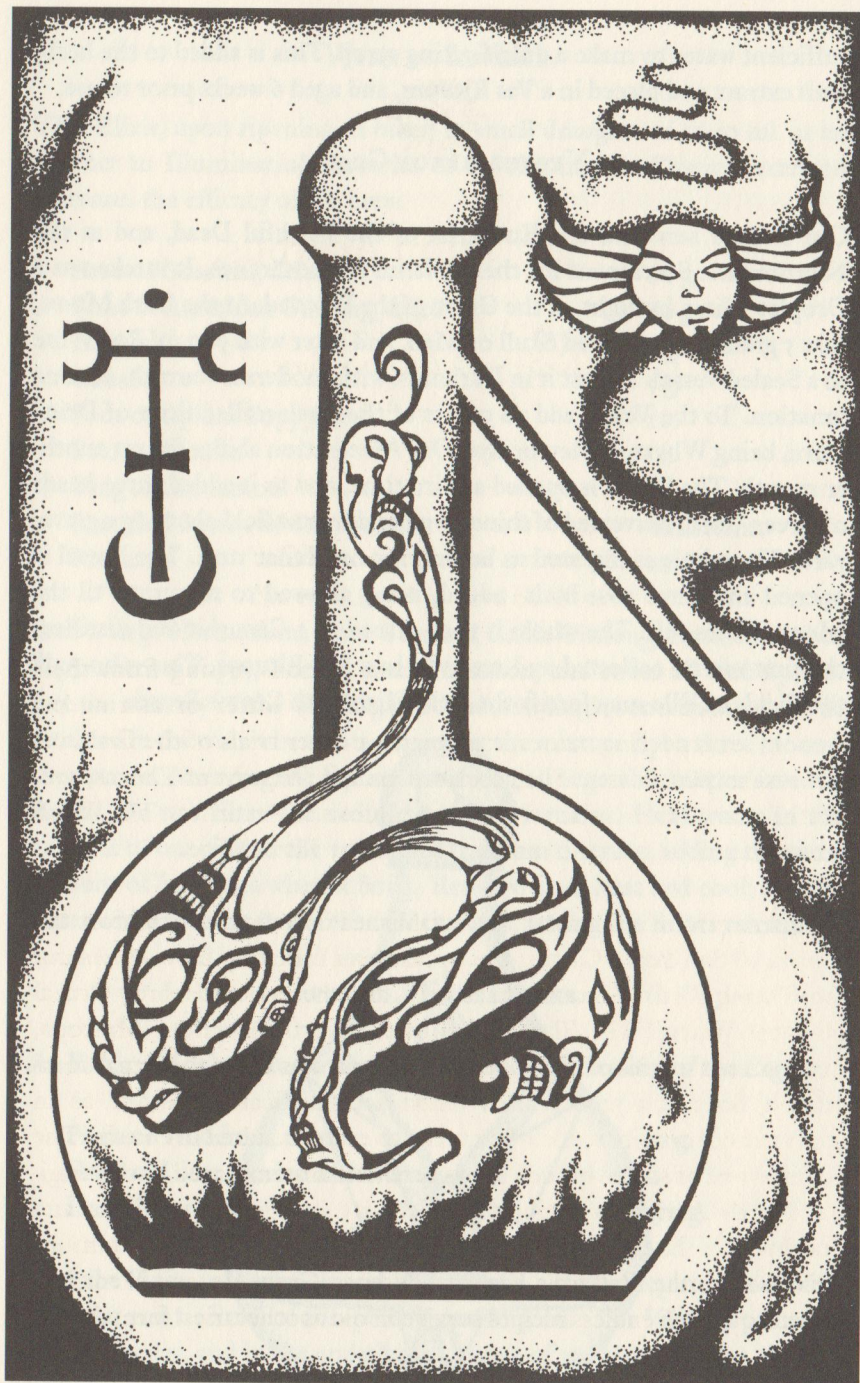
Tear the Herb into small pieces and place in a clear steeping vessel, with the fruit and 1.5 litres of 100-proof Aqua Angelis. The Vessel is placed in the sun by day, and in the endarkened shrine of working by night, for one lunation. The Liquor is filtered and reserved, and the Sugar heated with

sufficient water to make a dulcificating syrup. This is added to the herb-fruit extract and placed in a Vas Rituum, and aged 6 weeks prior to use.

NECRODEIPNON CRANII.

Our Liquor serves as the Eucharist of the Faithful Dead, and as the Nigromantic Sacrament for their solemn remembrance. It is taken as a Droplet-Elixir, by night, at the Grave of the Beloved. At the Dark Moon, take 5 grams of powdered Skull of Man, and inter with 500 ml Red Wine in a Sealed Vessel. Digest it in Darkness, with moderate warmth, for one lunation. To the Vessel add 10 grams of the fresh-milled flour of Dried Corn, being Wheat, Barley, or Rye. Our Maceration abides for yet another month. The Vessel is opened a third time, and to it added three heads of Green Corn, harvested of thine own hand from a field abutting a graveyard. The whole is digested as before, for one lunar turn. The Vessel is opened and three rose buds added, being allowed to macerate 'til the Moon Waxes full. The whole is then placed in a Cucurbit and distilled, the first 125 ml collected and reserved in a Vas Rituum. They who walk the Fields of Elle may fortify the final Elixir with Crow's Bread.





Of the Vinum Acerbus.

*Fire of the Phallus,
Red inferno of the Outer Forge,
With this fire
Thy potion I exalt:
Vulcan's blast, Pyre of Death,
Kings reduced by Dragon-breath,
Cinnabar, Soot, Smoke and Gall
And Gold arising from them all.*

Many plant Allies, and the strong potions arising from their expressed principles, are exceedingly bitter or astringent; engendering nausea, cramping, or other trials of the flesh, yet possessing great power. Such coctions are the Draught of Thorns, presenting travail from which the sublime Gnosis of Art arises. The Witch knows this Phial as the Vinum Acerbus, or the Bitter Wine.

Vinum Acerbi are varied and well established in Religious Tradition: the *Cimora* of San Pedro Cactus; the Amazonian initiatory brew *Ayahwasca* [both being Elixirs Sacramenta as well], and the ancient Hebrew Ordeal of Bitter Water.¹ The Black Drink of the North American Mascogo, made from a species of native Holly or Acacia, was taken for ritual stimulation, both as a preceptor of vision and purification, as well as an appeasement of spirits, and when taken to excess resulted in emesis. The Drink is one of scores of such brews ceremonially employed by the original North American nations, particularly in the Great Plains and Southwest.² Exemplars of the Bitter Potion in European traditions include Absinthe, Balsamic Vinegar, Pilsener, Gruit Ale, and Medicinal Bitters, of which endless recipes survive in old apothecaries' formularies.

Draughts of the Vinum, brewed especially for their bitterness, are hard mentors of the sorcerer, especially potent for meditative and purificatory rites, or as a ceremonial emetic. They fall under the planetary dominion of Mars, their action fiery and expulsive. As such, preparation of the Philtre is best undertaken in hours of Mars, especially when the war-master is in an agreeable aspect with the Sun or Saturn. However, when making astrological considerations, a difficult aspectarian betwixt these two celestial bodies, such as a square or opposition, is also of worth, for it is the nature of the Vinum Acerbus that the Fount of the Wise wells upward from great difficulty. So long as such complicating geometric relations occur in an hour of Mars, the Philtre shall be exalted in the eyes of its two chief rulers.

Within the Vessels of Flesh, its outer analogue is perspiration, which contains an acrid and sulfurous component. Its inner corporeal simulacrum is Bile and the humours of digestion. Its hidden fleshly emanants occupy the dominion of catecholamine, provoked during ordeal and certain ritual processes, and whose function is to transmute calm unto rage, weakness unto strength, and complacency to alertness. Its spirit-emanants are shades of Opposition, or devils, whose arcana differ according to their origin, but who are united in their purpose of reversal of the established order.

Though the initial action of the Bitter Draught is assaultive and searing as the Fires of War, the state following purification of the body is both focused and contemplative. Even with these virtues so recognized, the Bitter Draught should needs be revered as the Fiery Sword it is: those who profane it or abuse its power will be wounded. A soothing, demulcent tea with stomach-quieting properties well-serves the Green Sorcerer in the wake of the Bitter Draught.

The Red Poison: Sulfur of Tubal-Cain.

In our considerations of Sabbatic Alchemy the Vinum Acerbus is the Sulfur of Cain, and the Red Masque of his descendant Tubal-Cain: that flare of expulsive, Solar Fire which, despite its rageful and impulsive nature, ignites gnosis. In his Sulfuric aspect, the Master of the Forge

becomes as the blacksmith's hammer, pounding the metal of the sorcerous Vessel into shapes capable of holding genii many and diverse. This Philtre's Vitriolic Masque is but its initial Veil: within this realm of Fire there lies the threefold Mysterium of Purification, Moulding, and Tempering: the Sulfur, Mercury, and Salt of Sulfuric Cain. In this aspect Cain may be regarded as the Forge-Prentice: the aspiration or Will to Power which is yet to be tempered by Labour.

As with the Mercury, Salt, and Archaeus of Tubal-Cain, the Vinum Acerbus is by its nature Poison, wielding powers projective and deadly as the hooked Tail of the Scorpion. Solely by the Sorcery of Change, the Transmutation of Poison within the Vessel of the Flesh, is brute venom rendered a magic medicament. In honour of the First Artificer of Metals, the brewing of the Vinum Acerbus is accompanied by copious ignification of the Solar Sulfur within the domain of working, and upon the hallowed Altar of Art, blacksmith's tongs laid before the Skull of the Old Master.

Preparation of the Solar Sulfur.

Of finely-ground Black Copal take five parts, of dust of Red Sanders four parts, of the fresh-drawn Blood of Man three parts, of Salts of Nitre two parts, and of Oleum Essentia of Wormwood one part. Let all be well-mixed and set in a sealed, transparent vessel to roast without mercy in the Sun for one day. Remove the mixture from the vessel and allow to air-dry in a pure place, free of corruption. When the Powder of the Red Poison be truly dry, store it in a stoppered vessel. The Solar Sulfur, as an Hallowed Dust, may be ignified directly within the Brazier without the use of smouldering-embers, its use as a medium of Sigillic Impress upon the Philtre.

For rendering Solar Sulfur in its liquid state as *Aqua Primum*, we take a quantity of the powder and dissolve it in ten times its volume of strong wine vinegar, again set in a sealed Vessel before the heat of the Sun. The decanted liquid is distilled singly over a moderate fire and reserved as the First Water of the Vinum Acerbus. As its strength is great, its use is moderated to but a few drops to seed the nascent potion.

Of Acerbatio, and the Tincture Acetum.

Though it relies greatly upon Bitter Herbs for its power, the Bitter Wine also arises from the function of Vinegar or *Acetum* as the dissolving medium of Our Tincture. Its solvency differs from *Aqua Angelis* in that its Power of Marriage, though passionate, is tempered by the virtue of discrimination. However, for the operation of the *Vinum Acerbus*, whose piercing draught is consumed soon after generation, it approximates but a selective earthly mirror of the Eternal Alkahest. Indeed, some traditional schools of medicine favour vinegar tinctures over those realised in ethyl alcohol.

By the Grace of Nature, Vinegar arises through the decay of the products of the Art Zymurgic; the Demon arisen from the Angel slain, its guise become celestial.³ Conversely it may be viewed as the Angel Fallen from the heights into the depths, hence its old name 'Urine of Wine'. Like its mother *Aqua Angelis*, Vinegar contains a quantity of water, together with four to eighteen percent acetic acid, alcohol, and a small measure of Tartar.

The Work of Acerbatio, or 'the Bittering', requires we make our potion in a Bitter Menstruum, Vinegar or soured wine being the standard. The foundational manifestation of this stage of the Work is the Bitter Tincture, made simply by tincturing varied materia in the diabolic menstruum. In addition to their bittering power, *Acetum* Tinctures command the solvent power of drawing forth alkaloidal principles from the plant body. Many such virtues elude the subtil refinements of the Alembic, regardless of their native menstruum, and their gross heaviness prevents wings from lifting them into the heights. Thus *Acetum* may concentrate alkaloidal medicine by rightly-ordered evaporation of the Tincture, and a secondary dissolution of its evaporite in *Aqua Angelis*, Vinegar, or Water. Plants bearing resin, phenol, lactone, or terpenoid virtues are also favoured by the Vinegar Tincture, as their vigorous aromatics thrive in the sour menstruum. Such herbs include Rosemary, Pine, Thyme, Pelargonium, Dill, Juniper, Cardamon, Cannabis, Galangal, Ginger, Clary, and manifold Sages. Fruits bound by a profusion of acids, such as Citrus, Tamarind, and Rose, are also thus dignified,

though their use requires both knack and subtlety for harmonization with the dominant menstruum. Where these fruits are chosen, cunning use of the aromatic peel may serve Our Tincture.

The best Vinegars for exalting herbal principles in this manner arise from natural brewing, rather than the vacuous and insipid distillations of industry. Vinegar of Apple Cider is favoured by many herbalists, but those made from Red Wine, White Wine, Malt, Rice and Fruit are also worthy of consideration. Where one has the means to ripen and age Vinegar in the Casks of Ingenium, it is to be encouraged, for the *Acetum* Glorious can be refined from most any kind of fruit or grain wine. Costly balsamic vinegars are best confined to culinary use, as they have already received the Impress Compleat of diverse spices and herbs, and their powers of absorption have thus become limited.

Let us consider our Method, for its rudiments arise from the practice of the Ethanol Tincture, but its exact fleshing requires greater discernment. When Vinegar serves as the first menstruum of our Operation, dry herbs are preferred for the maceration, for the Tincture by its nature is susceptible to corruption by the presence of water. Let care be taken that the amount of herb given to the menstruum is not too great: for dried plants, the marc should not exceed one-half the volume of the menstruum. A *Vinum* using wholly dried herbs may remain in a clean, sealed vessel from one to nine weeks. Over this time, additional herbs may be added to strengthen the Tincture, as volume allows.

Where the Living Corpus is utilised, as with *Artemisia*, *Mandragora*, or various fresh fruits, let the wholly-washed and broken body be interred in the menstruum, and left to macerate in a sealed vessel from one to seven days. The ratio of marc to menstruum should be between 1:4 and 1:3. For both dried and fresh botanicals, the length of acetic maceration shall be determined by aridity of the plant corpora, with hydrous bodies affording less time, and anhydrous bodies capable of longer sojourns in the *Vas Acetum*. With maceration complete, the marc is removed by constriction of the herb-press, but most Vinegar possesses sufficient acidity to preserve whole dried plant corpora over the course of its use.

Use of the Acetic Tincture follows shortly thereafter: where it must be stored for a short period of time, let darkness, coolth, and a clean Ritual Phial be enjoined. In this Operation, sterility of the Vessel is doubly emphasized, and let all herbs be thoroughly submerged.

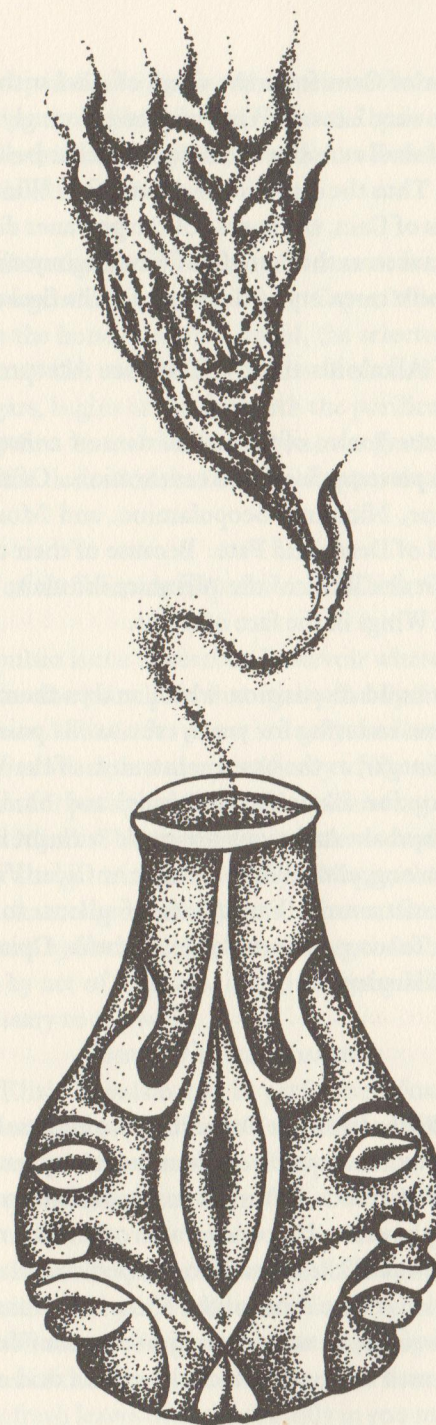
Like the ethanol tincture, the Bitter Tincture can be made from a single herb, or compounded from several plant bodies united in concord unto a common purpose. Its strength depending, the wholly manifest Tincture Acetum be added in measured amounts to other philtres as formulated by the Triangulum of Enchantment. Further, with skill and sound judgment it may express as a dually-manifest compound arising from both Tincture Acetum and Aqua Angelis.

Vinum Sabbati V: The Winepress of the Gods.

The spirit-powers of our Work attend upon Cain the Vintner, he who in exile tended Resurrection's Field. For in the dry dust of Nod were grapes brought forth, fed upon the blood of First Sacrifice, the tears of lamentation, and the sweat of Holy Labour. Yet the toil of bringing forth Fruit upon the Vine is but the First Work. When the Sun has ripened her to perfection, then shall the Lunar Endeavour begin: her children shall be torn from her womb and crushed in the great Press of Ages. Thus is the sacrifice of the First-born consummated.

Their living blood is thus extracted, their flesh and bones are ground fine and reserved for the Work of Fermentation. In their time they, as the Master Vintner, are subjected to excruciation and torment, and conjoined with wasting horrors of Tartarus. Then shall they undergo separation, which shall divide the bitter from the sweet. By three transmutations the latter shall become the Wine of the Sabbath, possessed of many remarkable virtues, among them the restoration of Living Flesh upon dead bones. The bitter portion shall likewise be removed, retaining the burning spirit of Tartarus, just as it may do the same when sweet wine is transfigured through the betrayal of Air.

Such are the dregs of Our Vintage - the harsh cordial of Christ's crucifixion, the mocking curse-cup given the Master who transmuted the Blessed Wine of Cana. For the Winepress of the Gods knows no mercy, and shall



separate the Elixir of Cain from the dregs of Abel with what ordalia it requires. Yet these very Lees of Wine may be cunningly transformed to serve Mastery, and shall embitter the Potion in accord with the holy mandates of the Work. Thus the diabolic inversion of the Wine of the Sabbath we hail as Tartarus of Cain, the corpse of the profaner dissolved in sufficient Vinegar and taken as the draught of Final Agony: the foundation of the Black Skull, and a certainty of the Work for the Seeker of true heart.

Of Alkaloids and the Tincture Acetum.

Alkaloids indwell the Realm of Saturn, of densest constitution, bearing in their geometry power, poison and tenebration. Of their number we may count Cocaine, Nicotine, Scopolamine, and Morphine; each an aspect of the Lord of Death and Fate. Because of their corpuscular burden, alkaloids resist the Work of the Alembic, and thus, like Icarus, cannot go forth upon Wings in the face of flame.

Yet it is this moribund disposition which makes them persistent and lends stability, some enduring for years, even as the poisonous Metal of Saturn himself. Vinegar, as the base menstruum of the Vinum Acerbus, exhibits preference for alkaloidal fractions, and binds them well in Tincture. When herbal extractions are made with preference for alkaloidal content, a strong, clean Wine Vinegar or Cider Vinegar is used as the governing menstruum. Exemplars of plants suitable for such Tinctures include Tobacco, Thorn-Apple, Lobelia, Opium, Belladonna, Wild Lettuce, and Henbane.

Preparation of Oxymel.

Some eschew the Bitter Principle altogether, but Nature has decreed that it be accompanied by Hidden Power wherever it may go. Thus it is that, where a philtre of Virtuous Bitters is made, its bitterness is a unique potency which may be exalted in concert with other bitters, or held in balance to other portions of the coction to temper, sweeten, or Dulcify, its essence. The transmutative form of the Vinum Acerbus is the Oxymel, also known as *Sikanjabin*, an ancient coction compounded from Vinegar and Honey, consumed soon after its making. The acid of the vinegar is

mediated by honey in *Dulcificatio*, which elevates the powers of Bitter and Sweet in harmony. In physick, it serves as the basis of some medicines of Antiquity; in Art, it forms a philtre medium where angelic and diabolic principles are held in equilibrium.

There are several methods of its making. The most ancient formula is to cook honey over a gentle fire, removing the Caput Mortuum until wholly purged. When the honey becomes liquid, the selected vinegar is added slowly until a syrup-like consistency results. A second method, utilising medicated vinegars, begins as the first with the purification and liquefaction of honey by fire. In a second cauldron, vinegar is simmered over a gentle fire with the desired herbs for a brief time, then added to the liquefied honey.

The Rite of the Vinum Expulsio and Elixir Conjunctio.

The Vinum Expulsio is the Sorcerous Reservoir wherein our strength is found; it contains the principles that ignite the Pyre of Self-Cleansing and heat the *Fornax Mutatis*. Its power is dually cardinal-mutable, the initiating spark of our Work, but also its Agency of Turning. Efficacious be Our Bitter Potion for purifying the soul and achieving the single-pointed focus of Perfect Mind. This station to which we aspire is the rich and essential soil for the germination of High Magic, the Stone of Stones, aslumber in the charnel-ground of Mortal Matter. Our Drink purifies by water, by wood, and by bitterest green, amassing the rank substance of the Murdered Self; by act of *Expulsio*, it then disgorges and transmutes all which is unnecessary to the work.

The Rite of the Elixir Expulsio may be performed alone or by the assembled covine: let sufficient quantities of the Bitter Draught be brewed in advance, in accord with the number of supplicants; the amounts here given produce a quantity sufficient for five.

For brewing the Elixir Expulsio, take of fresh Leaves of Wormwood one well-packed handful, and place into a two-litre capacity steeping vessel, covering with sufficient boiling water. Let steep, sealed, for one hour. Whilst the virtues of the Wormwood emerge into the water, decoct in the Cauldron eleven fresh leaves of English Holly in 500 millilitres of boiling

water, for the space of twenty minutes. Remove from the fire, strain the liquid, and set aside. To another large gourd add one well-packed handful of leaves of Rose Geranium [*Pelargonium graveolens*], or, in its absence, two handfuls of Lavender spikes. Add boiling water to cover; seal the vessel and allow half an hour for steeping. Strain both infusions, reserving the liquid and adding the decoction of Holly. This liquid remains in a large, sealed vessel prior to the Rite Proper. During preparation of this Vinum let the sorcerer be pure in body and mind; focused upon the cleansing virtues of the herbs.

The Elixir Coniunctio, the potion-emanant of the Sweet, transmutes by means of its balancing and rectifying properties, and by impress of Opposition. It is prepared in the following manner. Two finger-length Twigs of Licorice are simmered twenty minutes in 600 ml. of water heated to boiling. After removing the brew from heat, add 20 grams of dried Flowers of Chamomile, twenty grams of dried Scullcap Herb, and 10 grams of dried Leaf of Peppermint. This mixture is allowed to steep thirty minutes, then strained and reserved in a large Ritual Phial.

When all have assembled in solemn quietus, let the Circle of the Wise be drawn close in the accustomed manner. Strew the place of working with the plant-totems invoked in our Rite: Branches of Holly, Leaves of Wormwood, Leaves of Rose Geranium or Lavender spikes, and Golden Tears of Myrrh.

Assembled in the Place of Power shall be the Vessels containing the mixed infusions and decoctions and the Elixir Coniunctio; the Working Basin; the Wand of Quickening; one ounce of a strong Tincture of Myrrh situated in its own Ritual Phial; and as many cups as needed for the supplicants gathered.

After blessing the working space, and the summoning of spirits to witness and bind, let a libation of wine be poured on the open ground before the station of the North. Let then Tubal-Cain be invoked in his Sulfur-aspect as Lord of Red Poison, and the Solar Sulfur burned as a propitiatory suffumigant. The Green Magister brings forth the phial of Myrrh and salutes:

*Gracious Myrrha,
Thou Bitter,
Thou Difficult,
Thou Antient and Purging!
Ally and Mourning Mistress,
Balsam of the Corpse
And Warden of the Living:
From Tehama, the Desert Infernal
To the Land of My Father's Ghosts,
Aanti, Aanti, Aanti
Arise!*

Let then the Myrrh be poured into the Working Basin, together with the decoction of Holly, Wormwood, and Rose Geranium. This mixture is poured into the Ritual Cups of those assembled, each served in his time. The Philtre is held in the mouth whilst the Green Magister gives the Exorcism.

