Introduction

The most important aspect of practice is the focus of the Practitioner. Lacking focus, all else is irrelevant, and the effects limited to the mere physical. To that end, the focus of the Book of Fire is the alignment of the Practitioner with the intended work, in addition to other fundamentals of extreme importance. It is hoped that, through mastery of the Book of Fire, when more complex work is attempted, the Practitioner shall find themselves equal to the task, well grounded in the most basic principles. As Fire is the element of passion and self-indulgence, this book aims to tame and control those qualities, that the Practitioner may be the controller rather than the controlled. The theoretical foundation laid by the books of Water, Metal, and Earth now begins to see practical application in the fledgling stages, soon to be followed by more complex and dangerous practices.

The Seven Elements, Planets, and Metals

Below are the Seven Elements with their associated symbols, numbers, and animals. For each element, there is a ruler, represented by a planet, and a servant, represented by a metal. The Elements are listed in order of their planet's strength, providing details of the deity attached and their personal qualities in general.

Marzod

Circle Within Square Within Diamond, all colors

Number: 0

Sun: Kingdom of Marzod

Gold: Law of Chrysos Avkofo

Impartiality, potential, balance, source

Water

Blue Downward Chevron

Number: 6

Animal: Manatee

Moon: Queen Selene Ohu

Silver: Apprentice Argyra Dei

Content, impulsive, nurturing, emotional, theoretical, social

Fire

Red Rightward Chevron

Number: 3

Animal: Bear

Venus: Duchess Aphrodite Aja

Copper: Baroness Chalka Vasah

Ambitious, impulsive, predatory, emotional, theoretical, solitary

Wood

Green Upward Chevron

Number: 1

Animal: Wolf

Mars: Duke Ares Ruro

Iron: Commander Sideros Kugo

Ambitious, methodical, predatory, emotional, practical, social

Earth

Yellow Circle

Number: 2

Animal: Coyote

Jupiter: Marquis Zeus Monu

Tin: Warden Kassiteros Ahl

Content, methodical, nurturing, logical, practical, social

Air

Purple Leftward Chevron

Number: 5

Animal: Raven

Mercury: Earl Hermes Suzo

Quicksilver: Ranger Kinnabari Ufov

Ambitious, impulsive, dispassionate, logical, theoretical, solitary

Metal

Black Square

Number: 4

Animal: Tortoise

Saturn: Count Cronus Dujot

Lead: Craftsman Molybdos Appab

Content, methodical, dispassionate, logical, practical, solitary

It should be understood that the characters are not persons, but dignities. When the Practitioner calls upon the Duchess, a specific spirit is not invoked, rather, Venus in a position of power causes all spirits to incline toward Fire, and brings into greater power those who naturally incline toward it. It is a time well suited to work of manipulation and ambitious purposes.

In the path to Marzod, foundation is the beginning, for nothing may be built upon nothing. Desire is necessary for growth, growth leads to understanding, understanding to connection, connection to refinement, refinement to Marzod.

When the Universe was born, there was only Marzod, which became energy, which became gasses, then liquids, then solids, then denser and more rigid material, then life.

The Kingdom of Marzod

The Kingdom was founded generations past by Chrysos Avkofo, first King of Marzod, who wrote the Golden Laws of order and balance which have since remained unchanged. The Queen is a powerful sorceress and is most concerned with the welfare of the people, giving freely of all the Kingdom's riches. The Duchess is concerned only with what gives her pleasure, while her half brother the Duke seeks honor in conquest. The Marquis is very practical, spending much time among the people, and would see them uplifted through structure and policy. The Earl is an accomplished alchemist, and the Count loves nothing more than law and order.

The Queen is attended at all times by her faithful Apprentice. The Baroness enjoys the influence of powerful friends, and so often accompanies the Duchess. The Duke seeks to distinguish himself through conquest, and so is rarely seen without the Commander. The Marquis, drawn to protect the people, employs the Warden to that end. The Earl, in his quest for knowledge, values strategy and cunning in obtaining it, and so employs the Ranger. The Count preserves order, and so employs the Craftsman in maintaining the Kingdom.

The Queen and the Marquis share the common goal of unity and harmony, though the Marquis would support these goals with structure and law, and in that way aligns with the Count. The Count relies upon logic and reason in his work, and so finds common ground with the Earl, whose ambitious views align him with the Duke, whose mindset of conquest he shares with the Duchess.

The Duchess cannot long endure the rebuke of the Queen, and the Count is helpless before the charms of the Duchess. The Duke defers to the Count for his knowledge of records and resources, and the Marquis must obey the command of the Duke. The Earl’s alchemical experiments are chiefly funded by the Marquis, and the Queen defers often to the intellect of the Earl.