EXORCISM OF THE VINUM EXPULSIO.

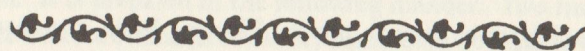
*O Myrrha, O Hollen-bough, O Wood of Worm:
All Ye Bitter Herbs which burn the Mouth
Parch the Throat,
And Purge the Soul,
Bind ye now
All thwarting Spirits,
Low and Perverse,
All ghosts infectious, All seeking ruin.*

*O Myrrha,
O Hollen-bough,
O Wood of Worm:
Bind ye now all the Noxious
Cast into the Place of Torment,
Even as I cast forth these Bitter Waters.*

Still retaining the bitter elixir in their mouths, let the supplicants behold each Noxious Spirit destroyed by the Genii of the Philtre.

When each noxious spirit is thus slain or bound, the potion is spewed out, or, alternatively, swallowed in one draught and vomited. Repeated draughts may be taken, in accord with the desire of each participant. Let each supplicant return his cup to the altar when finished.

Finally, the Elixir Coniunctio is shared from a single Potion Cup passed among the celebrants. As the Cup is savoured, let silence reign, as each present contemplates the melding of one's essence with the Elixir, and the nourishment of virtues soothing, until gnosis ensues.



Pharmacopoeia: Vinum Acerbus

BITTER LETTUCE [*Lactuca virosa*, *L. serriola*]. Lactucarium, the milky sap of the plant, contains bitter principles similar in action to Opium, but far milder, and better used as an aphrodisiac. Under cultivation, medicinal virtue has been bred out of the plant for the insipid leaves of the garden salad, and yet within a few generations, cultivated lettuce will forsake its breeding and return to the wild, pouring forth the Juice of Dreams. Of the dried sap, we favourably brew the Tincture Acetum using Sour Wine.

BITTER ORANGE [*Citrus aurantium* syn. *bigaradia*]. A number of Orange varieties, including Bergamot, provide us with bracing bitterness for Our Potion. Though the fruit-flesh and peel is most often utilised, the leaves and flowers each have a distinct aromatic tale to tell. The Asian species, *Poncirus trifoliata*, possesses greater souring power even than this, the peel or unripe fruit exuding supreme acidity to Our Tincture. A most potent wine is made using the entirety of the fruit which, upon distillation, is peerless as a Prime Menstruum for the Vinum Acerbus.

GENTIAN [*Gentiana* spp.] the Virtue resides in the Root, with which we make an empowered Tincture, or we may add its chopped body to the Philtre direct. A great many formulae for traditional European Bitters

make use of it, valuing its digestive and aperitif properties. It readily flourishes in the Physick-Garden, where it provides us with the pleasure of its handsome company, and the juice expressed from the raw root is a sufficient Bitter Wine unto itself, needing no embellishment.

HOLLY [*Ilex* spp.]. All Hollies possess the power of warding and driving away unclean spirits. In part this is due to the thorns of their genii, but also the presence of tannin, a chymical manifestation of the thorn or nail, whose holy purpose is to fasten. In North America, decoction of caffeine-rich Yaupon, *Ilex vomitoria*, was employed in the potion known as Black Drink, taken prior to warfare or other hazardous undertakings. Other sundry plant adjuncts to the Black Drink included Rattlesnake Fern, Blue Flag, and Button Snakeroot; all emetic to a greater or lesser degree. Purging and purifying the body of unwanted influences, the Drink also facilitated trance, during which traffick with Spirits occurred. *Ilex cassine*, another species, also enjoys traditional use. English Holly, while not the repository of caffeine that many American species boast, may be used in the same manner magically and remains a formidable purveyor of Bitter Virtue. A decoction for our purpose may be made from 45 grams of the chopped leaves, boiled in a single litre of water for thirty minutes and strained. The berries of many *Ilex* are profoundly emetic, though possessing capability for poisoning of the body if imbibed in significant amounts.

HOPS [*Humulus lupulus*]. As the common bittering agent of beer, Hops is also soporific, digestive and galactagogue. Numerous cultivars exist, some more bitter than others, others bearing a spicy signature. A strong decoction may serve as a foundation of Herbal Bitters, alone or with other plant adjuncts, and it brightens the Oxymel.

JUNIPER [*Juniperus* spp.]. In numerous traditions a wild-growing Juniper marks a portal to the Otherworld. As an emetic, a strong decoction of 60 grams of the leaves and berries boiled in 1 litre of water is made. This is drunk by the cupful until nausea ensues, or, used as a Bitter Wash for the mouth and body. The practitioner is advised that Juniper is most irritating to the urinary tract and habitual use is not recommended.

MYRRH [*Commiphora myrrha*]. The resin of our Gnarled Tree is a stimulating aromatic and tonic bitter known to the ancients for its healthful properties, and for preserving the flesh of the dead. Universally employed in physick and sorcery as a severe specifick against noxious spirits, we best use Myrrh in Bitter Draughts by means of a tincture, made by taking 30 grams of Myrrh resin and placing in a small vessel. Cover with triple the volume of the highest-proof spirit possible, and let macerate for one lunation. Decant and store in a Ritual Phial.

OAK [*Quercus* spp.]. Both leaves and acorns possess acrid and astringent virtues which, when brewed in water and drunk, yield up emesis due to a wealth of tannins. Twenty grams of the fresh leaves, well-pulverized and brewed in 500 ml. of water for twenty minutes, suffice for a bitter draught. We may also favourably make use of their virtues in Tincture, using Aqua Angelis and Vinegar as menstrua. And yet them who traffick with yeast know that one of the Rarest and Best of Wines is made from the Oak leaf, a Wood-wife's Cup whose bitterness is checked by sweetness and the Good Savour of Earth.

ROSE HIP [*Rosa* spp.]. Acidity of the Fruit is the consequence of Ascorbic Acid, which also provides a degree of nutriment in Our Philtre. Rose Hips display great diversity in their flavour and virtue from one Rose-hedge to the next, with some sweet as toffees, and others sharply acid. Thus it serves the Wise Simpler to wander the Rose-Hedge seeking the Perfection of the Work, for here it surely resides, hidden but worthy of a thousand thorn-pricks. Its virtues may be extracted in Water, by means of Decoction; or in tincture via Aqua Angelis or Vinegar, as befits the nature of the Potion. All Rose species produce usable Hips, but for our purposes we prefer the Dog-Rose [*Rosa canina*].

RUE [*Ruta graveolens*]. A Universal Specific against baneful influence and noxious spirits, Rue provides the Vinum Acerbus with Bitterness as well as innate virtues of exorcism. Within the ensorcelled Potion, its juices effect acrid burning sensation and spicy aroma. Some persons suffer obscene swelling or rashes merely by touching it, and so its power should first be tested upon the skin before proceeding to potion-usage.

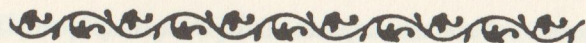
The fresh leaves or flowering tops, in moderation, may be used to flavour Wine; or its Bitter virtues potentiated in alcohol or vinegar tinctures. Its swift action upon the uterus is well-known, thus its use is best avoided during pregnancy.

SUCCUS CITRI [*Citrus* spp.]. The expressed juices of various Citrus fruits, particularly Bitter Orange and Lemon, serve to comprise a fluidic portion of the Vinum Acerbus, and wield a degree of solvency for the dissolution of other principles. Bittering agents are chiefly aromatic oils and Citric Acid, known also as Acid of Lemons. Juice may be pressed from both the fruit and rind. The dried aromatick peel, by route of the Acetum Tincture may render Vinegar of Lemons.

SUMAC [*Rhus coriaria*]. The dried Crimson fruits, whole or ground, are the portion we seek, their virtue as an agency of souring and astringent action is proven. Its power is thus readily absorbed into the Tincture Acetum. It may also be added to aqueous or ethanolic preparations. An Herb of Mediterranean origin, it may be purchased from reliable spice-traders. It should not be confused with its venomous relative Poison Sumac, *Toxicodendron vernix*.

WORMWOOD [*Artemisia absinthium*]. Our Fair Lady Artemisia has no known historical use as a ceremonial emetic, but is a celebrated vermifuge and one of the bitterest plants known. Distillation of its ethanolic tincture, along with other Herbs such as Angelica and Calamus, yields Absinthe, which owes its dreamy proclivities in part to the presence of Thujone, an isomer of camphor.⁴ Simple infusions of Wormwood are sufficient for use as a ritual emetic or bitter, made by steeping 55 grams of the Herb in a litre of boiling water; an ethanolic tincture yields Green Fire and bitterness. Species such as *A. annua*, *A. afra*, and *A. tridentata*, and others, command unique bittering profiles worthy of investigation.





Formulae: Vinum Acerbus

LIQUOR AETHNICI.

It is employed chiefly for the propitiation of the Salamander, that being the Manifest Daimon of Fire, or for offering unto the Hearth-Fire as a libation of the Ancestral Cult. Not swallowed, Our Extraction is held in the mouth during imaginal offering, then disgorged into the flames.

Grains of Paradise	40 g.
Tobacco, dry leaf or flower	25 g.
Radix Zinziber, fresh	20 g.
Cinnamon, bark chips	10 g.

Place all herbs into a steeping vessel and cover with High-Proof Spirit in a strength of fifty percent alcohol or greater. The whole is allowed to steep for two months before filtering and decanting into a Vas Rituum.

ANGEL OF PARSLEY.

Bearing the Hidden Crown of Our Lord, this curious extraction of our common garden herb serves the transformational catalysis of mood from melancholic to jovian, but also as the perfection of edulcorated bitterness. A single drop may suffice to reveal many a mystery of *Petroselinum*, and certainly no more than twelve should be taken due to its strength. As Parsley is a uterine stimulant, its concentrated products should be avoided by pregnant women.

Take 100 grams umbels of flat-leaved parsley, newly-harvested, and place them into a copper alembic with 600 ml white wine, 300 ml distilled water, and 100 ml rectified spirit. If the weight of the umbels is insufficient you may employ the upper leaves and stems as well. Distill over a fire of medium heat pacifying the Fire of the Serpent with ice. Collect only the Crown, that being the first 180 ml of the distillate, of a bright and adamantine clarity. Beyond this volume, the fluid collected will begin to degrade and manifest the rank products of empyreuma. The finished Angel may be left colourless, or greened by the brief maceration of dried Parsley, after which it is filtered into a suitable Phial.

COMPOUND TINCTURE OF ACORN.

The Fruit of the Great Oak gives rise to a bitter potion for constriction of the tissues, particularly the mouth and other mucosa. The resulting liquor may be utilised alone as a purging potion, as a Droplet to beseech gnosis of the Oak's strength, or added in small quantities to philtres with other ingredients. In the spring or early summer, gather a quantity of green and unripe acorns, placing these into high proof spirit, stewing the whole in a closed vessel, at ambient temperature, for one month. Express the liquor and filter it, reserving until such a time as the same tree's acorns are fully ripe and about to drop. Ripened acorns, free of all blemish and vermin, are then added to the First Tincture in a sufficient quantity that they are covered. This maceration proceeds for the space of another month, after which it is filtered and reserved in a Ritual Phial. Leaf of Stevia may be added to dulcify, as desire instructs.

THYME OXYMEL.

It serves both as a medicated drink, to stave off winter illness in early stages, and as a gargarism for sore throat. Take 25 grams of new-harvested Leaf of Thyme and place in a glass boiling-vessel. Cover the whole with 100 ml. Muscat Vinegar and gently boil it over a gentle flame for no longer than one minute. Remove the flask from the fire and cover it, allowing the herbs to remain for one hour. In a separate pot, gently heat 160 grams honey and remove its Skull. When it is clean, and has become fluid, strain in the warmed Vinegar of Thyme and blend. Other aromatic herbs, especially Labiates, may be used.

FOUR THIEVES VINEGAR.

As a physick, it is taken in minute doses as a preservative against plague, but its work also serves the Exorcism Cup where bitters are required. Take 30 g. dry Lavender Blossom, 20 g. dry Sage blossom, 25 g. dry Leaf of Lemon Thyme, and 5 g. dry Rosemary and place in a sealed Vessel. Cover the Whole with sufficient Champagne Vinegar, and digest for three days. Press the marc dry and store the fragrant Acetum in a *Vas Rituum*.

WITCHES' BITTERS.

The Vegetal Projection of the Waning Year, Our Bitter is used as a Potion of Mourning, prayerfully drunk and poured at graveside.

Woolly Apple, fresh, flesh and skins	230 g.
Rose Hip, dry	40 g.
Whitethorn berries, fresh or dry	25 g.
Leaf of Dock	10 g.
Sloes, fresh, cut	10.
Acorn	1.

Place Apple, Whitethorn, and half the Rose into a large Vessel, with one litre of good White Wine, and allow to macerate for one week. Discard the Marc, distilling the fruited menstruum over a steady fire, collecting the first 350 ml of distillate. Into this liquid place the Dock, Sloes, Acorn, and remaining Rose Hips, to abide one month. The resulting liquor is filtered and reserved in a Phial, sweetened in accord with Desire.

DRAUGHT OF STEPHATON.

It is the Iconostasis of the Wine of Blasphemy, that Soured Vintage proffered Christ when he hung upon the Tree of Agony. Our Potion is not drunk, but raised to the nostrils of them who thirst, that they awaken to their Fate, know the Coin of their Work, and bring it thence to its perfection. Traditionally offered in a sponge upon a reed, it bears kinship to the *Spongia Somnifera*, the medieval anaesthetic sponge.

Red Wine Vinegar	1 litre.
Leaf of Hyssop, dry	25 g.
Root of Mandrake, fresh	25 g.
Root of Calamus, dry	10 g.
Asafoetida	1 g.
Tincture of Myrrh	10 ml.

Place Hyssop, Calamus, Cubebs and Asafoetida into a large Vessel with the Vinegar and seal. These remain for three days and nights. After the third night, open the Hermeticus and add the Mandrake, having broken its body by mortar and pestle. Allow a final day and night of maceration, then bear forth the Accurst Amphora unto Golgotha, where it is required.

PERDONIUM SERPENS.

The Embittering Draught which elevates the Grand Sensorium in the presence of the Gods.

Wormwood, dry	15 g.
Cannabis, dry flower and leaf	10 g.
Twig of Juniper [Wood and Leaf]	5 g.
Red Wine Vinegar	150 ml.
Red Wine	500 ml.

In a Virgin Hermeticus, combine Red Wine Vinegar with 300 ml. of Red Wine, and all Herbs. Digest under moderate warmth for two days in darkness, agitating frequently. Filter the liquid into a Ceremonial Phial, adding the remaining Red Wine. Let the Acerbic Wine be used soon after its making; a single draught is 50-75 ml, drunk at once.

BITTERS OF EURUS.

A Potion of Offering poured and tasted at the Eastern Airt, given unto Zhamael and Na'amah, Witch-Lord and Lady of that domain.

Radix Zinziber	30 g.
Winter Savoury, dry leaf	20 g.
Seed of Coriander	10 g.
Root of Calamus, dry	3 g.
Root of Licorice	3 g.
Peel of Orange, dry	3 g.
Seed of Fennel	3 g.
Pod of Cardamon, whole	5.

Inter all herbs in a Vessel and cover with 750 ml Spirits of Cane. Macerate two full months, shaking daily. At completion you shall have a deeply-spiced and virtuous Bitter, filtered and stored in a stone bottle. We take it as an Elfin Draught, by the thimble-full or in a measured dose of 5-10 ml, allowing its savour to permeate the skull.



Of the Spiritus Luna Nox.

*Elixir of the Womb
Black Well of the Fallen Ones
With these waters
Thy Potion I exalt:
Ebon springs of Elphame's vein,
Blood of Angels newly-slain,
And Nectars of dark Morpheus made
From accurst blossoms of the Shade.*

Certain philtres especially empower the Mouth of the Oracle, by their virtue of provoking trance or the flight of the Corpus Sidereum. This is the Tincture of the Dark Moon, pregnant with all the powers of Hypnos; the Potion so bound delivers the Artist, by subtil encouragement or brute force, unto the Roads of Art walked in Dream and Trance. If the gods favour us, it is within this shade haunted realm that voices are heard whispering in the language of the Aires; and signs and portents observed. Some of Our Potions are narcotick, inducing trance; others are oneirogenic, seeding the Fields of Dream.

In consideration of its station within the Round of Alchemical-Sabbatic gnosis, the Spiritus Luna Nox is the Endarkening Tincture of the Night-Hag Lilith, fructified as the Sorceress-Crone. In action, the Black Nectar is Mutable Receptivity, the ever-open Mouth of the Vessel both receiving Spirit and speaking Oracles. As the liaison betwixt Sulfur and Salt, Mercurial Lilith receives the Heavenly Fire of Gnosis, transmuting it into the flesh-cystallisation of word, image, and action. This is Her exalted form; in degradation She is the precipitator of madness, soul-loss, and spirit-paralysis.

Ingestion of the Potion alone, however, is insufficient for the Art of Dreaming; the Tincture of the Black Moon is but a chariot which must be firmly mastered by a well-developed dreaming praxis and a properly

consecrated Corpus Sidereum. Elsewise, the Stellar Body floats adrift in the Tides of Shadow as prey for spirits hostile and profane, or else bloats from the gravid impress of the ego-emanant.

The planetary intelligence associated with the Spiritus Luna Nox is the Moon. Her waxing and fully Light phases align with the roads of Trance, being the Waking Dream; her Dark and Waning phases align with dream, as the Inhibition of Light serves to multiply its power. Lunar phase and aspectarian are thus in agreement with the spiritual properties of the potion. In the Round of the Zodiak, Lunar aspects which are of benefit to our work include the Ascendant, Midheaven, and Descendant, and also favourable aspects with Neptune, Venus and Mercury. The times and loci of Total Eclipses are also especially hallowed unto the Dark Coction's making.

In all matters of the Spiritus Luna Nox, we give dosage and fleshly constitution due consideration. A shadow-liquor meant to attenuate the Audience of Hypnos, given the wrong medium, or in too great a quantity, may result in rigid catatonia, wherein gnosis may not penetrate, or a wretched state yet more compromised. Thus an intimate knowledge of the Vessels of Flesh, and their subtil congress with the *energia* of the philtre, will serve to elevate their virtues to the highest station.

Preparation of the Lunar Mercury.

Brewing of the Spiritus is potentiated by addition of our Lunar Mercury, made thus: on the Dark of the Moon, gather Living Root of Valerian, pulverising 30 grams. Take 5 grams of Seed of Bella-donna, and 2 grams of White Sanders and reduce to a fine dust. Place herbs in a sealed Vessel, being between the volumes of 200 and 350 ml., and fill with rectified spirit. To this conception exact the votary offering of lunar menses. Allow the potion to ripen in by dark for one lunation, then filter, discarding the dregs, and pour in a Ritual Phial consecrated unto Lilith. Because of its potency, only a few drops should be employed at a time as adjunctive to the Philtre, or as an offering unto the Cauldron before the Work begins.



Of the Threefold Labours of the Dark Body.

We have noted the Dark Body, that subtil portion of the Substance of Man aligned with the Immortal Stars, being formed of the conjugium of flesh and spirit, yet inhabiting a dominion invisible to the mundane eye. It is this God-Portion which abides by day, asleep in the Skull of the Waking, and yet goes forth by night from the Skull of the Dreaming. Three are its Powers, as a Labour of Spirit, and as fulfils the enchantment of the Tincture of the Dark Moon.

The first is SUBDUCTION, being the downward descent of Spirit out of the aethyrs, the Ingress of Celestial into the bound Sphere of Witching. In the Flask, this most often takes the form of *Filtratio*, where the substance of our Work becomes ever more refined the further downward it travels, passing through ever-finer sieves; but it also applies in some measure to the precious condensate of *Distillatio*.

The second labour is RAREFACTIO, which further divides our Tincture by making it ever more permeable and vaporous. In Art, this stage of the Work is compassed by trance-induction and is allied unto the Full Moon. We undertake this work upon the fleshly plane by circulation and serial distillation, perpetually expunging the gross matter and attaining an ever more subtle extraction. Its corresponding enchantment upon the potion occurs when the Phial receives the foci of the Ecstatic Trance, the fluidic medium fixed at the centre of vision. From the sovereign station of hypnogogia, the potion receives the direct and continual impress of Enchantment in a like manner to the Alchemical Work of Circulation.

The labour is ASCENSIO, the process by which the rarefied portion within the Vessel of Art ascends upward. This is the Final Stage of the Spiritus Luna Nox, being the Egressus of the Dark Body, and cognate with Spirit-Flight; it correlates with dream-incubation and is allied to the Lightless Moon. In the laboratory, this is achieved in a number of ways, via distillation and circulation. In the making of the potion, the Vessel is brought forward into dream and opened, there to imbibe the specificities of the oneiric enchantment. After successful dream-impress, the Vessel returns from the The Dream-Laboratorium upon waking. This is a most difficult operation, achieved after much Sacrifice.

The Making of the Tincture Noctilucent.

Upon the Black Moon, go forth unto a deserted triple-crossed road and there make Offering. In the Hour of Midnight, place an Open Vessel in the midst of the Cross and call upon the Lady in her Ashen face, offering the Virgin Womb unto Her service. All signs being favourable to the endeavour, proceed; otherwise abandon the Vessel and depart.

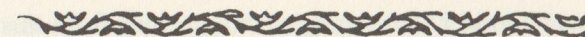
Let the Womb then be filled with a libation of Whitest Wine, poured out especially at her pleasure. There let it abide in the Vessel in quietus, partaking of the endarkened Emanant of the especial dwelling of the Night-Hag. At dawn, the First Work is complete and the Vessel is sealed.

On the next night, let a second Vessel, as fair a Virgin Maiden as the first, be brought unto the three-armed cross, and placed in its midst in offering. At Midnight, cast Feather of Owl, Skin of Toad, Moth-Dust, Devil's Coach-horse, and what relics of diverse night-roaming creatures thou wilt into the Vessel, as Sacrifice unto She of the Triple-Cross. As before, seek thou a sign of the Lady's Pleasure in the Work, or else depart.

When the Vessel hath sated its appetite on the Night-wandering Host, then strew its depths with Fern-seed, Lunaria, Catchfly, Moonflower, Evening Primrose, Jessamine, and all manner of night-flowering Herbs. When the Harvest of Night's Garden has been offered in entirety, cover the whole with the purest Red Wine, sealing the Vessel tightly, and bearing it away in silence to the Hidden Shrine of dwelling.

On the Third Night, let the Red Tincture first be distilled, one-third its volume collected and reserved at the Head. Then Let the White Tincture be distilled in like manner, reserved in a separate Vessel. To one part Rectified Dew is first added one part Red Tincture, then one part White Tincture. The Spiritus is then sealed in a *Vas Rituum* until use.

A single droplet of this Spirit, taken under the tongue, shall be sufficient to induce Nocturnal Reverie, or yet serve the First Menstruum of all philtres of Spiritus Luna Nox, for its capacity to absorb the virtues of night has been well attenuated via Art.



Herbarium: Spiritus Luna Nox.

AGRIMONY [*Agrimonia eupatoria*] Some old magical grammaries relate the use of Agrimony to bring on an enchanted sleep, either for the purposes of rest or aping the appearance of death. Sewing the fresh flowering herb into a dream pillow, or making a strong infusion and drinking prior to retiring, will promote strength and vividness of dreams. Dried Agrimony, though readily available in herb stores, has lost much of its fragrance and for our purposes is less desirable. An infusion is made by steeping 20 grams of chopped herb in 500 ml. water for twenty minutes.

ANGEL'S TRUMPET [*Brugmansia* spp.]. For purposes of ritual narcosis, the flower and stem-pith is best extracted into an elixir conjoined by sympathetic herbs such as the Juice of the Poppy or Valerian.

ANISE [*Pimpinella anisum*] The seeds, immature or newly ripened, may be pounded into a strong brandy, their virtues infusing the spirit for one month prior to removal of the marc. In itself, the filtered potion is a formidable ally to the Dreamer, but its virtues may be increased by the addition to the philtre of Betony or small amounts of Cacao. Only small amounts are needful, as it commands the virtues of stimulation.

ASH [*Fraxinus* spp.] Potions of the branches and leaves aid in dream divination; the spring shoots are esteemed for this purpose, brew them into a hot infusion. Wood-shavings, also gathered in the spring, may be decocted for this purpose. The keys may be made into strong tincture before fully ripening.

BELLADONNA [*Atropa belladonna*]. The Deadly Nightshade's fresh berries possess some virtue in tincture as an Elixir of Hekat, being a powerful narcotick, though lethally dangerous in the hands of the unwise. From a healthy plant, take 50 ripe berries and inter in a steeping vessel, covering with double the volume of brandy, macerating for the space of one lunation. When the month is due, press the marc dry after bursting the berries within the menstruum, reserving the liquid in a *Vas Rituum* marked with

skull and crossed bones. The resulting tincture arising from this operation may be used in minute doses as a ritual adjunct. As with all the Solanaceous plants, act with prudence: begin by taking one or two drops under the tongue, after a fast. Dosage may be gradually increased in future rites until the desired trance state occurs.

BUGLOSS, VIPER'S BUGLOSS [*Echium vulgare*]. Known in ancient times as a Theriac for snake venom, this handsome herb is generally considered Jovian, bringing good cheer, though of a mellowed quality, when drunk in infusion. The leaves are good, and the flowers of better virtue; both can also be exalted in the form of a tincture or hydrosol. As a buoyant synergist it accompanies some brews of divination and aids in clairvoyance. Some *Echium* species may be procured through nurseries.

CALEA [*Calea zacatechichi*] Calea is a Meso-American shrub, the leaves of which have enjoyed status as a promoter of dreams. The foliage has a robust flavor and offends the palates of some; the potent infusion is considered an oneirogenic Bitter Draught. To use as a dream-sacrament, employ 35 grams of chopped, dried leaves steeped in 600 millilitres of water for about an hour.

CANNABIS [*Cannabis* spp.] Tincture of Cannabis may be employed in much the same way as Belladonna to induce dreaming, but with a far safer factor of risk. Take the ripened female flowers, well-dried in a moderate degree of warmth, and half-fill a steeping jar. Over this pour the strongest rectified spirit possible, or Druggist's Ethanol, in an amount sufficient to cover. Allow this maceration the space of two full months. Press the marc dry and store this elixir of deep emerald in a ritual phial. For ritual narcosis, 15 millilitres of this extraction will suffice as the draught of first beginnings, but some individuals may require adjustment in either direction for optimum congress. The tincture may be potentiated by the dissolution of hashish, or sweetened to make an edulcorated Cordial.

CHAMOMILE [*Chamaemelum* spp.] Hot infusion of the plant serves as an aqueous base for the compounding of floral philtres of the Spiritus Luna Nox. Used fresh or dried, we value both leaves and flowers for their shrouding action upon the flesh, and it readily manifests in Tincture.

IOCHROMA [*Iochroma* spp.]. The genus comprises some 20 species of shrubs and small trees with purple, blue, scarlet or white tubular flowers, native to the Andean highlands. *I. fuchsoides* has been documented as forming the basis for a philtre of clairvoyance.

LOOSESTRIFE [*Lythrum* spp.]. In some currents of European folk magic, the Loosestrife is said to awaken the Third Eye. As such it makes an excellent Philtre for meditation and scrying, as well as a luminous Merum Animatio for rousing the genii of scrying tools. It is used in aqueous infusion.

ROSEMARY [*Rosmarinus officinalis*] To induce prophetic dreams, an old English spell employed a sprig of the herb dipped in wine vinegar and water, then placed on the breast before retiring to bed on the Eve of St. Magdalen. A philtre of this characterology may be made by steeping three fresh sprigs of the plant, best of flowering, in sufficient sweet white wine for eight hours, then strained and drunk before retiring.

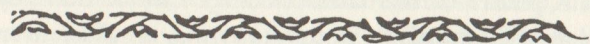
SCULLCAP [*Scutellaria* spp.]. A "lifting potion" for dreaming spirit-flight may be made with an infusion of the herb, either alone, or with other allied plants. Use an infusion of 50 grams of the freshly-gathered flowering herb to three pints of boiling water, steeped for one half hour. The dried herb may also be used, but its freshness must be assured.

SAGE [*Salvia* spp.]. Sage may form an effective contribution to philtres brewed specially for oracular and clairvoyant work. The herb's power is overly vigorous when infused or decocted, thus begin with 20 grams of the fresh leaves to 500 millilitres of boiling water and increase incrementally in accordance with the demands of the work. Better still are the blossoms, tintured in ethanol, used as an aid prior to spiritual congress, or distilled as an hydrosol. Favoured species for this work are Hummingbird Sage, and *Salvia divinorum*.

SINICUICHI [*Heimia salicifolia*]. In Mexican sorcery, visionary meads are brewed from Sinicuichi; leaves are harvested and dried from large shrubs. A simple oneiromantic philtre is made by adding 30 grams of dried foliage added to a steeping vessel, covering these with one litre of water.

The vessel is set in the sun to ripen for three days, then drunk freely until gnosis arises. Heimia also yields an intriguing, bright liquor when fermented as a wine and then distilled, which may serve as the Prime Menstruum for tincturing other oneirogenic plants.

VALERIAN [*Valeriana officinalis*]. Its potency is that of Shrouded Mercurius, his tendency to flight subdued. This aptly serves our Work, alone or potentiated with other plants. A decoction of the fresh root may potentiate clairvoyant or oracular powers. For each half-litre of water, allow 30 grams of the Root, chopped but not pounded. Dry root is discouraged for these purposes, for in dessication its fragrance turns foetid, and certain delicate principles germane to our Operation are compromised. One may also employ the fresh root of its cousin Jupiter's Beard [*Centranthus ruber*], using triple the amount given.



Formulae: Spiritus Luna Nox

AQUAEUM MANTIA.

Petals of Red Rose, fresh and slightly bruised	30 g
Borage, fresh leaves and flowers	18 g
Chamomile	18 g
Leaf of Mugwort	5

An Oracular Philtre for regular use. Infuse herbs, excepting the Rose, in 1 litre boiling water for two hours. Add the Rose petals and let infuse another hour. Strain and drink on an empty stomach prior to *Ritus*.

BROOM FLOWER CORDIAL.

In a sealed Vessel, macerate 30 grams of Broom Flowers in 900 ml white wine under gentle heat, for one day. Both plant matter and menstruum are then distilled and 350 ml of distillate is collected. 7 grams of dried Broom flowers are added to give golden colouring, and the whole is allowed to rest in a sealed vessel for one week, and then filtered. 100 grams of honey are dissolved by heat in 150 ml water and heated to remove the Caput Mortuum. This is allowed to cool, then added to the

Broom distillate. The cordial rests in darkness for two weeks, then is filtered a final time into a Vas Rituum. A draught of 2-5 ml is taken prior to operations of spirit-summoning.

PHILTRON PHANTASTES.

To invoke pleasing dreams, adapted from an old Renaissance formula:

Leaves of Lemon Balm	20 g.
Leaves of Poplar	15 g.
Leaves of Viper's Bugloss	15 g.
Scullcap herbage	15 g.

Infuse leaves in 1 litre boiling water for one hour. Drink a single 200 ml. cup of the strained infusion before retiring. Viper's Bugloss may be difficult to find; pre-flowering leaves of the ornamental species *Echium* var. *Tower of Jewels* may be substituted at the rate of one half the given amount. If no *Echium* species are obtained, double the amount of Poplar.

VINUM OPII DAEMONUM.

An effective sacrament for Necromancy and rites of a mediumistic nature, derived from a traditional witching formula.

Madiera	1.25 litre
Tincture of Opium	15 ml
Belladonna Berries	20
Hashish	5 g

Add tincture and herbal components to the wine, let digest in moderate warmth for one full lunar cycle. Strain and bottle. Drink one 20 millilitre cordial glass prior to magical rites invoking Spirits. Do not exceed this dosage until individual tolerance has been established. Belladonna berries, like many products of poisonous nightshade plants, are of varying toxicity, this in turn determined by factors such as climate, soil, heredity, human sensitivity, and others. Concerning those plant specimens richest in alkaloids, folk-wisdom holds that a single berry has been known to kill a child, and a dose in excess of three fruits is regarded to be fatal to an adult. However, the venomous potentials of most belladonna plants are considerably weaker than this. For oneiromantic congress, 15 millilitres will suffice prior to retiring.

A PHILTRE FOR ORACULAR AND CLAIRVOYANT WORK.

A concoction suited to trance and crystal-gazing, in conjunction with resinous incenses, particularly of the Frankincense Family.

Linden flowers, dry	20 g.
Dittany of Crete, fresh	150 leaves.
Rosebuds, fresh and large	17.

Into 400 millilitres of boiling water, infuse the herbs. Let the entirety stand fifteen minutes, then strain and keep in a covered vessel until use; it should be taken within 12 hours of brewing, with no food eaten for at least four hours prior. Lacking fresh roses, use 20 ml. Rose Water added when infusion is cooled.

DROPLET OF NARCISSUS.

As the Aqueous Mirror of Self-Reverie, Our Blossom is well-endowed with ancient power. The Philtre is taken in a dosage of 1-10 drops, in silence, as a catalyst of inhibitive reverie. It is made seasonally, using fragrant Narcissi, sealed in the One Vessel at the height of their floral exudation. Its strength for some is overpowering, thus let those of ethereal constitution be doubly vigilant in their consideration of this Witching Flower.

Blossom of Narcissus, fresh	8.
Spiritus Vini	275 ml.

Place the flowers into a sealed Vessel with the Eau de Vin. Let frequent shaking concentrate their nectars over the space of two lunar cycles, then press the marc dry and store in a Vas Rituum.

PHILTRON NOCTIFER FEROX.

Our Potion of the Dark Moon is a transmogrification of the Numbing Libation offered up to Our Lord as he hung from the Tree of Sacrifice. Lacking the venomous excesses of its ancient anaesthetic counterpart, the present formula is tailored for magnification of the manifold Fruits of Dreaming. It is not drunk, but rather administered through a cloth applied to the forehead as one sleeps; for this a folded length of felt, muslin, or heavy cotton is best employed.

Leaves of Mugwort, fresh	15 g.
Flowers and Leaves of Chamomile, fresh	10 g.
Root of True Mandrake, dry	7 g.
Flowers of Jasmine, dry	5 g.
Saffron	20 stigmas

Place the Root into the Cauldron and cover with 400 millilitres of water. Bring to boil, then simmer, reducing volume of liquid by half. Decant decoction into a separate vessel, set aside, allowing the Root to remain therein. Place Mugwort, Chamomile, Jasmine and Saffron into steeping vessel. Boil 300 ml. of water and pour over these plants, letting them steep until the infusion has cooled to room temperature. Using the Wand of Quickening, combine the Mandrake decoction with the fresh plant infusion, allowing the plant bodies to co-mingle for several hours in *Digestio*. The compound potion is then filtered and decanted to a working basin. Soak a thick cotton cloth with the philtre and apply to the forehead, leaving it on while sleeping. The unused philtre may be stored in a covered vessel in a cool environ for up to 5 days, with the Roots of Mandragore retained in its midst. For additional potency, several drops of Essential Oil of Blue Chamomile may be added to the sop.

TEMETUM INCUBA.

A balsamic coction which in certain practitioners serves to deepen and expand the trance state. As its virtues are uniquely calibrated for the feminine vessel, it is best used by the Seeress.

Blossom of Carnation, fresh	20 g.
Strobile of Hop, fresh	10g.
Seed of Fenugreek	5 g.
Nutmeg, whole	1.
Vanilla Pod, whole	1.
Raw Cane Sugar	50 g.

All portions are placed in a sealed Vessel of dark glass, together with 700 ml. White Spirits of Cane to cover. It is digested in gentle warmth for the duration of two lunations, agitated regularly, then filtered and the liquid reserved. It is drunk in 15-25 ml. portions at onset of *Ritus*.

MENSTRUUM AZURION.

A solemn and Illuminating beverage apposite cartomancy, geomancy, and the Arts of the Automatic Scribe. It is of especial power as an adjunct to a Ritual Bath of Chamomile and Scullcap.

Flowers of Blue Lotus.	II.
White Wine.	750 ml.

If fresh flowers are unavailable, employ 40 grams of the dried blossom. Fresh or dried blossoms are covered with wine in a sealed glass gourd at the setting of the Sun and allowed to steep therein for an entire day. The Spiritus is filtered and the marc discarded. Let one 100 millilitre glass be drunk, the Seeker awaiting descent of the gnosis of Shadow.

MELLIFLUA HYPOGEUM.

A Holy Cup to be drunk only by the Dead, stirred for beckoning the Corpse from the grave by direct libation upon the good earth. A Rood of Yew, Ash or Hazel serve as the focus of an upward-drawing summons atop the resting place of the deceased. The Philtre makes use of the natural Empyrean powers of Taxus and Mandragora, and the traditional votive-sacrifice of certain foods. Yew leaves incorporate a toxic venom into the brew; thus is the sorcerer admonished to avoid drinking it: 'tis a Cup to be enjoyed by Bones, not by flesh.

Leaves of Yew, fresh	10 g
Root of Mandrake, dry	3 g.
Honey	100 ml.
Wine, sweet	100 ml.

In a well-aired place, bring 500 millilitres of water to a boil in the Cauldron. Add the Mandrake and Yew and simmer, covered, for ten minutes. Remove the pot from the heat and incorporate the honey. When it has cooled, add the wine, storing the philtre in a sealed *Vas Rituum*. Repairing to the bone-yard at midnight, silently approach the place of working. With the Holy Knife draw three circles about this space, then set the poison-flask atop gravestone or crypt. With both hands gripping the Rood, plant it firm over grave or crypt-soil, calling aloud upon the strength of the Eternal Tree of Heaven and Hell. Then,

taking the philtre, irrigate the Rood where its base enters the soil. After the offering, grip the Rood again with both hands and incant the name of the deceased spirit, calling it upward through the wood of the staff, into thine own sphere.

TISANE MORPHEUS.

A soothing brew for those haunted by obsessive nocturnal phantasms, who either cannot achieve sleep or are brutalized by Night Spirits. The magical synergy of herbs allies to empower the Dreaming Faculties and as an apotropaic mantle against the most wretched of demons. Thus, while offering protection, it also aids in clarifying the Dream-focus.

Flowers of Chamomile	15 g.
Inflorescence of Hops, fresh-dried	15 g.
Herb of Scullcap	7 g.
Herb of Spearmint	7 g.
Herb of Calea zacatechichi	7 g.
Root of Valerian, dry	7 g.
Pods of Opium Poppy, dried	2.
Honey	to taste.

Simmer *Papaver somniferum* and Valerian with one litre of water, over low heat, for fifteen minutes. Strain liquid into steeping vessel over the remainder of herbs. Steep for 10 minutes, strain and add honey as desired. Drink 250-400 millilitres.

AQUA ORIZEUM.

It makes use of the mild narcotic properties of *Eschscholzia californica*, which have enjoyed a long history of traditional use. A draught of 7 ml, alone or taken in White Wine, serves to calm and establish the Plot of Working prior to trance induction.

Root of California Poppy, fresh, bruised	10 g.
Flower of California Poppy, Fresh	5 g.
Buds of Damask Rose, dry	15.
Root of Licorice	1 g.

Cover herbs with 375 ml. White Spirits of Cane. Allow to macerate for the duration of one month, then decant the fluid into a worthy *Vas Rituum*.



Of The Veneficium.

*Ashes of the Phallus,
Black Bezoar of the Dead,
With these powders
Thy potion I exalt:
Bones of slain gods powdered fine,
Earths and Metals Saturnine,
Dust of Crypt and Dead Mens' seed,
Hoof-prints of the Master's Steed.*

If the Tinctures of the Dark Moon are considered the Waters of Luna, and the Bitter Draughts the punishing Sword of Mars, we may well class all the sundry poisons of Veneficium as Condensations of Saturnus. These venomous coctions were employed in ancient times to torment certain persons, deprive them of their wits, or their very lives. In times of old, poisoning often went hand in hand with sorcerous cunning, as well as with healing. Those well-studied in it were the *Venefici*, or poisoner-witches; feared, despised, and frequently employed by Kings. The Art of Veneficia is the substance and sustenance of the Tortuous Road of the Green Snake: this Serpent twists through the height, depth, and breadth of the Ars Philtrion, for as Paracelsus taught us: All Things contain Poison, and Nothing is without Poison.

The Art of the Philtre, by contrast, wields the knowledge of Spirit-Poison, the Sorcerous Emanant of Malison. Its concerns are the armaments of spirit-warfare and the power of Opposition. Potions bearing the Spirit-Poison are not meant to be drunk, but rather serve their function as astral venoms, their execution by the Art in the form of libations, sealed vessels, gnostic catalysts, of offerings unto particular spirits of bane.

As the Philtron Veneficium is a true child of Saturn, it is subject to the dominion of his intelligences: the Hours of Saturn govern its making and use. Especially favourable astrological aspects are Saturn at Midheaven and Nadir, and Saturn in friendly aspect with Mercury.

The Black Poison: Salt of Cain.

The Veneficium is the Black Poison, or Sal Solis, being the frozen crystallisation of outward Fire manifest through the iconostasis of the Ebon Sun. Its action, though fiery, always gives rise to a Skull, the bones or Salt of Mortal Man. Whether it be in the form of a curse or a lethal draught, this expression of the Forge-Master's Power is perpetually reductive and neutralizing.

As the Salt of Lilith is the Philtre of fortification and dissolution, the Salt of Cain is destructive and precipitative. That which comes into contact with this Philtre is reduced to ashes, be they black, grey, or white. In this Philtre, the powers of Cain encompass the stage of the Journeyman: the partial apprehension of Power without its Mastery. When brewing any Veneficium, the Prayer of the Salt of Cain may accompany to potentiate its sorcerous worth.

Preparation of the Solar Salt.

The Solar Salt, as the Essence of the Veneficium, may be added as Universal Ash to all of the Black Poisons, as an expression of Cain in his ingenuity of Tubalo, blackened from the foul smokes and soot of the Great Forge. Only a small amount of the Dust Accursed is used for this purpose. Into a Vessel place two hundred millilitres of Eau de Vin, sixty grams of bark of Blackthorn, 14 grams of dried Mandrake root, 14 grams of human bone, and 5 millilitres of the sorcerer's blood harvested in sacrifice unto Cain. This is allowed to stand alone in the cupboard for nine days, then the liquid is separated from the solid. The solid parts are then dried slowly in an oven, the resulting corpora ground to dust. The liquid extraction is then fully evaporated in a crucible by means of the Fornax or by direct exposure to the Solar Orb, and the residue collected and added to the ground Salts. Finally, 5 grams of Natron are added to this Dust, sealed in an appropriate Vessel until it is required.

Concerning the Venomous Potions of Eld.

In its mundane manifestation, Poison is a substance which may sicken, injure or kill the physical corpus, or coerce the mind. Its vulgar use as an agent of physical destruction is a profane subset of criminal activity, whose operative basis is biochemical, rather than magical. Indeed, knowledge of poisons has in many ages been a defining feature of witchcraft, at least from a legal perspective. Despite the stigma of diablerie mundane poisons carried, they enjoyed long and venerated use by non-witches. The Chymists had their Antimony, the Apothecaries their Arsenick, the Lovers their Cantharides, the Archers their Aconite, the Physicians their White Lead, the Farmers their Strychnine, and the Vintners their beloved French Copper. In the present age, the manufacture and use of synthetic poisons is a vast industry bearing no small resemblance to religion, complete with its own soteriology, evangelism, and a caste of priests who may make and use it exclusively. Nevertheless, we may benefit by casting our eyes upon the remains of the poisonous philtre, as history has preserved them.

In his *Book on Poisons*, Ibn Wahshiya instructs us in the Art of Veneficium, that crossroads whereat the crooked ways of Sorcery and Toxicology meet. A number of poisonous philtres are mentioned, including corrupted olive oil, wine, beer, buttermilk, and treacle of date juice. Though an Art long dreaded and the subject of punitive laws, Wahshiya's ethical treatment of poisoning knowledge is neutral; the beneficence and wisdom of God is invoked numerous times in conjunction with these works of toxic magic intended to deliver mortal blows to enemies. Other examples of ancient magical poisons abound, including those found in Greek and Egyptian papyri. A fatal draught found in The Leyden Papyrus, an ancient Egyptian magical text, advises "You drown a hawk in a measure of wine. You make a man drink it, then he dies."¹

Some brews of the Veneficium were compounded for the sake of mocking death or sleep, and have long been known to wortcunners. Of these were the famed anaestheticks of antiquity, known to some mediciners as the Soporifick Sponge. One such Welsh anaesthetick was made from equal parts of the expressed juices of Mandrake, Eryngo, Poppy, Poison Hemlock, Ground Ivy, and Wild Lettuce. When an artificially-induced

sleep was desired prior to surgery, a small amount of the Philtre was poured into the nostrils of a patient.

A second historical poison is the Draught of Oblivion. This is the Cup of Socrates, the Swift Gate unto the afterworld. It is an unfortunate fact that almost every herb known to bring death upon the physium does so with excruciating agony. Toxic minerals such as arsenic are also painful killers. Clearly, judging from the records of the ancients, the Greeks had knowledge of lethal poisons such as the *koneion* which brought about a relatively peaceful demise; it was probably a draught brewed of classic herb poisons with Opium added as an anaesthetic.³



Preparation of Pontic Water.

Every Vintage is generated of its First Water, be it the Red Cup of Iacchus, the inundation of the Thunderstorm, or the dismal nutriment of the homunculus. From the First Water is the Work decreed in potentiality, as it is the Female Sperm; the subtleties of its character providing the virtue of Our Spirit's hidden shrine. In Seed and Apotheosis, this Water perpetuates itself subtly throughout all transmutations even unto the very Stone itself. This modulus drives the Work of Waning, as well as Waxing, hence the Aquaeum Pontus, First Water of the Magical Poison.

With Saturnus at midheaven, or yet in the gloaming-tide, draw pure waters to fill a great wide-mouthed vessel of black glass, iron, stone, or clay, its governing intelligence bound unto the task of sealing abomination. Nigrescent colour shall permeate its hollows wholly, that every surface touching water is impermeable to light. Let the Open Vessel and its Nymph abide alone in a graveyard, or yet a place of dread, pollution, or noxious emanation for the space of three nights, that infectious spirits be drawn from the aires into the waters direct. Let the vessel then be sealed in darkness for three nights. By slow distillation, draw off one half of the purified spirit of the water³, reserving the dregs in a sealed Vas Rituum as the First Matter of Our Work.

Principia Venena

ALL POISONS OF THE FLESH may be transmuted, by Art, into Poisons of the Spirit. Inasmuch as it is the Vessel which transmutes the Poison, so also the Poison transmutes the Vessel. All such operations are accordingly sealed by the Formula of Opposition, bound by the Fate of Dualities. Let this be the First Maxim, seared into the Flesh of the Mind afore the first footfall in Hekat's Garden.

AS THE ANTIENT EMBLEM OF THE TOMB, the Skull and Crossbones declares lordship over the Tincture of Thanatos, auguring the fate of those who drink. Yet the Corpse-Cross and the Royal Head which crowns it also prophesy the Miracle of the Resurrection, and the Flesh-to-Come. In accordance with these powers is the *Caput Mortuum* raised unto the Watcher at the Four Ways, the Sphinx to grant the keys unto Ecstasy or Annihilation.

GO FORTH, BRETHREN OF SHADOW, unto the Sanctuary of the Lord and rejoice! Yet know that for every exaltation to the heights a poison is secreted in the depths: possession and mastery of this knowledge forms the Hidden Wisdom of our Art. Thus does the Wine of Sacrament give forth its debauched shadow-vintage; the Waters of Baptism do condense in the Avernian Pool; and the Holy Blood of Salvation unleashes the Flood of Eternal Slaughter. These humours shall both temper and sharpen the Blade of Cain.

Of Inhumatio, or the Burial of the Corpse.

In Operations Alchemical, Inhumation often referred to secretion of the Digestion-Flask or Circulator in dung, or yet some warm place under Earth, that it be cooked by this gentle heat. In the Witching Art, it is the Labour wherein Our Potion-Vessel is given proper burial, in a place of especial telluric power or haunting by Spiritus Loci, later to be exhumed after it has absorbed this virtue. Such locales include graves, crypts, bogs, lightless swallets and the blackened hollows of deceased trees. Our Labour may be used for any philtre, but it is especially aligned with the Veneficium, for the Lower Regions of the Earth are the final repository of Malediction.

Bearing this in mind, our Inhumation Vessel, being the Coffin of the Potion, is fashioned to receive the impress of Earth, rather than witness its power dissipated into the ground, as is the inclination of Nature. The Constraint of the Summoned thus aids in our work of fashioning the Inhumation-Urn. The best material for its making is stoneware, that being the gross clay transformed by Fire into hardest mineral; as such it bears affinity with both the Clay of the Soil and the rocks from which it derives. That Vessel spirit-revealed and moulded by thine own hands is best, but should the Arts of the Potter elude thee, aptly-suited stoneware may be procured by ingenuity or coin.

The virtue of glamour thus serves our Coffin, formed in the images of the nubile and toothsome, yet of mettle sufficient to withstand the Hordes of Hell. Because of this, some have named her 'Persephone'.