The Queen legitimizes the conquests of the Duke, and the Earl often obtains materials and books from the Kingdom's conquered foes. The Earl’s alchemy provides the Duchess with products with which to increase her allure, and the Duchess's influence is of great use to the Marquis. The Marquis informs the Count of the Kingdom's condition, and the Count employs this information to serve the Queen's interest in uplifting the people.

In Summary

Path to Marzod: Earth, Fire, Wood, Air, Water, Metal, Marzod

Order of Creation: Marzod, Fire, Air, Water, Earth, Metal, Wood

Planetary Hierarchy: Marzod, Water, Fire, Wood, Earth, Air, Metal

Order of Numerology: Marzod, Wood, Earth, Fire, Metal, Air, Water

Marzodian Alignment: Marzod, Water, Earth, Metal, Air, Wood, Fire

Circle of Control: Wood, Earth, Air, Water, Fire, Metal

Circle of Nurture: Water, Wood, Air, Fire, Earth, Water

Physical Natures of Elements

The Seven Elements encompass the entirety of matter in this Universe, but some materials being less clear in their categorization than others, the definitions are here listed. It should be noted that the physical nature of an element does not necessarily denote its disposition, for instance, the Sun's physical nature is of Fire, while its disposition is of Marzod.

Earth - All products of the world unless otherwise designated, chiefly minerals, crystals, stones. This category contains also material of similar type found on other planets.

Wood - All living things, any being of organic composition which exhibits the ability to eat, reproduce, and produce waste. The division between plant and animal being largely irrelevant to the basic functions of life, that division is better seen as a subdivision, and where Wood becomes lifeless, it is regarded as having become Earth.

Metal - All materials of the Earth whose properties generally include luster, conductivity, and the ability to be smelted and forged into new forms.

Water - All things which exist in a liquid state under the general comfort temperature of most life.

Air - All things which exist in a gaseous state under the general comfort temperature of most life.

Fire - All processes of combustion and measurable forms of energy.

Marzod - All things intangible, inexplicable, and unverifiable except by effects, such as the force of life or consciousness.

The Eye of Marzod

The Eye of Marzod, or the circle within square within diamond, is the combination of all elemental symbols, showing that no element may be excluded. There is a proper place for them all, and exclusion of any trait leaves the final picture incomplete.

Water - The element most similar to Marzod, this is the idealized state of being.

Earth - Contains Water’s qualities, but with structure which is often necessary in practical application of Marzodian values.

Metal - At some times, emotion is more a hindrance than a help, and so dispassion is key.

Air - Dispassion paired with ambition and freed of its rigid structure.

Wood - This element forces change into the world, which is necessary in any environment which contains evil.

Fire - The Self cannot be neglected, but its appetites must be moderated. Without Fire, the individual has no Self, and cannot experience joy, interest, or excitement, and so becomes only a tool for the service of others.

The Marzodian Tree

Among the symbols taught by the Order, the Marzodian Tree is foremost, for several principles of the Elements may be seen within it. Fire, Air, and Wood are branches, ever reaching to gain more. Earth, Metal, and Water are roots, providing stable foundation. The Circle of Provision is found by moving counterclockwise round the Tree. The Circle of Control is found by moving to the right of an Element, then either up or down, as available, and beginning again on the left when the final element on the right is reached.

Meditation

Of greatest importance in any contact with the higher dimensions is the calming of the mind. Begin by sitting or lying down in a quiet location, preferably with low lighting and no notable smells. The Practitioner should close their eyes or focus on a repetitive motion such as flowing water or a candle flame. A warm bath may be helpful, as may blocking out light and sound entirely. This method is called sensory deprivation, and may in some cases cause hallucinations. Breathing techniques may assist in reaching the desired state. Box breathing, or inhaling, holding the breath, then letting it out, each lasting four seconds, or four-seven-eight breathing, a similar style whose name indicates the difference in how many seconds are spent in the inhale, hold, and exhale, are both known to be effective.

When the mind is sufficiently calmed, intentions may be focused upon the desired goal, and as words are ineffective here, emotions and images should be the focus. Think of how the goal will look, feel, taste, smell, and think of the emotions associated. It may be necessary to spend several minutes in concentration, though some expert Practitioners have been known to produce results in only seconds spent in both attainment of the necessary state and focus of intention. For the beginner, it would be typical for hours to be required for any meaningful effect to be achieved, and even experts may spend days meditating on effects of extreme difficulty. Beware of persistent intrusive thoughts in meditation. This may be a spirit's attempt to communicate, and as the beginning Practitioner often does not possess the necessary skill to communicate safely and effectively, guidance from a more experienced Practitioner should be sought.