The sigillic impress is that of focused assimilation, the aethyric dominion of the Lodestone; indeed one custom dictates we place such a stone within the Philtre itself. By custom, a scroll bearing 'letters to the dead' is sealed within the Inhumation Vessel with the potion, explicating the Pact of the Grave. Perfect seals are placed upon the Urn in accord with the degree of sepulchral influence mandated. At such a time as the Vessel is unearthed, let its former grave be filled with offerings of sacrifice to the infernal powers, with Rites of Thanksgiving.

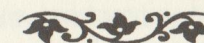
If the Potion thus inhumated is found to have become completely putrefied, it may be distilled, to express its Angelic portion, or subjected to the process of Tenebratio, to concentrate its demonic virtue, or yet *Evaporatio* or *Calcinatio*. In either instance, the beginning of the Work having been served, the apotheosis of the nascent Veneficium is fit to resume transmutation, should it serve the strictures of Need.

Know too, that with the Burial-Rite of the Flask there is a Hidden Meaning known unto the Witch, yet not the Alchemist, which ever serves the work of Poison. For it is certain that some corpses are best left buried, no matter how many golden coins their mouths may hold. Even so, the day will come when the Black Earth shall render up her Secrets to the Unknowing, who shall be astounded at her vast ossuary.

DESCENSUS AD INFERNIS
To be spoken over the Grave of the Vessel

*Our Sister who Art passed over,
Blessed art Thou in holy remembrance,
Abide thou, Blessed in prayerful Shroud,
In mourning I Pray the Moon
That the Night pass over thee.*

*O Womb of the Cursed Earth!
Gather Thee up the souls of the great below:
The Arcanum of the Worm,
The Vulture raking thee over,
The scattered remains of the flesh forgotten,
And the Rending Host of Dissolution.
Mistress Thou Art of the Garden of Souls,
The Cemetery Hedged about thee as the First Crypt.
Against the Tides of Mortal Decay thy Round in Fate is Cast,
Thy Flesh to endure the Harrowing of Hell
O Thou of Spirit Blest
All phantoms reign to thy command.*



The Rite and Praxis of the Vas Laqueus.

In the event of the domicile or shrine being haunted by an unwelcome Visitant, or its profanation by the odious, the *Vas Laqueus* shalt serve as the Spirit-snare of the Wise. Take a Virgin Vessel, exquisite of beauty, and bathe her flesh in pure waters, yea even with the aromattick juices of those Herbs of Sanctifying Power, that her mantle be cleansed in preparation for the Art of Allure. And with sweet floral tinctures bathe thou her Inner Flesh, that the Womb also be invigorated unto this purpose. Then raise her up in the Bedchamber of Art, taking her as consort, rousing her flesh by adoration. Yet in the moment of Egressus, let *Consummatio* be denied her, instead allowing the Seed of Binding to

issue forth into her loins. In this manner shall her flesh wax insatiate, and her purpose form in accord with the Prayer of Intent, that she draw forth venomous aires unto her as the Eucharists of Filth.

Let this Consecration continue until her hunger rages; then let her be borne forth by night, filled with good water, and set in the place of infection, there to abide as the hours pass. By the light of morn, her waters are discarded far from the home. The operation may be repeated if needful, until all poisons have been devoured and digested.

Concerning Urine.

As a fluidic excretion of the flesh, common urine binds the noxious principles within the humours, and also conveys the Spoor of warning and dominion. These natural polarities generally confine it to the Veneficium; enchantments such as the Witch-bottle employ it as the menstruum to bind mumia or the virtues of such substances as Garlic, Pepper, Asafoetida, and Iron. This is a tradition of greatest antiquity and power, and is proven.

By successive distillations of urine the Artist obtains Stinking Spirit and Sal Ammoniac, aqueous and igneous resurrections of the Putrescent Body, as well as the light-bearing Stone of the Fallen. Each of these elevations of urine bears its own quintessence, and may be utilised for specified forms of the Witch-bottle, as each retains its urinaceous virtue.

In addition, urine may be prepared as a philtre by the consecrated imbibition of herbs formulated to affect its composition. It is has been long known that certain plant virtues pass into the urine unchanged, or potentiated in new forms. Among these plants-sacraments is Ephedra, Amanita Muscaria, and Psilocybe Mushroom. Thus let the Vessel of Flesh endeavour to serve the work in cunning and knowledge, that the Pilgrimage of Water be not in vain. Elsewise, the urinaceous emanant serveth as the endpoint in a magical process of purification. This power is bound by the consumption of a philtre of exorcising herbs, meant to sweep the corpus entire, then confined to a Witch-bottle and buried.

Of the Putrefactio.

Certain demonic philtres, by virtue of decay and the blasphemy of the Elements, give rise to noxious odours in which pestilent genii thrive. Such brews of atrocity are made by sealing tissues in hermetic vessels to promote putrefaction. In this, animal flesh far exceeds Vegetal or mineral, but there are several Green Allies which do merit attention.

Plant materials rich in protein may be employed for maximum efficacy. Grains, Garlic, and Nettles, are especially valuable. Legumes merit especial attention in this regard: in addition to their propensity for corruption, beans are scorned in many religions and mystery schools, most notably the abhorrence found among Pythagoreans of ancient Greece. Simultaneously, bean seeds have been thought to contain the souls of the dead, or are given unto them as spirit food in sacrificial offerings. The origin of the food-taboo and the bean's indwelling shades may arise from their propensity to provoke offensive wind in the body.

The Putrefied Wine is primarily employed as a curse against an enemy. As it is a particularly heretical work of *Magia Sinistris*, its creation should occur in an obverse manner to the more hallowed Arts we have previously discussed. The temple or oratory is inappropriate for such work, for its sanctity would be violated. The operation is instead conducted in a lonely, isolated place such as a graveyard or abandoned hovel, and so much the better if such a place is haunted by profane or hostile shades.

Typically, the Demon is conjured in imaginal form, by rhythm and chant, the encryption of desire contained in barbarous words. Let all accurst *materia* be invoked and sealed in a Ritual Phial with an airtight seal, with sufficient amount of air to allow putrefaction, usually one third the volume of the Vessel. Additionally, a small fetish, such as a clay statue, nails, thorns, or a mineral of dense, malefic resonance such as Galena, must be included, together with soil from the haunted place, as well as some mummy portion of the enemy such as hair, handwriting or clothing. The sealed Vessel then incubates in a warm place for several weeks, then is poured out or left hidden in the pathway of the enemy.

The Rite and Praxis of the Black Baptism Being the Negative Empowerment of the Hexing-Image.

Having formed by Art a mommet of thy True Foe, place it into an Iron Vessel, together with spittle, grave-earth, and baneful plants plucked of the sinsitral hand. Cover the whole with water that has stood exposed to the air overnight, and let the whole boil by a severe fire until the Image is rent asunder in the broth, or yet wholly sodden with the potion, adding more water as needed. When it is done, take the Vessel of Mars and its contents by midnight to a graveyard. Walking backwards, pace the bounds of the graveyard thrice, sprinkling the contents of the Vessel to trace the Third Round.

Of the Tenebratio: The Endarkening.

The Work of the is the hidden means of manifesting the infernal pondus of any given philtre. This is accomplished by the extinction of Angelic Virtue, and the multiplication of the Diabolic, by heat and in darkness, as in *Terra Inferior*. As this form of philtre stands contrary to the Operations of Work consecrated to Holy God, it is also called *Oppositio*, and is concerned with the concentration of alchemical lees, *caput mortua*, or dregs. As Distillatio liberates the Angel of a thing, so Tenebratio expunges the Angel and liberates its Devil.

When directed toward the manifestation of Alchemical Salt, Tenebratio makes use of Evaporatio, yet we seek beyond for its negatively-manifest apotheosis, a blackened infernal brine. This operation occurs according to Nature's own hand, on the shores of salt and alkalai lakes, which form in the low places of Earth's wastes. These basins thus contain the tenebrated Philtre of the Land, accomplished according to the antient writ of the Graven Smaragd of Hermes.

For those who labour in the Adytum, this Mastery is best accomplished through the agency of the *Devil*, a two-horned boiling vessel with an outlet in the depths for egress of Saturnine portions. Where the Devil is absent, let a clay or metal pot suffice, hallowed unto this purpose. Through the intercession of the *Vas Separatio* we may then extract the Nadir of our Potion according to need.



For the final stages of this Work, the Wise rely chiefly upon the Sun's own fire, and a self-hallowed Crucibulum in which to concentrate the infernal humours of the Potion. By this secret method it is hastened by breath, which concentrates smoke and infernal vapour out of *Hyle*, and by directing the consuming fires downward, after the measured incineration of Virtue. At the root, or, as some say, the Tail of the Scorpion, the humour manifests as Tenebrated Dew, of great concentration and like in its power unto Philosophical Poison. Of its many uses, it may be spun out upon the Aires as the silks of a spider or strangling-twine. As this form of the Tenebratio draws venom unto the vessel which generates it, few may exact this Art without sowing a garden of disease.

MALEDICTION OF THE RADIX OF POISON

*Soul of Putrescence, hear my Blackest Prayer,
Thy Roots fattened on the Sap of the Corpse.*

*Grotesque of Man-become-Root,
At the Gates of Odium I lay the offering-flesh of the Corrupt:*

*Wrath of the Scorpion, Foam of the Viper
Wine of the Pismire's Vengeance to blister the flesh;
Skull of Man severed by the Blade of Eternal Venom,
Breath of Plague and Wretched Stings
Of Hornet and Wasp and sickening-thorn.*

*Constrain I as One the Host of the Mouldering Dead,
And bind I the Rising Stench of the Midden
As the Point Envenomed,
As the Cup of Heresy against Creation cast.*

*O Thou, Black Fecula of Solar Poison
By thy name ALBARAZ,
Thou Art Manifest as the Hidden Wine:
Raised thou Art by the Draught of Stygian Water,
Bound thou Art in the One Vessel sealed.*

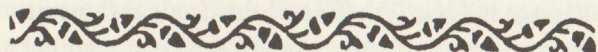
Vinum Sabbati VI: The Philosophical Poison.

There is also that Philosophical Poison, a rank Secret known unto the Wise. Possessed of great power, it has also been called 'Menstruum of Horror' and 'Ens of Erichtho' but these names only hint at its abyssal potencies. Like the tainted witch-apple of fable, it presents the Green Sorcerer with an attractive and ever-tempting appearance but conceals an utterly dangerous contempt for the flesh, like the insect-devouring plant which apes the scent of honey. Its body is of Venus, and likewise its initial action. Once the Seeker has beheld it, the *Fascinum* of Beauty issues forth her strangling-knots and the flesh is bound.

Its heart and soul are the Fixed Vitriol of Saturn, consumptive and capulous, eroding all bodies it touches. This rose-scented masque results not from cunning but from a path of least effort. Its action is mindless; its digestion of All Things Good having no easily identifiable motive. It has no memory, and knows not why it seeks to devour. Thus the Vitriol is a snare from which there is no escape, save for great corrosion.

We may regard this Philosophical Poison as empty of wisdom, but this is not so, as even the most vulgar Materia contains granules of the Sacred. Its chief value is as a blasphemous shew-stone, for when we scry this Poison with wisdom, we may view our own destruction by a force so absolute in its bearing there is no power in the heavens beyond containment or naked annihilation that may effectively check its power. Thus it is the path not walked, that we need not regret. The Philosophical Poison may be viewed from a distance; even engaged with in precarious dance, but its enthusiastic embrace is total destruction. It is an offence against Nature.

There is another value the Philosophical Poison possesses which the Wise may put to use. Carefully and subtly, it may be employed to attract and digest noxious enfleshments. Good care must be taken, however, that dissolution is complete, for if only partial, these will be corrupted further, and, upon their escape from the throes of consumption, proceed thenceforth to infect Nature, corrupting All. The Green Sorcerer is admonished to beware this Poison, for not only is it of extremely limited use in our Art, it degrades cunning, corrupts the soul, and renders impotent the gifts of the Famulus and Ally.



Herbarium: Veneficium

ANTS: The astral emanant of demonic legion, being many poisonous souls united unto common purpose, most often warfare. The Bitter Fraction of their venom, comprised as it is of Formic Acid, was once utilised to make Acid of Ants. We gather and dry their remains, and, having pulverised them well, steep all in either vinegar or wine, thereafter distilling it to rarefy unique fractions suited to our purpose.

BASTARD ACACIA [*Robinia pseudoacacia*]. Most parts of the tree, but especially the inner bark, seeds, and leaves, contain robin, a potent toxalbumin. Poisoning occurs one or more hours after ingestion, the rank particulars of which are nausea and vomiting, diarrhea, lowered pulse, and hard stupor. In extreme cases convulsions and death may result. Its use for Our philtre is best when employed as a single drop of flower-essence to accompany the contemplative accumulation and binding of spirit-poison, or an infusion of the flowers used as a Libation poured for the consecrated images of the Deities of Venom.

BLACK NIGHTSHADE [*Solanum nigrum*] Cursed by farmer and orchardist alike, our Nightshade has enjoyed use in coctions which serve as an Astral Hedge. The Root, when long-boiled in the Iron Cauldron, renders up a decoction which we pour about the bounds of house and farm, serving as a stalwart ward against meddling spirits. The Berry and its juices are a pleasing addition to that Cup poured exclusively upon the grave as a libation for the Putrefied Host. Similar in power is its cousin Blue Witch [*Solanum umbelliferum*], found in Western North America, and conspicuous for its pale blue flowers.

CYPRESS [*Cupressus* spp.]: Bearing the Genius of the Guardian of the Cemetery, elder specimens of this Arbor may often be found growing there. We use wood, leaves and cones, long boiled in the metal Poison Pot to render the Broth of Hades. In strong decoction, it may be used as a Cup to Libate Grave and Tumulus, in infusion or tincture we may drink small amounts to fortify the necromantic Wine of Remembrance.

ELDER WOOD: A Witching Tree that is both Toxin and medicine, its use in the Veneficium is usually as a Water of Binding, potentiated with Grave-Earth, and boiled to empower the curse-prayer with its exhalation. We use the wood, as it contains principles adverse to the flesh of man., by custom taking only that wood which has died upon the Tree, or was felled by a storm. Preparations with Elder Wood should not be drunk, but the flowers may augment sympathetic brews to use in concert with the denser, more Saturnine extractions that are not drunk.

FLEABANE [*Erigeron* spp.] A Venefic flower beloved of the plague-doctor the destruction of insects. For this usage we also favourably invoke other plants: Chrysanthemum, Pennyroyal, Citronella, and Eucalypt, all being tintured in the strongest spirit and used as a spray where vermin intrude.

GRAVE EARTH: That soil dug from an ancient grave, or that fresh-turned for the inhumation of a new corpse, serves as a binding-seal upon the Curse. It may be tintured, decocted, tenebrated and distilled, just as any Herb or Root that might suit Our Purpose.

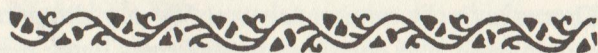
MORTIFIED IRON: Conjured as the shade-emanant of impaling, Our Potion of Hexing receives pins, nails, and tacks, especially those bent, rusted, or having met their use in puncturing some vulgar body. Typically used in the Witch-bottle, together with urine or vinegar, their power is shared by Thorns in the Dominion Arboreal. We may also putrefy Iron by rotting nails in water in an open Vessel; this ferrous liquor may then be reserved and added as required by the Potion.

IVY [*Hedera helix*]: We make Water of Binding with the Berries, from which are pressed a disturbing and toxic juice. They may be tintured in Wine and distilled, or simply added to the corpus of some other coction.

SOOT: It lends darkness of shade unto our Concentration, but also alkali. As the Corpse of the Hearth, it is the Diabolic Residuum of the Sabbath whose matter has passed, but hold the promise of the Pact renewed. That matter scraped from the exterior of the poison-cauldron is best, but we also utilise lampblack, forge-soot, or the blackened Ash from the sites of the cremation-pyre, where it is to be found among the gray.

SPIDERS. That witch-coction known as 'Magistry of Spiders', used to empower curse-ink, is made by tincturing the more venomous species in Spiritus Vini, until a certain cloudy fraction descends; this foul liquor is distilled, whilst the marc is brought to black ash, ground, and interred in the distillate. The whole is filtered after two weeks and added to the desired attramentum. We also use this method for scorpions, where such are found. This acknowledged, the poisons of the Weaving Famulus are better born by a Living Fang, the better to rid the world of pestilence.

TANSY [*Tanacetum vulgare*]. In addition to its power of destroying worms, tincture of Tansy is an esteemed traditional midwives' remedy to induce abortion. Its internal use is attended by risk, and deaths have been associated with ingestion of the essential oil. As a medicine, it is compounded with other plants mitigating its austerity, under the direction of a skilled herbalist or doctor. As a killer of insects, it yields strength in infusion: dried aerial leaves and flower-heads are ground fine and added to warm water to yield an effective spray. A strong decoction is used as a wash to destroy lice and mites upon the physium; due to its strength Tansy some persons may experience rash or blisters when it is applied on the skin. Similar in properties, and of fouler temperment, are the Ragworts [*Senecio* spp.], aligned in folklore with the malevolent Host of Elphame.

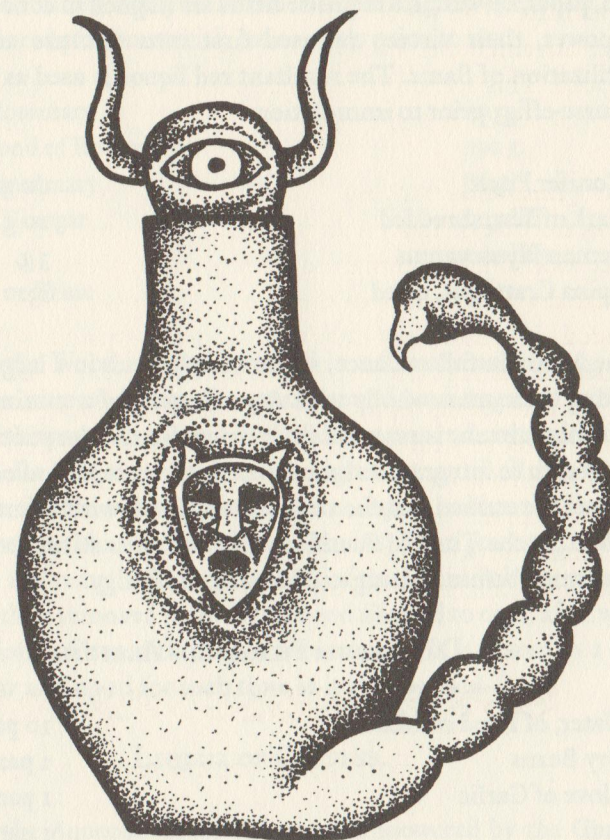


Formulae: Veneficium.

CONTRA VERMIS.

Leaf of Tobacco, cut fine	30 g.
Pennyroyal, flowering top, fresh	15 g.
Cloves	40
Tonka Bean	3

Ours is the bane of crawling insects; used to prevent their invasion and nesting in the home. The entirety of the herbs are interred into a vessel with sufficient highest-proof spirit to cover for three weeks, and agitated as time allows. The marc is then separated and the liquid filtered and reserved, used in the form of a spray as needed.



CURSE WATER.

Blent as an inflammable offering unto the daimones of fire, Our Potion is an Aqua Ignifer given for the pyre-sacrifice of the Burnt Effigy, be it of wood, paper, or wax. Its requisite herbs are aligned in concord with waning power, their virtues released first into tincture and finally by volatilization of flame. The resultant red liquor is used as a libation for the curse-effigy prior to immolation.

Conifer Pitch	60 g.
Bark of Yew, shredded	20 g.
Semen Hyoscyamus	3 g.
Spina Crataegus, dried	13.

At the Moon in full radiance, reserve all portions in a large hermeticus, covering their mass wholly with Aqua Angelis of a minimum proof of 140. This mixture is reserved in darkness for the duration of one lunation, shaken to integrate its members. At the completion of maceration, the marc is retained and the coction topped off with a small amount of ethanol. At the Time of Sacrifice, the entirety is stirred to integrate all components before libating and burning the Effigy.

DAEMONUM PHASEOLUS ALLIUM.

Water, of Pond or Marsh	10 parts.
Dry Beans	2 parts.
Clove of Garlic	1 part.
Soil	1 part.
Thorns	sufficient.
Mumia	sufficient.

A Tincture of Putre compounded from a blasphemy of corrupted bodies, arising in the Vessel as a Genius of Maleficia. All components are interred into a vessel of grotesque shape and allowed to putrefy in warmth and solitude for the space of twenty-eight days, from Black Orb to Black, denying aeration. When wholly mortified, the Damning Vessel may be opened and placed in the pathway of the accurst.

NADIR OF ROSEMARY.

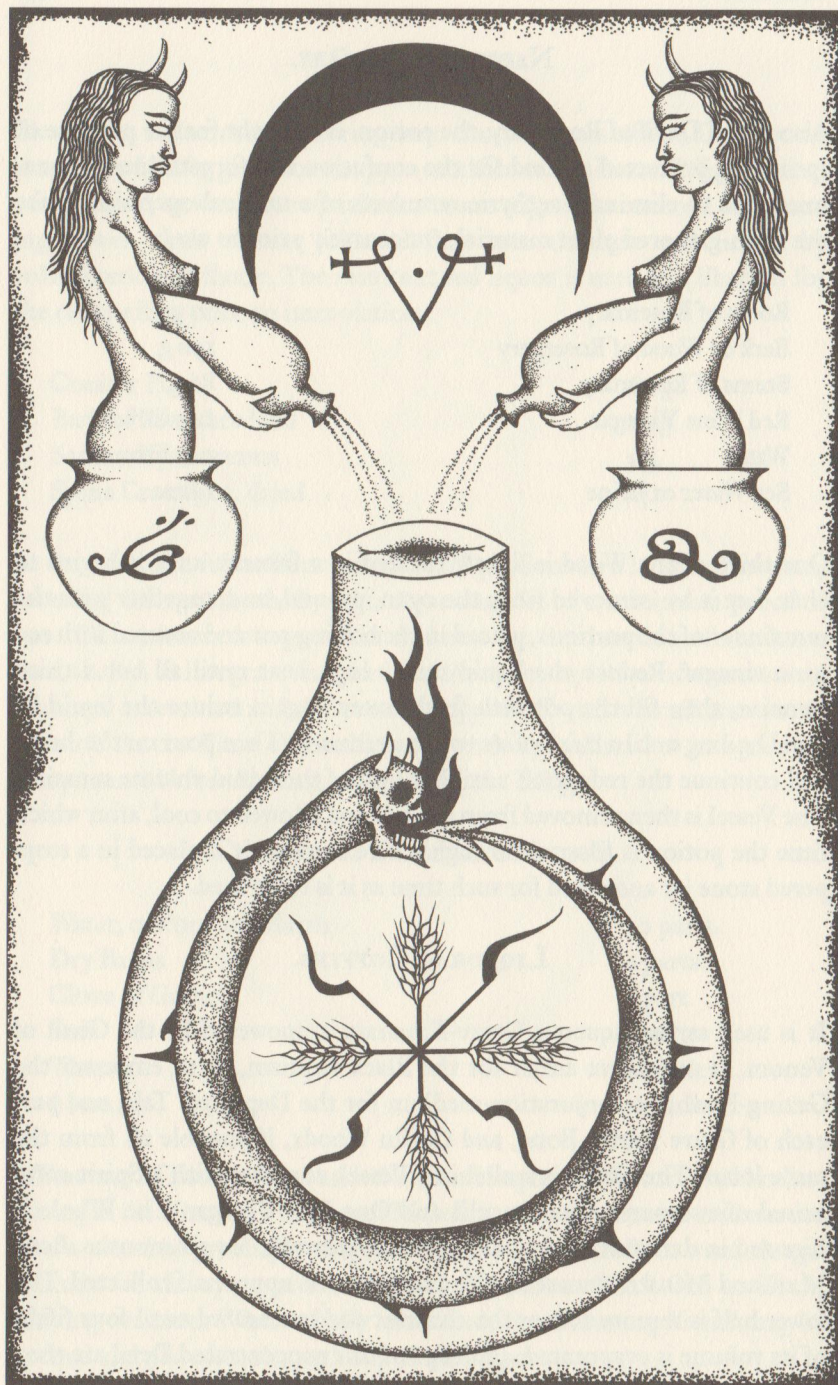
Also called Devil of Rosemary, the potion is wrought for the purpose of sprinkling protected ground for the confusion and forgetfulness of enemies, and to eliminate aethyric remnants of a magical operation. Take the fresh-gathered plant material, cut coarsely prior to use.

Roots of Rosemary	20 g.
Bark or Wood of Rosemary	190 g.
Stems of Rosemary	80 g.
Red Wine Vinegar	1.25 litre
Water	1.25 litre
Sea Water or Brine	1 litre

One third of the Wood is lightly roasted in a furnace until it begins to char. Let it be removed from the oven, ground, and, together with the remainder of the portions, placed in the boiling-pot and covered with red wine vinegar. Reduce the liquid under high heat until all but a third remains, then fill the pot with fresh water. Again reduce the liquid by rapid boiling until a third of its volume remains. Then pour on the brine and continue the reduction until but half of the liquid volume remains. The Vessel is then removed from the fire and allowed to cool, after which time the potion is filtered through a wire screen. It is placed in a stoppered stone jar and saved for such time as it is to be used.