Routine Cleansing

As harmful spiritual influences are naturally acquired through contact with afflicted individuals in daily life, a routine cleansing is advised weekly, at the least, and certainly following any contact with the higher dimensions, be it possession, communication, or sighting. Holy water is readily available at most Catholic churches, and home recipes for the same are available, with varying efficacy. For pagan holy water, meant to purify and cleanse, collect rainwater from a thunderstorm, the more violent the better, add two pinches of salt per quart or liter, and expose it in an open container to the Sun for nine days, taking it in at night to avoid the passive influence of the Moon. Apply to the head, the heart, the hands, and the feet.

Cleansing Bath

This work is effective in removing all harmful spiritual influences, limited only by the strength of the Practitioner's will and the level of their skill. In a small pot, boil two pinches each of salt, hyssop, and rue, for nine minutes. Strain out the herbs with cloth, adding the water to a bath. Bathe for 16 minutes, and air dry. Wrap the herbs in a cloth to be kept on the head overnight. Repeat for a total of two days, or nine in extreme cases. If desired, a small amount of water may be kept from each bath to be used in curses, as it now contains any misfortune the Practitioner has been cleansed of.

Reading and Object Memory

A Reading is the weakest form of spiritual link, and the easiest to achieve. A meditative state must be entered, with the goal of seeing past one's individuality and finding the underlying sameness forming the Practitioner and another entity. Let the beginner be warned, linking with an intelligent being such as a human, spirit, or deity is strongly discouraged until experience has provided them the necessary tools for self-preservation. Linking with a malevolent entity may lead easily to possession or brainwashing, and in any case may have unintended effects. The Practitioner must know beyond all doubt who they are and what they believe, be fully familiar with the Self, before they may safely put it aside, to be put on once more after the link, knowing the Self remains unchanged.

For this reason, the beginner should limit themselves to connection with such as herbs, minerals, and animals until they have become fully familiar with the process. As this is the basis of pouches, potions, baths, and oils, many folk Practitioners feel no need to progress into more dangerous territory, and build their entire practice upon the many uses of this single versatile technique. In choosing ingredients, recall that everything possesses a distinct set of tendencies which may be divined with little difficulty based upon its attributes and the situations in which it is typically found. Of great importance also is its memory, as inanimate objects possess imprints of nearby happenings in their history, which may easily be divined through a Reading, and indeed, in cases of dirt, water, and other common ingredients of little particular distinction, the desired effect is often brought about by this memory rather than any quality of the material itself. Dirt from a Post Office is imbued with the spirit of communication, a bank with finance, a casino with luck, but also addiction. Water from a thunderstorm is very active, while a gentler rain is passive, and after collection it may be exposed to the Sun or Moon to increase its existing tendencies. For storage of water, one pinch of salt per quart is generally sufficient to prevent algae growth, though salt will tend to weaken any harmful qualities which may be intended with certain mixtures.

In case of the failure of any work, the Practitioner may wish to review the condition of the planets, numerology, and the ingredients used with a critical eye, wary of secondary influences. However, most failure comes of failing to properly link with the ingredients, with all other concerns being secondary. The Practitioner is far more likely to see results using an effective spiritual link and the incorrect ingredients, planetary influences, and numbers, than to see results in the opposite circumstances. Without an effective link, the work is limited to the physical effects of the ingredients used. Therefore, mastery of the link is paramount and must precede any practice.

Purses, Potions, Baths, and Oils

As the number of recipes available is primarily limited by the imagination of the Practitioner, let this chapter be not an endless litany of recipes, but instead, an easily memorable set of guidelines. Foremost among these is the need to establish a spiritual link to all ingredients in order to request their assistance in the task at hand. Second is the principle of object memory, outlined previously, which determines the tendencies of seemingly mundane materials such as dirt and water. Third is the importance of tendencies present in plants and animals. Fourth, creating the item under a waxing Moon and during a time when a relevant planet is in power is extremely helpful. The fifth rule deals in numerology, which, while not of extreme importance, may strengthen or weaken the work.

Numerology may often be incorporated into the preparation stages of these items. In a purse, the shape of the material may be a square to signify the number four, or an octagon to represent eight, and after the edges are gathered in, the number of wraps and ties in the twine may be made significant. In potions, the number of stirs, the length of time in heating and waiting, and the number of repetitions all offer possibilities. In oils and baths, length of time and number of repetitions in application are the primary numerological factors. In all cases, measurements and number of ingredients may be given numerological significance.