LIQUOR OF COFFINS.

It is used as the Aqueous Grave-Emanant empowered by the Genii of Venom. It may serve either for the Black Baptism, or to empower the Gazing-Bowl as a conjuration-medium for the Departed. Take one part each of Grave Earth, Bone, and Coffin Wood, if possible all from the same locus. The whole is sealed in a Vessel, together with a Spirit comprised of two parts Aqua Angelis and One Part Vinegar. The Whole is digested in darkness, and under vigorous warmth, for six months. Both Marc and Menstruum are distilled together, its upper half collected. The lower half is removed from the cucurbit and tenebrated until four fifths of its volume is evaporated. 48 drops of this concentrated Devil are then added to the greater distillate, and the Liquor stored in a poison-bottle.



Of the Fons Vitae.

*Archaeus of the Phallus
Trimagisterius of Virtues Blent,
With this Feast of Offering
Thy potion I exalt:
Blood of Abel, Salt of Earth,
Blossoms and roots of fiery worth;
Mumia of Adam's flesh reborn,
Diverse fruits of the seasons' Horn.*

We are instructed by the Sages of Old that the Mumia derived from the skull of a man who has died a sudden and violent death is of great worth in Immortality Nostrums; whereas that from a corpse dead of natural causes is worthless of virtue. Unseemly though it be, this notion is well in accord with the simplest laws of Nature, for that material harvested from a living being contains the secret Gold; that which has expired and putrefied, while possessing virtues of its own, also contains many influences which mortify Our Potion, impregnated with the infernal Laws of the Necropolis. Considered after another fashion, we do not harvest dead and mouldering corn, but that exalted in the peak of its life.¹

Thus it is that the Fons Vitae, our Draught of Immortality, becometh a Philtre of Great Medicament arising from the wisdom of many lands, and the Body Eternal of the Royal Art. In addition to the Arcana of the Skull, plants known to possess properties of strengthening the flesh are many, including Willow, Vervain, Mistletoe, Peach, Pine, Agrimony, Life Everlasting, Water Lily, Lotus, Myrtle, Pomegranate, Root of Polygonum, Nettle, Ginseng, Rose, and Chervil. Corresponding in the Plant Domain to the Mumia of the Skull are varied perennial medicine

roots which, over time, grow into grotesque man-like shapes. Of these the best is American Ginseng, then the Panax of the Orient; also Roots of Eleutherococcus, Atractylodes, Codonopsis, Nardostachys, and Aralia. Any of these may be made into potent tinctures or magisteries for the fortification of the Fons Vitae. In addition to these is the living *mumia* of Man and Woman, carefully prepared by the Congress of Art in duly sanctified vessels; as well as Honey, known to check corruption of the flesh.

In planetary ingenium, it is quintessential Solar Fire, and all children of this flask are made and consumed in the Hours of the Sun. Other auspicious times include dawn and noontide, and eclipses are not favoured. As the *Quintessentia Solis*, the Fons Vitae manifests as supreme life-sustainer, and by compounding threefold activity becomes tempered Receptivity. In power, the aureate Seed of Cain transgresses against the hylic bounds of the Mundus Profani, subverting the machinations of death, and nurturing the Flesh and Spirit. The threefold Archaeus, comprised of the three principles of Cain, is the brilliant Gold which arises out of the skillful combination of Red, White, and Black. When such elixirs are undertaken by the sorcerer in the oratory, their brewing should be accompanied by the Prayer unto the Archaeus of Cain, and the addition of the prepared Solar Archaeus.

Preparation of the Solar Archaeus.

On the day of the New Moon, carefully and skillfully prepare Menstruum Congressus during the Sun's highest station and sequester immediately in a hallowed Womb with 100 ml. Gold Spirits of Cane. Into 350 ml. white Spirits of Cane, place 7 grams dried Mandrake, 7 grams dried Mistletoe, 7 grams dried herb of Vervain, and 7 grams dried flowers of Life Everlasting. Seal this Vessel and store beside the first, allowing both vessels to macerate for an entire lunation. When such time has passed, strain both menstrua and discard the plant materials. Combine both elixirs with 250 millilitres of strong mead, then distill. In the Cauldron, heat 300 millilitres of Water, and dissolve therein 250 millilitres of wildflower honey. Combine this with the distillate, then distill again. Add 10 millilitres of Colloidal Gold and decant to Ritual Phial. The Archaeus is allowed to rest for another month before use.

Vinum Sabbati VII: The Fountain of the Wise.

The Fount of Our Mystery springs forth in shadow, its waters conveying not only youth, but also the exalted health of the Vessels of Flesh and Spirit. Long has it been sought, ever as the Wine of the Grail itself, by those who wield the forked branch in search of Water. Its lore among chymists is as vast as that possessed by holy men, but its proofs remain elusive to the common, even within the most skilled of operations.

Those who claim to have seen it say it may be sought out and discovered, like treasure entombed by the dust of the ages. Among these, some reckon it to give forth a marvellous earthly water whose sum corpuscular virtues give rise to juvenation. Their peers, who also claim to have tasted it, also extol the benefits of the Water, but say the Fountain is the waning remnant of that Well in the midst of Eden, its powers a spiritual artifact of the Gods before the Gods of Men. Others hold that it does not properly exist in the material world at all, being an aethyric abstraction of stellar force haunting certain springs at certain times, or called upon by those skilled in the arts of astromancy. I have also heard that it is always in motion, issuing forth from hidden springs just long enough for the righteous to drink their fill, then suddenly running dry, only to reappear in another lonely place hundreds of miles away, much in the manner of a saintly apparition. Each of these accounts retains the germ of truth, for their persistence through time is perpetual. Yet we must also acknowledge the Lie which the Waters of the Fountain has conjured into the mouths of men, for their flesh has long perished.

Among the Wise, the Fountain embraces precise initiatic teachings which verify in spirit the accounts of the ancients who sought it. As the manifest emanant of *Circulatio*, the waters of the Fountain are, in a sense, the end result of the Pilgrimage of Water throughout the bound of creation, first sprung pure in the Worlds Below, then risen unto the fountainhead, then drunk from the Witching Cup. As it is the First or Primordial Water, it is also the First Offering of Art when pilgrimage is made to the Font. As such it is known as "Offering-Bread" or "First Fruits" when it is consumed in Rite.

Some have said it may be preserved over time, as with common water, and there are some operations by Art or science which in fact attempt this, varying by degrees in sophistication. Yet behold: Our Water emerges from the Fountain living and wholly vivified of spirit, encharmed in instantaneity, and unified with the corpus of the Fountain itself. Separation from the source both alters and diminishes its power, and deprives them who thirst of adoration of the Fountain, as well as its water, which work together in concord to achieve the miraculous.

Concerning the Virtues of Potable Gold and Silver.

The Ayurvedic arts have long made use of tinctured metals in physick; indeed, these medicines of ancient Indian Alchemy are still used today with good effect; and certain mineral works of European Alchemy rely on the digestion of metals in various acids, such as Vitriol of Iron. Both gold and silver have a well-etched history in folk medicine, used both internally and externally; Paracelsus and other alchemists knew well their healing properties. In consideration of their powers in the Nostrum of Preservation, as well as their intelligences allied unto Luna and Sol, Colloidal Gold and Silver are worthy of Our Art.

Colloids are particles which remain suspended in solution, rather than precipitating out. Gold and Silver may be bound in colloid form, as pure elemental metals suspended in de-ionized water. In varied schools of alternative medicine, both have been used for treating a variety of health complaints, including topical ulcers, arthritis, bursitis, rheumatism, fungal infections, burns, alcoholism, obesity, and depression.

Besides that goodness they lend unto the physium, the chief value in these metals lies, in their spiritual arcana and their alchymic affinities with Tubal-Cain and Lilith as patrons of our Art: Solar Gold and Lunar Silver. Each metal may be added in small proportions to a corresponding Solar or Lunar potion, thereby fixing its resonance within its specific aethyric domain.

As prepared solutions, both colloidal Gold and Silver, are relatively expensive; however, they are a precise way in which to add these noble

metals to Philtres. Both Colloidal metals are benign and readily available. In addition, minerals, gems and semiprecious stones may be added to philtres at various stages in their preparation to impart their subtle lithic virtues.

Circulatio: The Round of Ascent and Descent.

The Labour of *Circulatio* is accomplished by the cyclic heating, condensation, and precipitation of a liquid in a sealed vessel, under gentle and sustained heat. In accord with the ways of the Royal Art, this heat is generated by sequestering the Vessel in manure, compost, or in some cases, sunlight. The motion of constant ascent and descent of the circulating menstruum, over time, ripens certain of its virtues which digestive maceration or fermentation may not. In power, the Labour of Circulatio turns as a mirror of the Magic Circle, wherein the ever-spinning throng of the spirit-host churns the broth of the Cauldron, the flames which heat it, and all arising therefrom. As a labour of the Ars Philtron, its success and potency is exalted by four basic pillars:

- ✧ Constance of heat, both in temperature and duration;
- ✧ Integrity of the Vessel, both in form and function;
- ✧ Inviolability of the Hymen sealing the Vessel, and retention of the liquid;
- ✧ The especial applicabilities of light or darkness to that which is being Circulated.

Know these requisites of the Work, for they shall serve thee beyond the vitreous boundaries of the Vessel, once the Juice of Our Labour is expressed. In principle they be simple, but in practice require great skill.

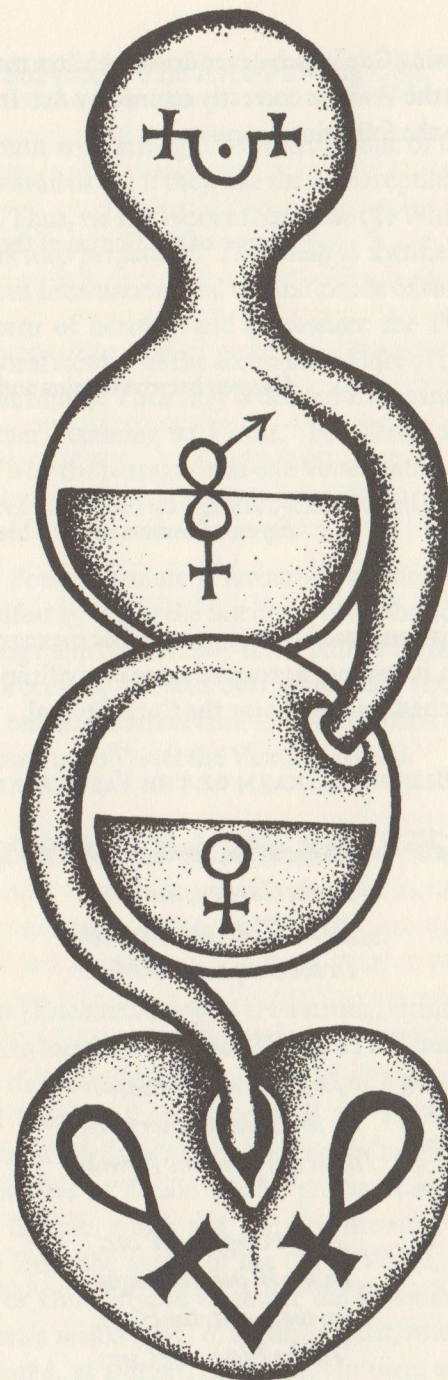
The Vessel used for this Labour is the Circulatorium, of which the most common species is the Pelican, now rare and somewhat difficult to procure. And yet the Wise may employ a number of ingenious designs, including small philtre-vessels kept close to the body whilst sleeping, their interior fluids warmed by the flesh and receiving dream impress.

Other such Circulation-Vessels may be introduced into the vagina, serving as the hollow variants of the Stone God, that phallic Witch-Fetish utilised in sexual sorcery. In addition to the warmth required for Circulatio, these vessels are the especial cauldrons used to receive and brew the directed Emanants of Orgasm and Karezza.

For Operations of the Philtre where Circulatio is required, specialised alchemical apparati are helpful, but not necessary. A large globe-shaped flask, allowing sufficient upper surfaces for condensation, will suffice, as will a flat-topped Hermeticus or stoneware crock, such as those used for pickling. Sufficient passive heat for the operation may be provided by sequestering the Circulatorium beside a furnace or other heating element. Where active, sustained heat is required, a number of heating elements are available to effect this work, with precise temperature control. Those philtres requiring Solar Circulation may be set exposed to the Sun for the duration of its course across the sky. Where the virtue of passive heat is desired, the Circulation Vessel is sheathed in black wool and exposed to the Solar Fire.

Of the Serpent Which Consumes its Tail.

Certain spirit-powers are perennial, their forms ever-changing but their motion constant. Thus the Alchemists of Old do revere the Ancient Serpent as Uroboros, the old tail-chaser who has come to embody certain eternal mysteries, as well as many operations of Art. Amongst the sophists, the foci upon this symbol have been upon the point of consumption - the catechesis of Mouth interpenetrated by Tail. Yet this consumption is eternal, and the Wise silently observe all that which lies between the Mouth and the Tail, as well as the twin Voids which the Serpent encloses and excludes. In the first instance, the good generation of the Tail must be fed by the body, as must the devouring hunger of the mouth. Accordingly, the Reservoir of Perpetuity lies in the mediating segment. In the second instance, we acknowledge that Eternity, infinite as it is conceived to be by the mind of man, is bound by Void. To these considerations, let the sorcerer also contemplate the separate arcana of Tail and Mouth, and the mystery of their marriage.



As the Overflowing Cup which never dries, a philtre may be self-perpetuating, provided the Vessel is correctly attuned by Art. Its life is perpetuated according to the following processes:

IMPANATIO	}	<i>Ingress of the Genius of the Phial;</i>
IMBIBITIO		
DIGESTIO		
SEPARATIO	}	<i>Congress betwixt Genius and Vessel;</i>
COPULATIO		
CIRCULATIO		
RAREFACTIO	}	<i>Egress of Genius of the Phial.</i>
SUBDUCTIO		
EXPRESSIO		

The sacrament is consumed and perpetuated by means of the philtre, and with each ambit, it assumes a greater degree of vivification. By this Art is the Field nourished, and shall bear the Corn Eternal.

BLESSING-CHARM OF THE VAS SERPENS

*In the Man, the Garden;
In the Garden, the Tree.
In the Tree, the Serpent
In the Serpent, the Man.*

*In the Woman, the Fruit;
In the Fruit, the Seed.
In the Seed, the Serpent,
In the Serpent, the Woman.*

*In the Cup, the Wine,
In the Wine, the Light,
In the Light, the Flesh,
In the Flesh, the Cup.*

Subvectio: The Ever-Flowing Cup.

The Waters of Youth are a strength reckoned as one of the most potent draughts, yet they avail us not if they, like the Incorruptible Flesh we seek, are not perpetual. Thus, via the Work of *Subvectio* the Wise shall empower the Sacred Waters into perpetuity. The Flesh is fortified and sustained through the present incarnation, and the multitude of the Future Selves. This is the concern of heredity and succession: the Present Vessel is become the temporal steward of the accumulated lore of the past, but also its advocate in continuity. Thus may a desired Emanant pass from one Vessel unto another, retaining its Virtue. For Verily, all power lies in pilgrimage, for it is by the passage from one Vessel unto another that Our Wine is empowered, and doth wax in strength required of Art.

Where the same Potion-formula is favoured over time for Our Praxis, Subvectio is manifest by taking the last drops from the bottom of the Vas Rituum and adding them to the newly-made philtre as the final Seal upon the Work. The process is repeated over time, such that any presently-incarnate Potion maintains an atavistic link with its first ancestor. In this manner, from Vessel unto Vessel the Virtue is passed.



Herbarium: Fons Vitae

APPLE [*Malus* spp.] Enchanted Apples are a strong, virtuous thread in the weaving of heathen lore; it was the golden Apples of Iduna which brought eternal youth to the Scandinavian Gods; in some legends of the ancient Irish, a magical branch of Apple allowed a mortal to visit the Otherworld. Also revealed was an Apple branch of magic properties given to Bran from the Tree of Emain which "produced sweet music." The Irish-Celtic god Gobniu, smith and Lord of Brewing, manufactured a heady sacred ale from the apples of the Other World, drunk to ensure eternal youth. For Our Purpose we prefer the blossom, gathered fresh and shut away into a sealed vessel of rectified spirit, where its freshest of virtues may be lured, as a djinn, into wine. In turn, a rare tincture of apple-blossom may be added to other drinks of thine own and taken daily

to rejuvenate mind and body. A wine fermented from the best apple varieties, then distilled as Calvados, serves as a potent foundation for building the Fons Vitae, especially when it is Apple-Blossom which shall serve as its primary marc. Especially sympathetic in this menstruum are most members of the Rose Family, including leaves and flowers of Cinquefoil [*Potentilla*]. The dried skins of the fruit, harbouring nutrients, flavour, and colour, are most useful as a Finishing herb for distilled philtres.

CARNATION [*Dianthus caryophylla*]. The most fragrant of fresh Carnations in quantity are steeped in a good white wine, or, still better, mead singly distilled, adding more flowers until the elixir be of a deep ruby colour, this being bottled, with sugar or honey added for preservation, to make Syrups of Gillyflowers. A fine cordial unto itself, it may form the basis of many a wondrous medicament, especially an attenuation of flowers of subtle essence, such as Violet. Taken daily, this floral spirit kindles all that is good and healthy in the body, driving moribund influences from a troubled mind. Where possible, plant the garden with the most ancient varieties, for these clans were grown for their aroma and medicine, rather than the florist's bouquet.

CHERVIL [*Anthriscus sylvestris*]. A famed Cerebral Stimulant and Tonick, Chervil has been used as an herbal ally for the improvement of memory. An infusion of 35 g. of the fresh herb to a 300 ml of boiling water is sufficient for the Work as a basic preparation, with great elaboration possible upon this *in aqueum*. Readily extracted into tincture, Chervil favours menstrea of Brandy and Rectified Spirit to best amplify its principles. Aerial plant-portions are most coveted; where quantity makes it possible, extracting pure juice from the aerial portions provides a wondrous addition to potions requiring the Herb's ingenium. Many of its virtues degrade upon drying, thus let the new-harvested plant be used in the work of the Philtre. In *Distillatio*, its powers are exalted especially via a mixt of Aqua Angelis and Water to yield a spirit with a final concentration of 20 percent ethanol.

ELDER [*Sambucus nigra*]. We employ dulcified syrups and cordials of Flowers and Berries, alone as a restorative, or carefully combined with other Herbs, for the fortifying potion. Though Elder has a celebrated

history as medicament, all parts of the plant are mildly toxic, harbouring cyanogenic glycosides. Large amounts of raw berries, leaves, bark, or roots may cause diarrhea or nausea: heat destroys the veneficent essences; cooking or steeping is required for internal use.

GORSE [*Ulex* spp.]. As the carrier of the hidden wisdoms of the Land, it serves in the Fons Vitae as an empowered and sustaining link with the land where one walks, lending tonifying virtue to the Solar Fire, as well as the faculties of Sight. The most direct route of capturing its goodness is via the Tincture of the flower, which we make at first fragrance, in a menstruum of finest brandy. The sealed macerating vessel is continually enflorated with fresh flowers, until it be full, then the precious liquor filtered into a Vas Rituum. Better yet, though more laborious, is wine made from the flowers, aged to perfection, or distilled into Angel of Gorse.

HONEYSUCKLE [*Lonicera* spp; *L. japonica*, *L. periclymenum*]. The Woodbine or Honeysuckle is an herb to strengthen the will; but its blossom, in small amounts, may be added to Elixirs of Longevity to bolster the powers of Body over time. Use only the flowers or their nectar: the berries are poisonous; some species such as *L. nigra*, and *L. xylosteum* are of venomous character, and can give rise to many a malady. In aqueous infusion, use one part flower to seven parts water; in ethanolic tincture, employ 30-45 flowers in 60 ml. of alcoholic menstruum. Those favoured by opportunity and patience, may extract pure nectar from the flowers, and preserve it with 16-18 percent alcohol: an endeavour providing endless reward, it is then used as a Droplet, providing a unique portal unto the realm of the Genius. Used fresh, the nectar may also sweeten and potentiate the Fons Vitae brewed for immediate consumption.

Ironwort [*Sideritis syriaca*]. This woolly, gray-leaved herb originates in Southern Europe and the Levant, favouring habitats of dry, rocky hill-sides. In appearance, it bears passing morphological resemblance to *Stachys* species, but its savour and aroma are unique and deeply resinous. In Greece, the infusion is drunk as tea, a traditional preservative against cancer and other morbidity of the flesh. It favours the Fons Vitae in several ways. The first is through the Dew which settles abundantly upon the leaves, their fine mesh serving as a sponge to collect it. This Dew bears

the leaf-virtues of the plant in an elevated form, and serves well as a foundational water for the philtre. The tincture, made of the dried leaves and flowers, and macerated three weeks in sufficient spirit to cover, is worthy of making for the concentration of its flesh-sustaining medicine, and usage in philtre receipts arising from multiple herbs. In power as well as savour, it favourably blends with herbs from the Mint and Dill families, but also aromatic spices such as Nutmeg, Citrus and *Piper* species.

MISTLETOE [*Viscum album*]. By perfect means of the spagyric art, a dissolved and coagulated tincture of the Serpent's Skin produces a delightful dew which, taken in minute proportions each day, prolongs life and keep the body supple. Use the leaves, well-dried and gathered from the uppermost boughs of the tree, sparing no expense in time or materials to achieve this Philosopher's Gold, truly a medicine of medicines. Some say that its power is best when it is found growing upon a Hawthorn Tree, but this is a matter of usage. For Elixirs of Longevity, we favour it first upon Rowan, second upon Apple, and last upon either Linden or Hawthorn. Where it is to be found on Oak, it retains great power as well.

Moss: Lore of Old records the usage of various kinds of Moss in Nostrums of preservation, and this is in accord with its chymistry, for many species contain antibiotic and preservative principles. Chief among the Mosses hallowed in Witch-lore and medicinal alchemy is Cranium Moss, that fabled greenery sprung from the skulls of dead men, left exposed to the elements. As there are few places in the present era where human bones remain unattended in open air, as with the ancient charnel-grounds, Our Moss is virtually impossible to find. And yet I have scraped that Moss which grows from the brittle skulls of sheep and goats long dead, occasionally found in remote grazing areas, or from that similarly provided by the remains of fallow deer, and found that in tincture form it elicits a wondrous golden-green liquor, whose virtues are not unlike those ascribed to Cranium Moss. In areas where Moss readily colonizes stones, Moss may be encouraged by setting well-weathered bones into niches in a rock wall. It is employed in the potion chiefly as an adjunct, with other Herbs that it supports and strengthens. For keeping its virtues for ready use, we make Wine of Skull, in small amounts, and distill it to at least thirty percent alcohol, using this menstruum to macerate

the Moss itself. Where distillation will not obtain, a simple tincture in Rectified Spirit of three parts Cranium Moss to one part natural bony substrate will yield the Gold of the Grave. We also make use of Sphagnum Moss, either its garden species [*Sphagnum recurvum*] or Bog Sphagnum [*S. cymbifolium*], in a tincture form, for similar properties, as well as Lungs of Oak [*Pseudevernia prunastri*] or Beard Lichen [*Usnea* spp.].

PEACH [*Prunus persica*]. Dried leaves, gathered with cunning and dessicated with medium warmth, may be used sparingly in elixirs of the Fons Vitae. In this endeavour, employ 15 grams of the leaves, tintured in 300 ml white rum for a moon's length; the fresh fruit, chopped well, may also impart its goodness to spirit if that menstruum is of supreme potency; no proof of less than 100 should be employed. By the work of Fermentatio, the fruit yields a goodly wine, raised in power by distillation.



PLUM [*Prunus domestica*]. The fresh flowers are best used in tincture, or the duly fermented juices of the golden and purple summer fruits ripened into wine. Hippocras made from the ripe fruits is peerless, and when twice distilled, as fine a nectar as Nature birthed. Spirits of Plum, or indeed that cleanly distilled from all flesh fruits of the genus *Prunus*, are menstrua which may serve both Fons Vitae and Nectareum Succubus as the Aqua Angelis of single and compound tincturing.

RED CAMPION [*Silene dioica*]. Also known as Plum Puddin, we find our blossom of muted scarlet as a Wayside Herb, or yet haunting the Hedges. In witch-lore it bears a curious association with devils and imps, and plucking the blossom is said to be unlucky. Yet it has also served folk-medicine as a charm against poison, especially Adder's bite & scorpion sting; the seed has also enjoyed folk use against cancer. In Our Potion, we gather the blossom in the Devil's name, and make with it is a simple tincture in rectified spirit, or brandy. It may be dulcified to make a cordial from the flowers alone, or may serve in floral remedies together with other blossoms, such as Carnation, with which it shares magical sympathy.

ROSE [*Rosa* spp.]. Never-ending are the virtues of Our Shrub, the fragrant petals of which excel at strengthening the body and its faculties. Fresh petals, tintured in strong wine or weak spirit, may be macerated and replaced with more so long as the shrub blooms in its season: this growing nectar may be fortified with more petals in the following season. Wines of allied fruit, such as Plum, Cherry, Sloe, and Peach, favourably mantle themselves in the veil of the Rose, and thus the flowers may be therein steeped for several days, distilled thereafter to render a marvelous coction. Its virtue is multiplied in the Fons Vitae in combination with Cinquefoil, with whom it shares botanical kinship.

WATER LILY [*Nymphaea alba*]. Known both as Quetzalazochiacatl and the Toad Lily, this Queen of the Waters harbours the powers of Fertility and Immortality, and a number of its arcana become precisely manifest in the Dominion of the Sacrament. Ruled by the Moon, it is a denizen of ponds, but may also be found in roadside ditches and irrigation canals. Blue Lotus, [*Nymphaea caerulea*], as well as other species of Water Lily, has long been thought to contain Visionary principles, and are so utilized in a number of sorceries. For elixirs of the Fons Vitae, we employ the flower only: like many Herbs of Immortality, the Lily is both a poison and a balsam. In tincture form, we employ 3-5 fresh, chopped petals per 50 millilitres of Rectified spirit, for the augmentation of the Elixir of Immortality. Where conditions do not favour the Lily's growth, one may obtain it as a plant extract, though it should be procured only from those of proven scruple. Traditionally, it fortified wine as a simultaneous relaxant and exhilarant, which rouse the Hidden Fountains of the Flesh.



Formulae: Fons Vitae

ANGEL OF GORSE.

Our Angel serves the Work of Gnostic coalescence, for His is the hidden fire burning in the Heart of the Sacred Isle, but also at its extremities. Thus it fulfils the functions of warding from without and within. Its use as a philtre may serve in this defensive capacity, aiding the body. Yet some among the Wise insist it be drunk as a Revelator, requiring

but a single drop to inaugurate the procession of breath-unto-spark-onto-flame. It also serves to awaken and sustain the witch-fetish carved of Gorse wood, especially where such is made from the flesh of the same tree as Our Philtre.

Go forth unto the Thicket bearing a stone jar of ample proportion, half-filled with Spirits of Wine. Gather sufficient Gorse flowers, newly-opened and fragrant, and fill the jar until they are covered with the menstruum. In addition to the blossoms, take 13 green thorns and inter them into the maceration as well. The whole is digested in moderate warmth over a period of three days, then placed into a copper alembic, with additional flowers in a steam-tray, and distilled slowly over a low to moderate fire. Only one quarter of the initial liquid volume is to be collected, which is then conserved in a small phial for use. It may be brought to a golden colour with additional flowers steeped for a short period of time.

WINE OF THE SAGES.

A Curious Nostrum of great beneficence to the body, it is suitable as a daily draught. With the exception of the Red Clover, which may be employed dry, all flowers added to the menstruum are fresh-plucked.

Petals of Rose, fresh	288.
Flowers of Sage, fresh	144.
Flowers of Violet, fresh	144.
Flowers of Red Clover	36.
Flowers of Betony, fresh	36.
Leaf of Mistletoe, dry	9.
Root of Mandragora officinarum, dry	1 slice.
Flower of Narcissus, fresh	1.

To one litre of proven brandy, begin the tincture with Root of Mandrake, a cross-section of the Radix 2 to 3 cm. in diameter and 1 cm. thick. Add the fresh flowers in their respective seasons. When the last of the season's offerings has been added to the sealed Hermeticus, allow the compound floral tincture to rest for one month. Press the Marc dry and reserve the liquid in a Vas Rituum. Heat 500 ml. honey in the same amount of spring water, removing the Caput Mortuum which rises in offence against Old

Tubal, saving it as an accurst phial for workings of Saturn. Allow this honeyed water to cool, then add to the brandy tincture. Again, let the Mixture rest one month in a dark, warm place. Filter the resulting cordial, discard the faeces, and distill singly. Reserve the completed potion in Ritual Phial, and drink in daily ritual, in 10 millilitre draughts.

ELIXIR VIRIDITAS.

A Daily Draught revealed of the Beloved Famulus, being a Theriac and Preservative against Evil.

Leaf of Ironwort, dry	10 g.
Dittany of Crete, dry leaf and blossom	10 g.
Leaf of Parsley, fresh	10 g.
Leaf of Lavender, fresh	5 g.
Root of Licorice	2 g.

Place all herbs save the Licorice into a sealed vessel, together with 750 ml. Red Wine, and allow them to digest in darkness at room temperature for one day and night. Deliver both marc and menstruum to a Cucurbit, together with 250 ml. of virtuous water, Dew being preferable. Distill the whole over very gentle heat, collecting 350 ml of the distillate. Seal this precious herbal liquor in a clean vessel, together with the Licorice Root, and allow it to digest for three days before filtering the completed potion into a Vas Rituum. It is drunk in minute cupfuls of 5 ml. daily, either alone or in a cup of water. Probatum.

ROSE CORDIAL.

A Jovian-Venusian Philtre of great delight and blest with the shades of the Rose Genius, taken to soothe troubles of Heart and Soul, or as a bacchanal offering unto diverse spirits, goddesses and *nymphai loci*. Take 250 grams of the best Damask petals and immerse them in sufficient cognac for two weeks in a large, sealed cucurbit. Press marc dry, then dispose of plant bodies, adding more fresh petals to the liquor until the Vessel is filled. Repeat once more, but leave the third portion of petals to steep for one month before filtering the tincture. Mix honey to sweeten in enough warmed Rose Water to dissolve, and mix well into the ethanolic base. Store as all enchanted precious fluids.

AURUM SOLIS.

A sun-infused elixir for healing, cheer, and votive rites of the Solar Gods; and for kindling the inner Rejuvenating Fires of the Physium.

Calendula flowers, dry	30 g.
Flowers of Neroli, dry	30 g.
Flowers of Life Everlasting, dry	20 g.
Chamomile Flowers, dry	20 g.
Wild Oat, fresh groat	15 g.
Saffron	pinch.
Colloidal Gold	30 ml.
Star Thistle Honey	sufficient.

Thoroughly cover all herbs in best-quality white Spirits of Cane, tincturing the whole in a stoppered vessel. It macerates for the entirety of one solar transit through a fiery astrological sign, the Ram and the Lion being best, giving the vessel several brief exposures to direct sunlight whilst agitating the entirety. Press out the marc and wash once with an amount of fresh spirit, reserving the additional liquid. Discard the marc and reserve the entirety of the liquid, measuring its total volume. Take one-fourth this volume of distilled water and heat over a low fire, adding an equal volume of honey. When thus dissolved, remove from the fire and cool, adding the herbal tincture. This mixture is then bottled for two weeks, after which it is filtered, the feces reduced, calcined, and recombined; and finally, fortified with the Colloidal Gold. Our Gold may be drunk daily in the amount of 10-15 ml.

THE PRINCE OF FLOWERS.

A liquid simulacrum of the turning year's Wheel, especially good as a Solar Tonick and for fortifying the physium; a fine tonic of Liquid Life warding against all things rank and rotten. It is excellent as well as a Potion of the Dark Moon, with trance descending readily by the benefit of Blossoms. Our Elixir is made only from fresh flowers, beginning the Vernal Equinox and taking an entire year to prepare. At every opportunity, fresh flowers are added to the best brandy, and kept in a large stoppered vessel, hidden away. Some of the more common flowers employed

are Rose, Violet, Primrose, Dandelion, Calendula, Daisy, Fuchsia, Sages of various kinds, Orchid, Borage, Clover, Chervil, Rhemannia, Magnolia, Lavender, Cherry Blossom, Pansy, Apple Blossom, Mallow, Damiana, Abutilon, Iris, Vervain, Heather, Orange Blossoms, Thistle, Corn Poppy, Woodruff, Betony, Raspberry, Blackberry, and various Cacti. Naturally, the flora gracing the wayside paths of thy wandering must be evaluated for their nectareous virtues, as well as what magical potential they may offer. In moderation, the following flowers may also be used: Poppy [including the swollen capsules], Belladonna, Elder, Ginger, Corn Cockle, Hyssop, Mandrake, Geranium, Angelica, Whitethorn, Pomegranate, Henbane, Hypericum, Datura, and Angel's Trumpet. Certain flowers are to be avoided, as they render the potion unfit to drink: Ranunculus, Iris, Columbine, Linden, Snapdragon, Poison Hemlock, Monkshood, Hellebore, Alliums, Broom, Hyacinth, Wisteria, Foxglove, Azalea, Locust, and Bastard Acacia.

OINOS ENTHUSIASMOS.

An herbed wine of subtle character, having the unique ability to provide and prolong good cheer; it is especially good for lifting the spirits when haunted.

Lavender blossoms, dry	55 g.
Petals of Rose, fresh	44 g.
Borage Flowers, fresh	33 g.
Primrose blossoms, fresh	22 g.
Chicory Flowers	11 g.
Semillon	2 bottles

Steep the flowers in Semillon, covering for 1 week, placing the steeping vessels in a chilled environment. Our vinous infusion is then strained, distilled, and 750 ml of the resultant nectar bottled. The final distillate may be coloured by steeping 5 grams of dry Rose Petals in the liquor for one day, then filtering the whole. It may be dulcified with 20-40 drops of nectar gathered from flowers in magical sympathy with the Philtre, such as Salvia or Lonicera.

WATERS OF THE MOON.

A Lunar Elixir employed as a specifick to the Corpus Sidereum, tonifying to the Hidden Body, and to the Sacred Endeavour of Flight. As a rarefied extraction of the Lunar Benison of Hydrus, its making and skilled use is a most Holy gift of Lady Nature in her endarkened veil.

The elixir is manifest in two parts; each half made simultaneously in a separate working vessel. As a Lunar devotional, the philtre is taken in a single drop. As a meditative catalyst for the strengthening of the subtle spirit-flesh matrices, 13 drops are consumed in silent darkness.

Part the First

Into a large, sealed vessel, place the following herbs, covering with 500 ml. of 100-proof spirit: 15 grams each of dry Chamomile blossom, fresh Nettle tops, fresh Rose petals, and dried bloom of *Cannabis sativa*. After one week, with occasional shaking, move the marc into 500 ml. of spring water, saving the *Aqua Vitae* tincture in a separate vessel.

Part the Second

Into a vessel like unto the first, inter the following simples, covering also with 500 ml. with 100-proof spirit: 15 grams each of dried Scullcap, Chamomile, and herb of Passionflower; 10 grams each of fresh Chamomile, Melissa, Blossom of Cannabis, and Catnip Herb. After one week, with occasional shaking, move the plant bodies into 500 ml. of spring water, saving the *Aqua Vitae* extraction in a separate vessel. Allow the water extraction macerate for the space of one week.

Aqueous extractions thus complete, discard the marc after pressing it dry. The four combined menstrua are allowed to marry in a secluded amber vessel for one year, then filtered and distilled, reserving a head of the first 500 ml of distillate. The next 750 ml. is collected and distilled a second time, collecting only one-quarter its primary volume. This is added to the Head, together with 60 ml. Tincture of Clary Sage.

PHARMAKON ATHANASIAS.

Red Clover blossoms.	33 g.
Rose blossoms.	33 g.
Peach, Plum or Cherry blossoms.	22 g.
Vervain, flowering herb.	22 g.
Astragalus Root.	22 g.
Tops of Chervil.	11 g.

Let all ingredients be steeped in worthy brandy or rum for at least six months. Press the marc dry; dispose of exhausted herb corpses. Warm honey and add to taste. Keep in a tightly stoppered Ritual Phial, taking one small cordial glass daily. It may be potentiated by cohobation and addition of more herbs, but this transmutation will of necessity suffer the lack of *Prunus* blossoms, whose time is but for a short season.

ELIXIR ASKLEPIOS-OPHIUCUS.

A medicament excelling as a daily draught in the amount of 10-15 millilitres, tempering the fires of the over-hot constitution without the diminishing the flames of the Inner Serpent. The formula may be increased for larger brewings.

Herbage of Vervain, dry	20 g.
Leaves of Mistletoe	15 g.
Seed of Milk Thistle, whole	15 g.
Seed of Milk Thistle, ground	10 g.
Root of Burdock, dry	10 g.
Leaf of Nettle, dry	10 g.
Radix Fo-Ti, dry	5 slices
American Ginseng, dry	20 g.
Flowers of Rosemary, fresh	300

Steep all in enough brandy to cover for one moon in a sealed cucurbit. Add 100 grams whole, dried jujube dates, or, barring this, the same weight in Sultana Raisins, and steep for another lunation. Press the marc dry and dispose of the spent plant bodies. Filter and bottle.

ROSE OF PERPETUITY.

Prepared carefully, it nourishes the mind, supplies all the hidden founts of the fleshly Vessel with abundance, and serves as the Revelator of the Witch's Fate. Take as many fresh rose petals as you may and digest them in a colourless, neutral wine for one day. Wholly express the marc and repeat twice, using new petals in the same menstruum. To a large cucurbit, add this fragrant liquor, together with a fourth offering of Rose, and an equal volume of neutral wine. Cohobate over a very low fire, using dry rose petals as the medium. Into a receiver, collect the Head at one-fifth the original volume *liquidus*; gathering a second fifth and reserving this as the Tail, now discarding the remainder. Into the latter portion add an equal measure of neutral wine, and as many fresh rose petals as you may. Distill singly, collecting only the Crown, and discarding the rest. Take this and add it unto your First Head, together with a single unbroken rose-bud and a complete offering of Alchemical Wine newly vinted by Art, and place into the Prime Vessel once more, driving off the spirit by a slow and steady fire. Thus is the final distillation collected, an elixir of great subtlety which endures forever at the Heart of Our Circle.

CLAVIS JUVENATIO.

A Hedge-Cordial which may be taken daily for the Perpetuity of the Flesh, but also for the Offering of the Body unto the Altar of the Gods. In Spring gather 5 grams each of Blackthorn and Whitethorn Leaves, tincturing each in a separate Vessel with sufficient Brandy to cover. As the Seasons turn, gather 100 ripe Berries of Whitethorn from the same Tree as the leaves, and immerse in sufficient Brandy to cover, together with 40 grams Loaf Sugar. When the sloes ripen, take 15 and prick them well, steeping in sufficient Brandy to cover and 60 grams Loaf Sugar. The four Sealed Vessels of Leaf and Fruit tinctures abide in darkness over Winter, with occasional shaking. On the first day of Spring, the two Leaf extractions are filtered and combined. On the first night of Spring, the twin fruit extractions are similarly combined. The two vessels are allowed to rest for one week, then combined jointly.



Of the Merum Animatio.

*Archaeus of the Womb
 Trimagistra of Virtues Blent
 By this, Our Feast of Offering
 Thy potion I exalt:
 Aureate Semen of the Solar Ghost
 Argent Ovum of the Furious Host,
 White Moon's Dark and Black Moon's Light
 Waters of Blindness and Fires of Sight.*

Animating Potions are fashioned to awaken the Dark Eye of the scrying-stone and to vivify homunculi, idols, fetishes, and other magically-awakened entities. Called by some 'Fluid Condenser', it contains a miscellany of constituents including Herbs, water, minerals, metals, blood or semen, and Aqua Angelis as a preservative. Its central mysteria concern an Elixir Vitae as a magical simulacrum possessing all the life-giving or animating qualities attributed to blood, ovum, or semen; as well as the sorcerous encryption of Will, Desire and Belief. Though the Merum Animatio contains the subtil powers of all planetary bodies, it is ruled especially by the planetary genius of Terra and all the fecund, generative powers she commands. Lesser influences include the Moon and Venus. Appropriate times for observing the manufacture of these potions include hours of the Moon and Venus, but especially auspicious times occur during eclipses and favourable aspects betwixt the Moon and Venus.

The Merum Animatio: Archaeus of Lilith.

The Merum Animatio is the Supreme life-giver, attaining tempered Activity by the Quintessence of Receptivity, the compounded threefold potencies of the Nectars. Thus does the argent Seed of Lilith transgress against the Laws of Mortal Flesh by giving rise to Spirit-Being in

parthenogenic enchantment. In the Octrigan Round of the Philtre, the Triune Elixir of Our Mistress of the Night is the Brilliant Silver which arises from the crafty combination of Lunar Salt, Water, and Fire. The Animating Potion is quickened and devoted by addition to the Potion of the Prepared Lunar Archaeus.

Preparation of the Lunar Archaeus.

The operation known as the "Elixir of the Three Vessels" is best accomplished by the Sorceress, in close collaboration with a male brother of the Art, within the circle of the Moon's turning. All three vessels are filled simultaneously, though contents and methods vary. Yet the triune Lunar Archaeus is of such potency and efficacy to Our Philtre that the Wise cunning-woman should not be deterred in preparing it, for from it will arise magical children of great devotion.

Let the work begin on the midnight of the Black Moon. Three separate glass vessels of large size are procured for this work, each equipped with an airtight seal. Into the first vessel, place 50 grams of fresh [or freshly-dried, no older than two days] Lemon Balm. Leaves are the favoured portions, but it is best to include a small portion of flowers as well. Cover with sufficient Eau de Vin and seal. The vessel is opened on the Full Moon and the completed Dark Moon, each time adding another 50 grams of Lemon Balm with enough spirit to cover. After this threefold opening and sealing, the vessel should be allowed to rest sealed, in a dark place, for another month.

Into the second Vessel, a quantity of fresh semen is offered, collected while Sorceress and Sorcerer summon the spirits of fecundity: the sprouting seed coming forth, the fertile Womb, the great Well of Life in the Oceans. This seed should be covered with 400 millilitres of Eau de Vin, and the vessel sealed. This operation should be accomplished, with the Brother of Art present, also on the following Full Moon and the final Black Moon. Like the first vessel, it is sealed, allowed to digest in darkness for a full month.

Into the third vessel, place 400 millilitres of rectified spirit. Each night, for one lunation black unto black, at moonrise, let a quantity of the Kteis-

Elixirs of the Sorceress be interred into the spirits, her flesh duly roused by Art in offering unto all spirits generative. Like the Solar Tincture, multiple offerings of the Lunar Seed are collected over the duration of the night. As with the Vessel of Man, this Third is sealed at dawn and set aside in darkness, with its sisters, for the space of one moon.

After the first moon of resting, each tincture is filtered: the purest portion is reserved and the sediments as One given a fitting burial. Let each then be singly distilled, carefully and taking as much time as need be, collecting only the middle to upper portion. When this is accomplished, the three tinctures are mixed in equal proportions, and stored in a bottle of clear glass. This is consigned to darkness again, bringing out the vessel only on the Full Moon so that it may be fulgurated with the Lunar Emanant for the duration of its celestial transit. It rests secluded until the next Dark Moon, when it is ready. Store in a Ritual Phial of Dark Glass, adding 1 millilitre of Colloidal Silver.

Vinum Sabbati VIII: Of the Magickal Childe.

The diverse concerns of the Merum Animatio may be unified under the concern of that singular treasure known unto the Witch as the Childe of Arte. Such offspring are not always of the bloodline of mortal humanity, formed of shade and flesh in various proportions. And yet, the Child brought forth by Art, and according to its parents' Desire, is bright and beautiful, shining with the First Light of Ancient Days, ever the potentiated Avatar of Mystery that none but the Gods and himself may know. Beckoned with respect and full knowledge of one's own incarnative purpose, they accompany us upon the path as Allies and Teachers. Yet in this Work, beware them which lurk at the Edge of the Veil, accursed of the spirit-realm, ever-yearning for the Mortal Corpus to waste and ravage.

Our Work calls upon The Seed itself as the fecund Menstruum of the enchanting philtre, given freely and liberated in the Bound Instant of Enchantment. At such times, the Rite is accomplished with respect to the Times and Tides of the Human Menstruum, with good knowledge of its powers and limitations, and exalted at all times as the Flesh of God incarnate. Where is successful in its magical aims, the Labours of the Animating Potion are threefold.

CONCEPTIO is that stage of the work wherein the Vessel of Art is prepared, hallowed and formed anew in the Image of Void, exalted in adoration, given sacrifice, and its powers aligned unto Will, Desire and Belief. The desired Childe of Art is blessed in potentiality, afore its manifest virtues are known, and its Coming-Forth consecrated as the Labour itself. This is the most important phase of the Work, and the most difficult, for such devotions require the Seeker to face the Skull as the Gateway of Spirit, and the especial mortality with which he or she is fated. Preparations supporting this are aligned with the Fertility Potion, which strengthens through aligning the Flesh with the Will in All-Possibility. Such potions need not always be drunk for the generation of human children, as their powers increase all fleshly potencies of generation.

IMPREGNATIO occurs when the Work of Conceptio, being complete, is bound by enchantment. In the time and tide decreed, according to all omnia given of the Gods, the Childe of Art is conjured in Astral form, beckoning its virtues and the One Soul Fated to take flesh. More than the Unity of Sperms, it is the Marriage of the Spirit with that Flesh uniquely suited to its incarnative Concern. Accordingly, the Vessels of Art giving rise to its arrival are attenuated with its genius, and the Seed Unified is thus exalted as our Potion. Knowledge of all the Work of the Potion, but specifically the Sacrament, aids in laying the Plot of Power.

RESURRECTIO is the Conclusion of the Work, when the Germ of the Potion's Hex has manifest as the Embryo. The work thus becomes focused on the Sustenance of the Womb until the the Day of Vagitus, the Great Unstoppering of the Flask. Then shall the Childe of Art come forth in Nativity. It is called *Resurrectio*, as the Spirit has, of its own will and Fate, passed from the Astral Aires unto the realm of flesh, gravid with mortal burden, yet aligned unto our own spheres in Desire.

In the geometry of our vascular array, let the Solar Vessel below be separate and distinct from the *Vas Luna* above, whose curved form shall condense and pour off Our Wine. The Wine duly collected, it is retained in the receiver for a considerable time before its sweetness is tested by the tongue. This done, and the Wine found worthy, the Gods are given high praise, for it is a sign of success.

Of Potencies Ocular and Generative.

For gazing-mirrors and stones, constituents of the Merum Animatio have the additional lucent properties serving to enhance visual clarity, oracular abilities, and liminal transgress of the Aethyrs and Aires. These philtres are especially sympathetic to oracular work, by means of the curious alchemy betwixt their reflective surfaces, light, and the eyes of the seer. Such are the elixirs of elaeomancy -that being the discipline of observing signs and omens in the reflective surface of a liquid. In ancient times this liquid might be milk, oil, blood, or some compound brew known for its opacity, lustre, or other virtues of enchantment.

Of greater potency than philtres of Eye-Opening are those which quicken the living spirit. When preparing these Philtres of Vivification, the Sorcerer seeks an essential synergy of Plant Genii and other ingredients that will give rise, like blood, to a potion of balanced potencies. Let such potions, when brewed for black mirrors and magical oculi, include the precious juices of plants powerful in spirit-attraction, and projection of the Corpus Sidereum. The most potent of these Herbs include:

Mugwort	Dittany of Crete	Flowers of Henbane
Mandrake	Juniper	Scammony
Morning Glory	Belladonna Flower	Tobacco
Loosestrife	Rose	Rosemary Flower
Diviner's Sage	Flower of Poppy	Bay Laurel
Eyebright	Chamomile	Vervain
Angel's Trumpet	Pearly Everlasting	Myrtle

Traditional formulae for animating potions demand the addition of gold, silver, or crushed moonstone, for their subtil magnetism or lucent properties. Powdered gold is usually available from a friendly goldsmith or jeweller; but Colloidal Gold serves well also and possesses the added benefit of remaining suspended in solution.

Blessed and Wise is the magician who, in rousing the spirit of the Seeing-Fetish, binds the object to himself. In this, the use of one's own mumia, mixed judiciously in the time-honoured manner of Alchymical Wine, is

by far the best. Thus shall the Opus coagulate 'round the Seed of Desire. Once kindled with the fires of animating magic, fetishes and scrying regalia develop curious characters and wills of their own, magnified in intensity and complexity over time with repeated spiritual congress.

When cleaving the Astral Aires, it is essential the Corpus Siderium return to the First Circle when the work is complete, well earthed. Included in this locus is the metes and bounds of the sorcerer's own body, as construed by the design of Nature. For this, the animating potion may include an Herb or Stone hallowed unto the Genius Loci, so forming a potent link to locality. Such a Genius may guide the sorcerer back from a particularly lofty Aethyric Flight, acting as a beacon to ward and lead the way home. All the better is the plant if a Famulus or Ally to the magician, for ease of recognition and congress. This telematic principle is also germane unto the making and use of the Spiritus Luna Nox.

Much like scrying regalia, idolae may be animated with such Philtres. In terms of the creation of the Fetish, the routes of traditional lore provide a guiding light, but the physium should be bathed for at least two weeks in the Merum Animatio as part of its Vagitus, then set out to dry in a shielded location for another week. The corpus of an Idol may also include a hollow chamber or vessel capable of holding the Fluid of Vivification. As with the shewstone, the composition of a poppet's Animating Fluid reflects the Virtue of the Servitor and the enchantment of the Magus, as roused by the Ingenium of the Fetish. There is an additional component of such potions that is offertory in nature, a liquid sacrifice to feed the famulus. Blood or seed may be used; other such offerings include honey or wine well-mixed into the Potion.

The Elaeomantic Virtues of Herbs.

The Philtre of Vivification is further specialized to become a Philtron Oculus. Natural Crystals, Ebon Mirrors, or other vitreous stones oft possess innate virtues of Seeing, and may be nurtured further in this direction by the addition of the Animating Potion. In praxis the application of the potion must be made in a sacrificial manner prior to each Opening of the Celestial Eye. Yet it is the initial immersion of the *Lapis Anthracinus* in the Waters of Life that is of greatest import, for in this

moment is the work consecrated and the blind made to see. Thus, prior to use as an ocular portal, let the Shewstone of the Sage be submerged in the Philtre for one day and night. Once removed from its bath, the Lens is allowed to air-dry. Subsequent applications require less of the potion. Before scrying, let the Lens be brushed with a thin coat of fresh Merum. Like other precious concoctions of Our Art, Animating Potions are best stored in a cool, dark place, preferably in a bottle of dark-colored glass, thus remaining effective for several years. Herbs with light-bearing properties, especially when tinctured in clear rectified spirit, include:

Of Blossoms: Rosemary, Chamomile, Brooms, Calendula, Life Everlasting, Daisy, Rose, Fuchsia, Daffodil or Narcissus, Orchids, Baccharis, Dittany, Clary, Neroli, Lupine, Leptospermum, Lemon Marigold [*Tagetes lemonii*] used very fresh, Magnolia, and Crocus.

Of Herbage: Santolina, Vervain, Wild Oat, Wormwood, Betony, Clary, Chervil.

Of Roots: Mandragora judiciously used; Tumerick likewise; Lovage, Jalap, Henbane, Bloodroot.

Of Nuts or Husks: Walnut and Acorn. Best employed as a strong decoction for basin-scrying.

Of Mushrooms: Ganoderma and Inky Caps. Used as Nuts and Husks above.

Those plants yielding an extraction great in transparency and adamantine lustre are best employed as elaeomantic potions for the Eye of Seeing. Those great in opacity, such as are brewed in strong decoction, are best poured in a scrying-basin and gazed by moon or firelight.

Of Herb Idols and their Conjunction.

Potions of Animation serve the Wise not only as a spark of awakening and vivifying, but also Amplification of Resonance. The ancient *Clyssus* was a plant elixir compounded from all plant parts: root, stem, leaf, flower, fruit and seed; our Idol is further elevated, amalgamating its subtil portions as well. Spagyric alchemy witnesses the separation of the plant into

three philosophical principles -Sulfur, Mercury, and Salt- then recombined in exacting proportion, elevating the result by the Labours of the Chymist well-tempered. In a similar fashion we make the Herb Idol.

Our Potion circumscribes a wide array of plant extracts whose purpose is to concentrate the essence of an individual plant as a magical simulacrum of the Genius of the plant in its highest resonant form. The greatest of these is the Alchymical Plant Stone, dissolved and recombined by the exacting Art Spagyric, prayer, and purity of heart. However, Idols may also be made using sorcerous modi exalting the wildness of the plant, as opposed to its more civilised virtues. We may unite the distillate of Angel with the tenebrate of Devil, in judicious proportion, to yield a Plant Daimon worthy of the knowledge and power of the First Garden.

When made with cunning, the Herb Idol is the most integral manifestation of a plant short of a living, thriving corpus of the plant itself. Idols are costly to make and time consuming, but extremely rewarding for the Green Sorcerer who has developed a magical relationship with a plant or plants to the level of Magistellus or Grand Familiar.



Herbarium: Merum Animatio

In Addition the Herbarium of the Nectareum Succubus, whose plants rouse the generative organs, we consider the following simples which potentiate their capacities as Life-bearing Vessels.

ASHWAGANDA [*Withania somnifera*] Our Nightshade is esteemed by Ayurveda for a number of its powers, among them multiplication of the Male Seed. Tincture is made using the fresh root, though some have used the dried powder. Easily grown in garden, we make our own preparations of it, rather than relying upon others. AS a tincture it is taken in draughts of 3-5 ml. twice daily, and is mildly soporific in action.

CLOVER, RED [*Trifolium pratense*]. It serves as an Ally of Woman in preparation for Impregnatio, strengthening the Venereal Vessel. The tea and tincture, which we consider in Our Philtre's formulation, have been shown to have estrogen-regulating powers.

DONG QUAI [*Angelica sinensis*] Chinese Angelica is used as a uterine tonic and stimulant. American and European species are not employed in the same manner; their decoctions are used to stimulate detachment of the placenta after childbirth.

MANDRAKE [*Mandragora* spp.] Known in the Land of its origin as 'Beloved', 'Satan's Apple' and 'Love Apple', the Mandragora bears within its root-flesh the ancient powers of Fertility and Conception, bringing High Aid unto the childless. Its use in this wise is twofold, being the root-mommet of the Witch and the curious orange fruits, from which certain Fertility and aphrodisiac elixirs have been made. For the Fertility Potion, we ferment the juice and pulp of the fruit, with the addition of sugar into a Wine. A fruit cordial is also made by steeping a dozen ripe fruits, cut into sections, in sufficient spirit to cover for three months. The filtrate is sweetened and drunk in a small cup of 5-10 ml. per day before and during the active Conjugium of the Work.

NETTLE [*Urtica dioica*] We gather the young leaves in Springtime and make of them a strong tincture for our fleshly Benefit. They serve to nourish the Vessels of Conception in both Man and Woman.

OAT, WILD [*Avena sativa*]. Its young and spissating Seed is tonifying the Vas Veneris of both Woman and Man. The fresh groat, pressed for its milky endosperm, may serve as a First Nectar of the Field for the Philtre to rouse the generative organs. Alternately, the tea of fresh groat is second best, and tincture from the same part of tertiary value. Oat straw, being largely vascular tissue, provides some mineral nutrient but, in general, is of insufficient strength for the Merum Animatio.

RASPBERRY, RED [*Rubus* spp.] It is the favoured tonic for preparation of the Vas Veneris, being specific to the Uterus. Its leaf may be taken in tea or Tincture, and serves as a worthy Herb of the Potion of Female Virility.

SHATAVARI [*Asparagus racemosus*] It is favoured by Ayurveda as a multiplier of the Male Seed, as well as a tonifier for the Lunar Vas Veneris. We use the stem and rhizome, in tincture or infusion, the better to elevate the steroidal saponins which are naturally present.



Formulae: Merum Animatio

LIQUIDUS ESPIRITU: A PLANETARY MERUM ANIMATIO.

A planetary Animating Philtre for awakening all scrying implements.

<i>For Sol:</i>	Chamomile, 18 g. fresh flowers.
<i>For Mercurius:</i>	Lavender, 18 g. fresh flowers.
<i>For Venus:</i>	Rose, 18 g. fresh petals.
<i>For Terra:</i>	Oak, three fresh leaves.
<i>For Luna:</i>	Scullcap, 12 g. Herbage.
<i>For Mars:</i>	Leaf of Dandelion, 3 large fresh.
<i>For Iupiter:</i>	Witch Grass, 12 g. Herbage.
<i>For Saturnus:</i>	Henbane, 6 fresh pods.

Water:	750 ml.
Colloidal Gold:	50 ml.
Blood	sufficient.
Menstruum Congressus.	sufficient.
Grain Neutral Spirits	sufficient.

In addition to the ingredients here listed, one should also have on hand a large steeping vessel with a clamp seal. Prior to the rite-of-brewing proper, arrange the herbs in neat piles on a large circular altar, in a diagram mimicking the Sun and planets with their respective orbits. Thus the herb of the Sun occupies its throne at the center; the Saturnian herb inhabits the outer edge. Heat the Water to a rolling boil. Before each herb is added to the Cauldron, that planetary power is invoked to dedicate and magnify its Virtues. Then divide each pile of herbs in two. Half should be thrown into the boiling water, the other should be put into the Steeping Vessel to rest. After Saturn, the cauldron is taken off the fire and the potion strained. This hot brew is then poured into the Steeping Vessel and left to absorb additional virtues of the herbs therein. To the cooled, strained fluid, add Gold, Essence of the Sorcerer, and the alcohol in an amount equal to approximately one-half the total volume of the potion. The effects of the potion are pleasing, and will keep for years.

LUX NATURA.

Used for illumining the Shewstone, the coction must employ fresh herbs or it is of diminished value. The plants are gathered in Summer.

Leaf of Mugwort, fresh	70 g.
Leaf and Flower of Chamomile, fresh	70 g.
Leaf of Melissa, fresh	70 g.
Flower of Everlasting, fresh	50 g.
Eau de Vin	sufficient.
Colloidal Gold	20 ml.

Let each type of plant be singly pounded in the Mortar and Pestle, with enough Rectified Spirits of Wine to cover, but no more. The juices arising from this action should be immediately filtered and bottled in single phials sufficient in volume to contain them. These should be then combined, first pouring the Melissa into the Mugwort, then the Chamomile into this, and finally adding the precious juices of Everlasting. This mixture should then receive the Colloidal Gold and be stored away in a Ritual Phial of coloured glass. The fluid may be added to the surface of shewstones and mirrors prior to use. Verily, this extraction consumes much time, but the result shall be pleasing and efficacious.

SPIRITUS CHASMA

Being the Well of the Witching-Mirror

Berries of Elder	100 g.
Twigs of Elder	50 g.
Leaves of Elder	20 g.
Red Wine	2 litre.

The whole of the Arboreal parts are placed in the Wine and boiled slowly over a low fire until the fluid is reduced in volume by half. Allow it to cool, then putrefy this decoction and marc in warmth and darkness, in an unsealed vessel, for one day. The whole is pressed, and the separated liquid placed into a cucurbit. By Distillation, let a third of the volume be driven off, and the portion remaining in the cucurbit reserved. 300 ml. of this tenebrated extract of Elder is filtered and returned to the cauldron and brought to a boil, the removed from the fire. To this is added the Lunar Mercury and one drop of the Seer's blood.

CLARY SAGE HERB IDOL.

An Idol befitting the Genius of this Sage of Sages.

Clary Flowers	125 g.
Clary Leaves	40 g.
Clary Stems	20 g.
Clary Root	10 g.
Clary Seeds	10 g.
Brandy	sufficient.
Distilled Water	sufficient.
Honey and Maple Syrup	sufficient.

Know that it is essential to employ only fresh or freshly-dried Clary, and then only that which has enjoyed much sun, as it harbours far more virtue than that one may purchase. The plant is readily grown, and just as easily obtained from any nursery of integrity. After harvesting the plant material, dust off, but do not wash, all fresh parts [we may of course except the Root]. Divide the bulk of the material into four equal piles. The first portion is covered in brandy in a sealed, stoppered vessel, and put away to tincture. The second portion is dried and put in a sealed vessel, covered entirely with honey, with no portion of herb breaking the surface of this sweet menstruum. Let this nectar-vessel be stored away from light and heat. The third portion of plant material should be placed in a glass cooking vessel and covered with twice its volume in maple syrup. This is cooked over a low fire for about ten minutes, letting it gently boil. The vessel is then removed from heat and allowed to stand for ten minutes. Strain out herbs and store the resulting syrup in a stoppered bottle in a cold place. The fourth portion of herbs is spread out on a drying rack. Once dried, divide this portion further into two parts. The first is dually incinerated, slowly, at high temperature to arrive at *Calcinatio*. This is reserved in a stoppered vessel, alongside the other vessels. The second part of the fourth portion should be saved for the final blending. After brandy and honey tinctures have digested for two months, they may be strained and the marc discarded. The white ash may then be added to the emerging philtre. The honey will have to be slightly warmed to strain all the herbs out. The brandy tincture, honey tincture, and syrup may then be mixed in the following ratio:

Brandy tincture.	5 parts.
Honey tincture.	1 part.
Maple Syrup tincture.	1 part.

The honey and syrup are warmed over low heat to facilitate mixing. The combined mixture is then allowed to sleep in a stoppered vessel for one week before being filtered. A suitable Vas Rituum is chosen to keep the Idol in. Let this bottle, once cleaned and consecrated, be thurified with the smoke of the final portion of dried herb. While invoking the Genius of Clary, let the vapour caress the inside of the bottle. Finally, store the filtered product in the bottle and use in small amounts for ritual purposes.

AQUAEUM SPIRITUS FERRUM.

An Animating Philtre employed for consecrating sacred blades.

Leaf of Mugwort, dry and powdered	33 g.
Leaf of Mullein, dry and powdered	33 g.
Root of Monkshood	pinch
Rum, high-proof	sufficient
Blood.	

Let the blade be forged, tempered, sharpened and mounted according to the skill of the Blacksmith, then set in the place of working. Tubalo-Cain and all Gods of Making and Spirits of the Forge shall be roused and propitiated by means germane to the Work. After this summoning, the Knife is used to draw a quantity of the sorcerer's own blood, cast into an iron Cauldron. As the Master of the Smithy is invoked with prayer and fulminations, let the pot be heated until the blood boils. Then add 700 ml. of water, rousing the sanguinary dilution to boil. The herbs are added and stirred; let the mixture froth until viscous and dark, adding water as needed, for the space of a quarter of an hour. Remove the decoction from heat and filter, reserving the liquid. Add rectified Spirit of Cane in a quantity of one-half the total volume of the cauldron decoction. Apply freely to blade and let stand by night in the oratory. Reserve the remainder of the liquid in a Ritual Phial for future Empowerments of the Knife, or at such time as the blade hungers. Avoid consumption of this Ferrous Vitriol, as its veneficent properties will corrupt the phisium.

ILIASTRUM OF DICTAMNUS.

An Idol elevating the Genius of Dittany of Crete, appropriate for ritual adoration of the plant and as a sacrament for opening the All-Seeing Eye.

Blossoms of Dittany, fresh	360.
Rectified Spirit	sufficient.
Mead, sweet	sufficient.

The flowers are plucked mid-morning in Mercury's Hour. One-third of this number are shut away in a sealed vessel, and covered with sufficient rectified spirit, hidden away for the space of two lunations. The second portion of the flowers, being 240 flowers or two-thirds of that number initially harvested, are dried on the herb-rack, in shade and moderate warmth. When these blooms be dry, but well retaining their deep amethyst hue, store dry in an herb-jar, while the portions which remain are shut away in a sealed vessel, covered with sufficient Mead. Let this steep for the space of one lunation in a cool place, then strained and distilled singly. The Mead-distillation should then be reserved until its sister of Rectified Spirit has fully ripened, and the two are combined, poured over the remaining dry flowers in a steeping vessel, and further aged for one lunation. At the end of this ripening, let the elixir be strained and interred into the Ritual Phial.

BLOOD OF ALRAUN.

For ritual immersion of Root of the Mandragore, that having been duly harvested according to Lore and Custom, for the purpose of Awakening the Mannikin-as-Famulus.

Whole Leaf of Mandrake, fresh	3.
Root of Mandrake, dried	3 slices.
Seed of Mandrake, fresh or dried	3.
Eau de Vin	
Blood	

In the lunar season prior to the Rite of Exhuming the Root, take of another dried Root of Mandragore three thick slices, and inter these in a Vessel, covering with Eau de Vin, and speaking prayers to the Genius of

the Radix for blessings upon the Rite of Pulling.¹ Hide this away in the dark, far from the company of other bottles; this is the First Tincture. In the lunar season of the Exhumation of the Living Root, take three leaves from the Root's Crown, after it has been pulled, interring in a separate vessel, covering with a similar quantity of Spirits of Wine, and placing it next to the incubating Roots. To the leaves and their Bath make prayers for a steady and thorough drying of the Root, that with the departure of water its Solar virtues shall grow. This is the Second Tincture. In the lunar season after the extraction of the Root, take three seeds of the Mandrake and cover them in spirits like their kin. To the seeds give prayer for the potent Works of Art that shall come forth from the Alraun upon Awakening. This is the Third tincture, and its vessel is placed in the darkness beside its kin. When the corpus of the exhumed Man-Root is dry, let it be taken, wrapped in silk, into the oratory, along with the three tinctures, the Wand of Quickening, the Potion-Cup, the Black Knife, a Ritual Phial, and the Working Basin. Having drawn with a sword three circles round the place of working, the Root is unwrapped and invoked:

CONJURATION OF THE ROOT OF THE MAN-DRAGON

Hear my entreaty, O Radix Diabolos!
Worthy thou art of All Things in the World.
In pleasance, in Court before Kings, Rulers, and Judges,
Thou makest friendship so great
That they bear thee all as my will:
For thou art strong and doest great miracles.
The Ghosts of Hell do bow to thee and obey thee!

Then shall the Three Tinctures be mixed in the Graal with the Wand of Quickening, the Black Knife used to exact the offering of blood, then added to the potion and quickened. Of this potent draught the sorcerer should take the first drink. Let half be poured into the Ritual Phial, and the other half used to bathe the Man-Root, incanting the Secret Name of the Fetish and pronouncing its magical charge. When the Root has been well-bathed, it is allowed to air dry, and placed in a small coffin. Each invocation and congress with the Famulus should be accompanied by libation of the Root with the Philtre.

Consummatum: The Arbour Magisterium

Verily, even as the pages of this Enchiridion of Wortcunner's Art draw to a close, so the great Unwritten Tome of the Virid Witch begins, its words dancing ever-briefly in leaf, bark, and blossom. Be ever mindful of the Genii of the Flask: that which is written by mortal hands reveals only the lesser portion of our Sacred Wine. The Pathways betwixt the eight potion hypostases illumine yet greater and ever more subtil arcana of Our Philtre, wherein is found the hidden Nectars of the Fallen Angels, the legacy of Genun and the cunning Children of Cain.

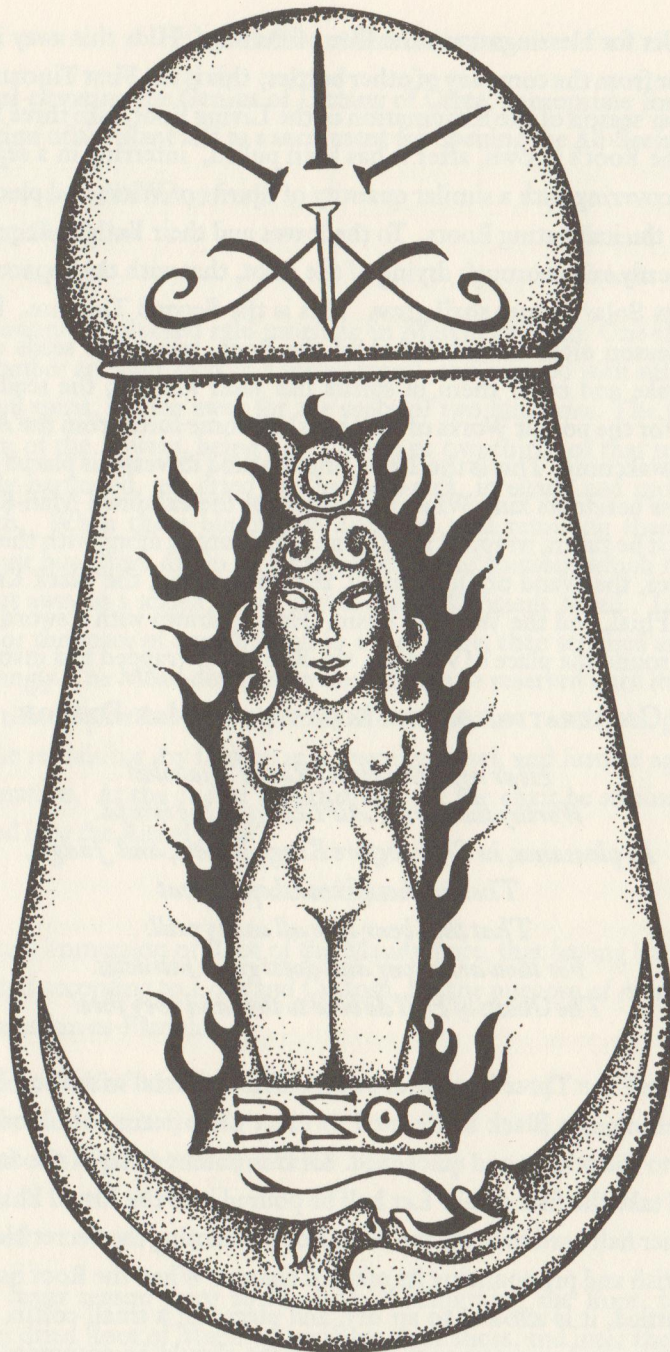
Know then, that the perfection of the Art is consummated within the Viridarium Umbris, the Pleasure-Garden of Shadow, that Hidden Cubiculum of Plant Mystery enclosed by the coils of the Serpent of the Wise. And within the blood-bound troth of this Emerald Convivium shall the Tree of Wisdom, the Arbour of the Great Serpent Azhdeha-Nahazh, stretch its limbs and bear the most precious of fruit.

Our Garden hath no portals, and is watched and warded by the flaming swords of Seraphs. Despite this, some may gain admittance: those Green Men and Women called truly by Cain Sa'Ira, the Woodwose of the Sorcerers, and the children of the Royal Bloodline of Art. Yet only through the Ordeals of the Path and eternal wandering of the haunted Wilderness of *Shedim* shall this oasis be attained.

And many are the unworthy, they who would confront the Sentinels standing at the garden's quarters, who would scale the walls of the Pleasure-Garden to attain this Tree's hidden fruit. Yea, they shall be impaled on the thorns of the great Zaquum, infernal Tree of the Profane, whose wretched, rotting fruits are the muttering heads of infidels cast down, forever wailing and speaking lies.

Let the Wise Ones, who possess the Hidden Virtue, shun the folly of these!

Instead let them each stand as a tree amid the wood: silent; strong; industrious; rooted firm within the blood-plot of its own domain, yet grasping the heavens for what lies beyond; visible only when need be, and bearing good fruit. For there is another operation known to the Dwellers of the Grove which will attain the miraculous Arbour of Desire.



Let those intrepid upon the Way of the Green take up their Holiest Vessel of Vessels, filled with the finest nectars their Art may conjure, and present it to the flaring rays of the Sun, scrutinizing its virtues. If the light of the Sun judges it worthy, let this Vessel and its philtre be praised by song and incantation in the House of Day.

Then should the sorcerer hold his Vessel to the Moon when she is both light and dark, judging well and humbly the contents of the Flask in the presence of the Witch-Mother. If by moon-light and moon-dark the Vessel and its contents are judged worthy, let them both be adored by musick and oblation in the House of Night.

When by Sun and Moon both Vessel and Elixir have been measured, seal the flask well so that none may pass within or without. Then take the vessel, alone and in solemn meditation, to the most remote wilderness, verily into the thorned and craggy ravines of the Exile. There let the sealed Vessel be laid out before the sun, the elixir boiling in the presence of the Lord of the Wild. And let the Vessel also be exposed in the night to the Moon, the elixir cooling by the faint light of stars. When such work has been accomplished in grave silence for three days and three nights, pour out the potion on the earth and smash the Flask against the rocks with a solitary scream.

Then, in strictest silence, gather up the shards of this destruction, along with a measure of the Earth moistened by the Vessel's murdered child and the very blood of the Sorcerer, and bear them unto the Skull-Furnace of Tubalocain. Let these shards and the moist Clay of the Profaned Vessel be moulded into a New Vessel, whose shape and size are dictated purely by the Spirits. Let this new Vessel be baked in a fire of the hottest degree until it glows verily with the fiery heat of Our Ancestors.

When it is done, then will the Green Sorcerer have fashioned a Vessel capable of holding all the roots, leaves, and fruits the Pleasure-Garden may bear. Then may the True Potion be brewed, and the Knowledge of Angels descend and ascend, as the seed falls from the tree and takes root, ever rising to embrace the fires of the sky.

So shall flow the most refined of Spirits from the Casks of Prosper!



LEXICON OF THE ARS PHILTRON.

Acetum: Vinegar; or, an apothecaries' prefix designating a preparation made from it.

Aethyric Orb: swarm of spirit and matter encompassing a person, containing the Mortal Flesh and Dark Body, as well as individual magical essence.

Acid of Apples: malic acid.

Acid of Lemons: citric acid.

Aqua Angelis: Ethyl alcohol rendered by distillation of primary ferment.

Aqua Vitae: ethanolic distilled spirits.

Archaeus: 'Master Builder'; a preparation containing a balanced recombination of essences.

Ally: plant spirit with which a sorcerer has developed a consistent and mutually beneficial relationship.

ampullus: vessel for collecting sacred waters.

atavism: shade of pre-incarnate existences, summoned or appearing unbidden as an intrusion.

Bitter Tincture: a tincture made using a menstruum of vinegar.

Cain Al' Shajarat: 'Cain of the Trees'; the phytomorphic masque of Cain as Lord of the Vegetal Realm and the father of Wortcunning.

coagula: recombinant form of two or more essences, uniquely individuated and possessed of specific attributes.

cucurbit: an open-topped boiling vessel which sits beneath an alembic.

Curren: traditional East Anglian term for cunning-folk; still in use.

Dark Body: vivified Shadow as the Geminus or magical twin of mortal flesh, containing, as the Well of Atavism, pre-incarnate wisdom.

distillation: the work of separating and potentiating the virtues of a substance by way of controlled heat and condensation.

Droplet: eucharistic potion which, by virtue of its strength, is taken in minute quantities, usually a single drop.

Eau de Vin: Spirits of Wine, or Spiritus Vini, without aging in oak casks.

elaeomancy: divination by observation of the surface of a liquid.

elemental: sentient pre-organic force of Nature.

emetic: An agent which causes vomiting.

essence: the unique set of resonances of an animal, plant, mineral, deity, event, or idea, concentrated in etheric form, but accessible through the material as well.

famulus: a familiar spirit.

finishing herb: botanical materials added for a brief period to a penultimate philtre for its completion, often used to add hue to a colourless distillate.

flocculum abomini: aggregate mass of aetheric detritus and phantasm which accumulates over time, possessing rudimentary levels of sentience.

forge: open fire as an agent of transmutation.

fornax: contained fire as an agent of transmutation.

Fulguratio: process by which a sacramental philtre is vivified with Light.

genius: governing spirit.

Genius Loci: a spirit indigenous to a place.

gnosis: the triform spark of Illumination, Knowledge, and Wisdom arising directly by the hand of spirit.

gourd: glass vessel, usually large or bulbous in shape.

Green Sorcery: enfoliated branch of the Art Magical, concerning itself chiefly with the virtues and spirits of plants.

herb idol: compound philtre, made from numerous portions and processes of a single plant, for the purpose of creating a liquid simulacrum of that plant with resonant spirituous characteristics.

Hermeticus: a glass vessel or gourd equipped with an airtight seal.

hydrophilic: water-soluble.

Hydrus: water-dragon which consumes; spirit of Hydrogen as a chymically-active presence in various solvents such as water and ethanol; it is physically cognate with Hydronium, of which a small amount is present in water.

hymen: airtight seal on a vessel, usually rubber, preventing violation.

infusion: a water extraction of an herb made by soaking plant parts in water; such extractions may be made cold or hot.

Inhumatio: ritual burial of a potion in a specially consecrated Phial for absorption of infernal-telluric virtue.

leechcraft: The Cunning Arts of Healing as they were known and practiced by the ancient Anglo-Saxons, frequently employing herbs.

Luna: In alchemy, the metal Silver and Lunar Virtue. In Sabbatick Alchemy, the divine female principle or, in certain magico-sexual formulae, the Priestess.

maleficia: magic operations for the purpose of harm.

marc: portion of gestating Tincture comprised of solid plant material.

menstruum: that portion of the gestating Tincture or Philtre comprising the liquid solvent, in which herbs release their Virtues. The most common is ethanol, but vinegar and glycerin may be used, depending on the herb.

menstruum congressus: combined elixirs of Male and Female arising from magico-erotic congress and consecrated as sacrament.

Mithridate: a universal specifick against poisons.

mumia: The substance of mortal flesh as both sacrament and sorcerous power, such as blood, bone or sexual secretions.

narcotic: a sleep-inducing agent, usually toxic and stupefying in large doses.

Natural Magic: branch of the Art Magical, allied to both science and sorcery, which acknowledges the deific and spirituous forces at work within Nature, and seeks to employ these mysteria in accordance with her rhythms.

oleum: oil.

oleum essentia: the essential oil of a plant, driven off by diverse methods such as fractional distillation or solvents.

Onion: open-ended, bulb-shaped distillation apparatus forming the expanded head of the Alembic, typically made of copper or glass.

on-lay: fixation of power in an object or locale.

philtre: originally, a love potion prepared to induce lust or amorous desire. Within the present Volume, the word encompasses any magical fluid chiefly aqueous in nature. A Philtre may also contain any number of essences of Mineral, Beast, Herb, Man, Goddess and God, as well as the Sorcerer's magical triangulation of Will, Desire, and Belief.

Prime Vessel: the Cauldron, or vessel central to the operation of the philtre.

rectified spirit: alcohol refined to 94.68% by usual distillation.

resonance: irreducible point of alignment between two or more spirits, wherein Desire becomes synchronous.

rhizome: a type of modified underground stem, known for lateral or horizontal growth, containing both tips and roots; examples of such structure occur with Ginger, Galangal, and Tumeric.

Sabbatick Alchemy: in the traditions of Sabbatic Witchcraft, the body of wisdom and corpora of sorcerous praxes concerning transmutation of one essence to another.

Sal Genii - mineral salts native to the waters of a spring or well.

Seed of Lilith: female sexual secretions concurrent with ovulation, containing live ovum, thus the potential for vivification; also called 'The White Rose'.

simpler: herbalist who gathers plants, and makes them into medicine.

Sol: In alchemy, the metal Gold and Solar Virtue; In Sabbatick Alchemy, the divine male principle or, in certain magico-sexual formulae, the Priest.

sway: a magic wand or stave.

Tenebratio: multiplication of the infernal or diabolic aspects of a potion by exorcising its Angelic virtues.

theriac: in medicine, an herb which is considered an antidote to poisons and venoms, or clears the same from the system.

tincture: a liquid extract of a plant, animal, or mineral, usually in alcohol.

tisane: a decoction.

titration: the Art of adjustment of dosage to obtain the desired virtue of a medicament.

tonick: an agent which gradually strengthens over time with regular use.

Tubalo: aspect of Cain as witch-god of the smithy and Making. Alternatively, the Witch's Athanor.

undine: elemental water-spirits and their essential power-foci.

vagitus: the 'unstopping', or the completion of long-stage digestion; in some contexts it is cognate with birth, or ejaculatory orgasm.

Vas Acetum: steeping-vessel for the Vinegar Tincture.

Vas Luna: an alembic.

Vas Noctis: Vessel of Night, the flask which concentrates, brews, and dispenses the Mysterium of Midnight.

Vas Rituum: Phial consecrated as a habitation for a completed philtre.

Vas Sanguis: the heart, blood, and circulatory system empowered unto the Art Magical.

Vas Veneris: the corporeal complex of erogenous flesh, glands, and organs of generation empowered unto the Art Magical.

vegetable alkali: potash.

veneficia: the Art of Poisoning, particularly in medieval Europe, usually ascribed both malefic and occult trappings.

virtue: a power endemic to a plant, beast, or mineral.

Vulcan: alchymic descriptor of the transmutative or ignified powers of Tubalo-Cain.

Water of Azoa: distilled water.

withe: A green sapling used for a wand, often of willow.

Womb: vessel for manifestation of the Philtre.

wort: a plant, particularly a medicinal herb that is not a tree. Alternatively, Wort may refer to the cooking brew of malt, water, hops, and other herbs that, after being cooled and fermented, becomes beer.

NOTES TO THE TEXT

PROEMIUM TO THE ORIGINAL EDITION.

1 Chumbley, Andrew. *Azoetia: A Grimoire of the Sabbatic Craft*, Xoanon Publishing, 1992, p. 85.

2 *Phytognosis*: gnosis arising from plants; the sacramental use of inebriating or visionary plant allies in the context of Magic and Sorcery. The descriptor replaces *entheogenesis*, which denotes a process of "giving rise to the deity within". Though artful, the latter word is not plant-specific, and has unfortunately also accreted certain social and cultural connotations that prevent it from being adopted as standard nomenclature within the context of Occult Herbalism.

3 The Genius is the most complete manifestation of a plant's essence and intelligence, both material and immaterial.

4 Though common to many forms of traditional folk magic, this axis is elucidated in the Western Esoteric Tradition by Dale Pendell as Sun and Moon Doctors; see *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*, Mercury House, 1995.

5 Some realms of traditional folk-magic are so highly specialized that entire subsets of magical praxis are constellated solely around potion-making. For example, the Amazonian *ayahuasceros* and the *zeleiniks*, the potion-makers of Russian folk-magic [see W.F. Ryan, *The Bathhouse at Midnight*, p.86].

I: AQUEOUS CUNNING

1 Weyer, Johann, *De praestigiis daemonum* [1583], currently republished as *Witches, Devils, and Doctors in the Renaissance*, pp. 275-276. While these exemplars of subterfuge no doubt besmirched the Philtre's reputation, there is value to be gleaned by drinking a Mystery Cup in the proper ritual context. In a circle of magical intimates where trust is absolute, the Mystery Cup is one of the best ways to test magical efficacy of the potion, as preconceived notions of the contents of the Cup are neutralized. Such rites are best bound by a consensual agreement excluding untested toxic constituents, or other ingredients which may be taboo or objectionable, for example, plants known to provoke an allergic reaction in one or more members of the covine.

2 The Sabbatic Craft Tradition, in its present manifestation via the Cultus Sabbati, makes use of the term 'Cunning-craft' to describe an orally-transmitted corpus of folk-magical praxis, and its present active use, originating in the dual houses of archaic, autonymic Witchcraft and the magic of the cunning-folk.

3 Wheelwright, Edith Grey. *Medicinal Plants and their History*, p. 126.

4 Through the procession of ancient narrative, extrabiblical historical sources, medieval popular traditions, and Inquisition theology, the lore of Cain and his association with the Art Magical migrated into a number of occult traditions, of which Traditional Witchcraft is but one exemplar. A number of ancient Near Eastern sources discussing the lineage of Cain hold his descendants as sorcerers, artists, and originators of technological virtue.

2: CORPUS, SPIRITUS, AND APPARATUS

1 Leland, *Gypsy Sorcery and Fortune Telling*, pp. 79-80.

2 Budge, E.A. Wallis. *The Divine Origin of the Craft of the Herbalist*.

3 Exceptions may be made of course for the making of potions as a collaborative work with other sorcerers, such as the preparation of philtres containing kalas in Vamacharin praxes, or where a retinue of Open Vessels stands in waiting to receive Ingress.

4 For a thorough and responsible treatment of astrological influences governing Hours of the Day, herbs and herbal preparations, see *The Practical Handbook of Plant Alchemy* by Manfred Junius [Healing Arts Press, 1985] pp. 96-137.

5 While sexual activity and phytognostic ecstasy are legitimate forms of sorcerous gnosis in and of themselves, both are inappropriate prior to many traditional rituals of plant-gathering. On the contrary, a few herb-gathering rites employ sexualised sorcery for the seduction of the plant to be harvested, as with the traditional Romanian rites of gathering the solanaceous roots collectively referred to as 'Mandragora'; for which see Eliade [1972], pp 204-225.

6 With respect to the good adepts of the Royal Art, not all plant virtues are equally stable after being subjected to dessication. With some herbs such as Escallonia, Parsley, and Ocimum, considerable Sulfur escapes upon drying.

7 This varies by type of herb and is of no concern to some wortcunners. Other traditions insist on employing only whole plant parts in tincture, or slightly bruised portions. As with everything, let experience, under the close direction of the Spirits, be the guide.

3: OF THE NECTAREUM SUCCUBUS

1 Weyer, Johann. *De praestigiis daemonum*, pp. 274-5.

2 Lawson, John C. *Modern Greek Folklore and Ancient Greek Religion*, p. 18.

3 Griffith and Thompson, ed. *The Leyden Papyrus*. p. 105.

4 Herodotus. *The Histories*, pp. 257-258.

5 Budge, E. A. Wallis. *Gods of the Egyptians* Vol. I, 1969, p. 43.

6 Chumbley, Andrew. *Azoetia*, p. 341.

7 Perhaps the most important factor in considering a love-philtre's efficacy in sexual persuasion, and one almost universally ignored, are the persons involved and the affinities betwixt them. Sexual ambivalence or repulsion is a potent and complicating factor, and glammers, vampirism and other magics of seduction and subversion often accompany this *Magia Sinistris*.

8 *Salvia greggii*, *Salvia splendens*, or *Salvia gesneriflora*. These are ornamental Sages sold in nurseries and often planted in gardens. Flowers from Lion's Tail [*Leonotis lenurus*] may also be used.

4: OF THE BALNEUM SAGAX

1 Via the work of Evaporatio these may be collected for use in a malevolent Potion Veneficium, which, representing the Salts of Cain, subdues and transmutes the *Sal Profani* into the pure celestial fire of sorcery.

2 In the early part of the last century, lithium citrate was added to the popular beverages of commerce for its health effects.

3 In the True Hydrosol, the Aromatick Daimon is impressed upon water via Elemental Fire and Air. False hydrosols lack this initiating route, and the Sulfur and Mercury are not truly wedded.

4 Our Good Root is nowadays very difficult to procure, and far better employed as an *Elixir Sacramentum*. In the absence of the Mandragore, employ fresh Calamus Root, the Old Man of the Swamp.

5: OF THE ELIXIR SACRAMENTUM

1 *The Aesculapian Register*, Vol. 1, No. 15, 1824. This source is by no means unique in this regard, as varying recipes for such corpse-derived medicaments were to be found in most respected formularies of the time.

2 Buhner, p. 207.

3 We who extol its virtue, citing the Proclamations of Science, also note that Chymists of the modern era assay the presence of minute amounts of plant carcinogens in Kola. Some research has suggested correlation with increased incidence of oral and intestinal cancer among them who chew the Nut habitually. However, we also note plant carcinogens in other comestibles, such as various beans and their fresh sprouts, consumed in no small measure by Man.

8: OF THE VENEFICIUM

1 Griffith and Thompson, *The Leyden Papyrus*. pp. 97.

2 The Draught of Oblivion is present in certain clans of Traditional British Craft, which preserve within their initiatic teachings lore and formulae directly appertaining this matter.

3 The distillate, edulcorated and purified of taint, but aethyrically linked to its primordial poison, may be reserved and utilised for the Tincture Antidotum.

4 Where it is not to be found, we seek the bark or wood of a graveyard tree from the same site. These are frequently funereal in character in traditional attributions of plant lore, as with Cypress, Yew, Whitethorn &c.

9: OF THE FONS VITAE

1 In these matters, the Artist is directed again to the Vegetal Realm, for the distillation of such elixirs presents a host of unpleasant complications. Where such mumia is required and nothing else, the shavings of horns of various beasts may be employed. Elsewise let the dry Bones of Man serve in potions of blackest nigromancy, in every way attracting, adoring, and comforting Death.

10: OF THE MERUM ANIMATIO

1 The Inner Rite of exhuming the Man-Dragon is orally communicated by the Genius of the Plant, its chosen Brethren, and ever according to the Secret Lore of the Verdelet.

BIBLIOGRAPHY

ALBERTUS, Frater. *The Alchemist's Handbook*. Weiser, York Beach, ME, 1974.

BARDON, FRANZ. *The Practice of Magical Evocation*. Dieter Ruggeberg, Wuppertal, 1975.

BERLU, John Jacob. *The Treasury of Drugs Unlocked*. London, 1690.

BEST & BRIGHTMAN, eds. *The Book of the Secrets of Albertus Magnus*. Weiser, York Beach, ME, 1999 [1550].

BUDGE, E.A. Wallis. *The Divine Origin of the Craft of the Herbalist*. Dover Publications, Mineola, NY 1991 [London, 1928].

BUHNER, Stephen Harrod. *Sacred and Herbal Healing Beers*. Siris Books, Boulder, CO 1998.

CHUMBLEY, Andrew. *The Azoetia: A Grimoire of the Sabbatic Craft*. Xoanon, Chelmsford, 1992.

- *The Dragon-Book of Essex*, 1992-1999, privately published.

- "Wisdom For the New Flesh" *Starfire*, Vol. I, No. 5, 1994 ["Gnosis for the Flesh Eternal", 1998 revision, unpublished.]

DAVENPORT, John. *Aphrodisiacs and Anti-Aphrodisiacs*, London, 1869.

DUERR, Hans Peter. *Dreamtime: Concerning the Boundary Between Wilderness and Civilization*. New York, NY: Basil Blackwell, Inc. 1987.

ELIADE, Mercea. *Zalmoxis: The Vanishing God*. University of Chicago Press, 1972.

FIGINO, Marsilio. *Book of Life [Liber de Vita]*, 1489. [Trans. Charles Boer; Spring Publications, Woodstock, CT 1994].

FRENCH, Dr. John. *The Art of Distillation*, London, 1651.

GRANT, Kenneth. *Vinum Sabbati*. Carfax Monographs, privately published, 1961 [Fulgur Limited, *Hidden Lore*, 2006].

GRIFFITH, FL. I. and Thompson, Herbert, ed. *The Leyden Papyrus*. Dover Press, NY, 1975 [1904].

MACKINLAY, James M. *Folklore of Scottish Lochs and Springs*. William Hodge & Co., Glasgow, 1893.

JUNIUS, Manfred. *The Practical Handbook of Plant Alchemy*. Healing Arts Press, Rochester, Vermont, 1985.

PARACELSUS. *Da Natura Rerum* [1537]

--*Astronomia Magna* [1538].

PARKINSON, John. *Theatrum Botanicum: The Theatre of Plants or a Herball of a Large Extent*. London, 1640.

PENDELL, Dale. *Pharmako/Poeia*. Mercury House, San Francisco, CA 1995.

--*Pharmako/Dynamis* [2002]

--*Pharmako/Gnosis* [2005]

PENNICK, Nigel. *Secrets of East Anglian Magic*. Robert Hale Limited, London, 1995.

PUGHE, John, trans. *The Physicians of Myddfai*. Llanerch Publishers, Felinfach, 1993.

RANDOLPH, P.B. *Eulis: Affectional Alchemy*. The Confederation of Initiates, Quakertown, 5th edition, 1930.

RÄTSCH, Christian. *The Dictionary of Sacred and Magical Plants*. Prism Press, Dorset, England 1992.

--*Plants of Love*. Ten Speed Press, Berkeley, CA 1997.

RYAN, W.F. *The Bathhouse at Midnight: Magic in Russia*. Pennsylvania State Press, University Park, Pennsylvania, 1999.

SCAMMELL, Henry B. *Scammell's Universal Treasure-House of Useful Knowledge*. Buckland Publishing Co., 1892.

SVOBODA, Robert E. *Aghora: At the Left Hand of God*. Brotherhood of Life, Las Vegas, 1986.

THOMSON, Thomas MD. *Chemistry of Animal Bodies*. Edinburgh, 1843.

VARIOUS PHYSICIANS. *The Aesculapian Register*. Vol. 1, No. 5, Philadelphia: September 23, 1824.

VOEKS, Robert A. *Sacred Leaves of Candomblé: African Magic, Medicine, and Religion in Brazil*. University of Texas Press, Austin, TX, 1997.

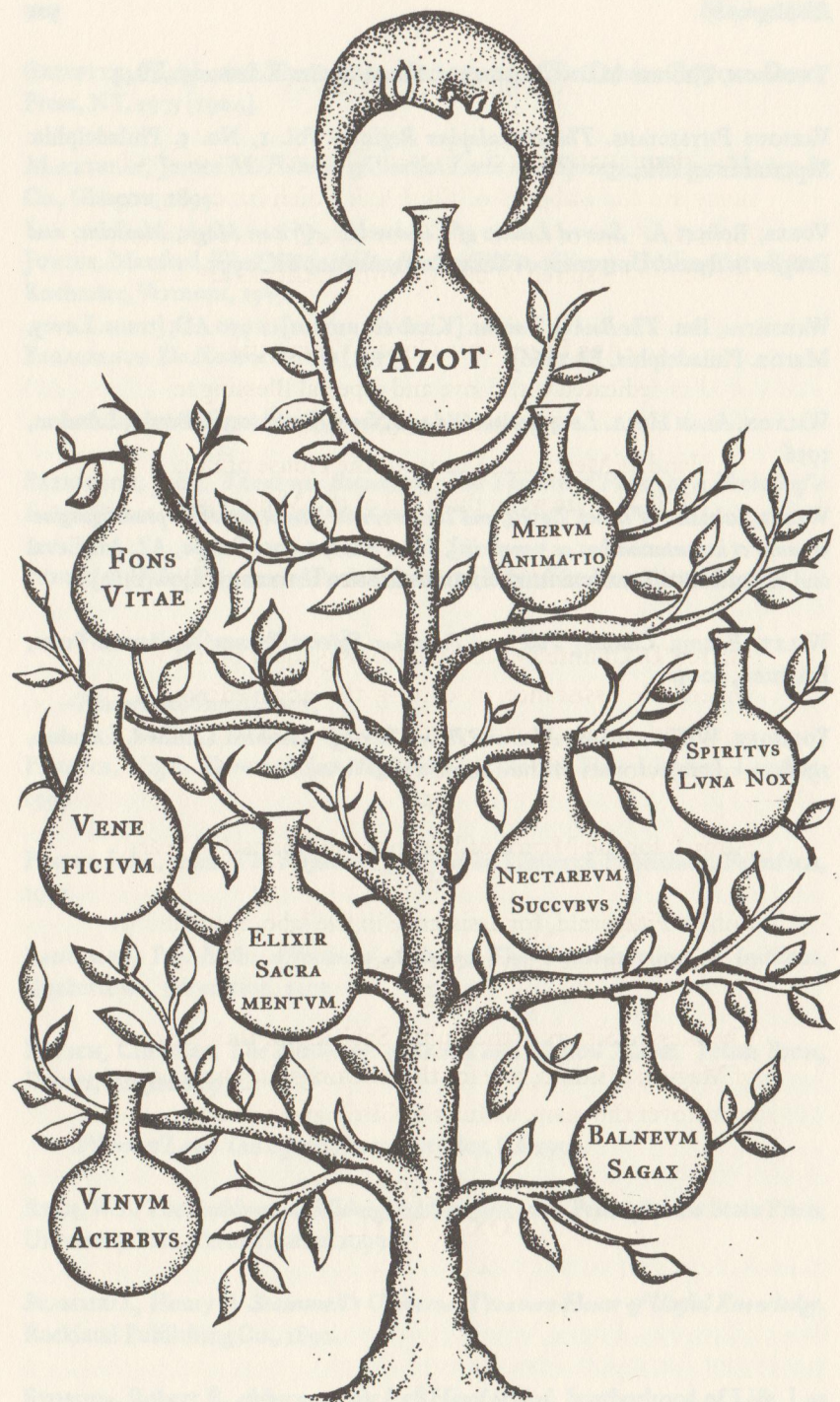
WAHSHIYA, Ibn. *The Book on Poisons*. [Kitab al-sumum] ca 950 AD; [trans. Levey, Martin. Philadelphia, PA 1966]

WALTON, ALAN HULL. *Love Recipes Old and New*. Torchstream Books, London, 1956.

WEYER, Johann. *Witches, Devils, and Doctors in the Renaissance* [*De praestigii daemonum et incantationibus ac veneficiis*], John Shea, trans. Tempe, AZ: Medieval and Renaissance Texts and Studies, Arizona State University, 1998 [1583].

WILBY, Emma. *Cunning Folk and Familiar Spirits*. Sussex Academic Press, Brighton, 2005.

YOUNGER, William. *Gods, Men and Wine*. George Rainbird Limited, London, 1966.



ACKNOWLEDGEMENTS

The Manifestation of the Present Word is born of Deeds:
many are the Labours of the Flesh which have conjured
forth the Spirit of this Book. In this work, I have been both
assisted and inspired by many, to whom thanks are due.

ARS PHILTRON: CODEX VASCULUM
is dedicated with Love and especial Blessing to
The Beloved Soror S:I.,
Hand of Mercy and Keeper of the House of Bones:
Well-Met are we in the Field of the Mandragore.

In addition, the author extends gratitude to the following:

Andrew D. Chumbley, for his encouragement of this work,
impeccable assistance in editing the 2001 edition, and
insightful suggestions appertaining the current revision
and trajectories of the Labour. :N:V:A:



Soror I: for the Mirror of Wisdom and Counsel of Years.



Robert Fitzgerald, for assistance in the laboratory and for
providing commentary to the Work.



The Blessed Sisters of the Cultus Sabbati, for their Corpora
of Magical Wisdom, and for the teachings they have passed
to me over the years, within the Circle and without.

XOANON
VOX BAETYLEA

• •

•