In preparation of purses, color of material is significant, and correlation of colors to elements may be seen in the first chapter of the Book of Fire. After tying, it is necessary to anoint the purse with an appropriate oil and heat it over the flame of a candle of appropriate color, then life must be breathed into it. In oils, the base is generally olive oil, though any vegetable oil may be used, depending upon intended effects. After combining the ingredients, a period of three to four weeks is generally required for melding, and a candle should be burned on the lid of the container for several days, the exact number of days being determined by numerology. Potions whose effects are based in ritual, in general, may be put in bathwater to the same effect, though medicinal potions should be applied as advised.

Astrology

Connection to the fourth dimension is strengthened by the right side of the Moon, such that contact with that dimension is very difficult under a waning Moon. The reasons are difficult to understand fully using our current minimal scientific knowledge of this interaction, but the effect has been long observed by Practitioners of ages past, and it is generally theorized that the configuration of craters and mountains on the Moon's surface produces a frequency of light conducive to interdimensional contact. The light of other celestial bodies is known also to produce a slight effect, and this effect is more pronounced as the celestial body reflects more light to the Earth’s surface. The tendencies of each planet may be seen in the personalities of the deities at the beginning of the Book of Fire. The Sun's light being of such superior intensity as to render other light of little to no effect, experiments should be performed at night under the Waxing Moon whenever possible, taking into account the planets who occupy a powerful position at the time. Upcoming dates are listed below.

Sun

Date of Power

Summer Solstice at noon

Moon

Full Moon Dates

2026

1/3, 2/1, 3/3, 4/2, 5/1, 5/31, 6/30, 7/29, 8/28, 9/26, 10/26, 11/24, 12/24

2027

1/22, 2/21, 3/22, 4/21, 5/20, 6/19, 7/18, 8/17, 9/16, 10/15, 11/14, 12/13

2028

1/12, 2/10, 3/11, 4/9, 5/8, 6/7, 7/6, 8/5, 9/4, 10/3, 11/2, 12/2, 12/31

2029

1/30, 2/28, 3/30, 4/28, 5/27, 6/26, 7/25, 8/24, 9/22, 10/22, 11/21, 12/20

Venus

Dates of Power

Evening, 8/15/2026, Morning, 1/3/2027, Evening, 3/22/2028, Morning, 8/10/2028, Evening, 10/27/2029

Mars

Dates of Power

2/19/2027, 3/25/2029, 5/4/2031, 6/28/2033, 9/15/2035, 11/19/2037, 1/2/2040, 2/6/2042, 3/11/2044, 4/17/2046, 6/3/2048, 8/14/2050

Jupiter

Dates of Power

1/10/2026, 2/11/2027, 3/12/2028, 4/12/2029, 5/13/2030, 6/15/2031, 7/19/2032, 8/25/2033, 10/2/2034, 11/8/2035, 12/12/2036, 1/14/2038, 2/15/2039, 3/16/2040, 4/16/2041, 5/17/2042, 6/20/2043, 7/24/2044, 8/30/2045, 10/7/2046, 11/13/2047, 12/17/2048, 1/19/2050

Mercury

Dates of Power

2026

Evening 2/19, Morning 4/3, Evening 6/15, Morning 8/2, Evening 10/12, Morning 11/20

2027

Evening 2/3, Morning 3/17, Evening 5/28, Morning 6/15, Evening 9/24, Morning 11/4

2028

Evening 1/17, Morning 2/27, Evening 5/9, Morning 6/26, Evening 9/6, Morning 10/17, Evening 12/31

2029

Morning 2/9, Evening 4/21, Morning 6/8, Evening 8/19, Morning 10/1, Evening 12/14

Saturn

Dates of Power

10/4/2026, 10/18/2027, 10/30/2028, 11/13/2029, 11/27/2030, 12/11/2031, 12/24/2032, 1/8/2034, 1/22/2035, 2/5/2036, 2/17/2037, 3/3/2038, 3/16/2039, 3/28/2040, 4/10/2041, 4/23/2042, 5/5/2043, 5/17/2044, 5/29/2045, 6/10/2046, 6/22/2047, 7/3/2048, 7/16/2049, 7/28/2050

Electrum Magicum

This alloy is most effective in any work in which the general attention and favor of spirits is sought, with none in particular being preferred. In these cases, as far as is practical, all tools of the rite should be made of the alloy. Iron having a much higher melting point than these other metals, it is very difficult to add to the mixture. Mercury also comes with difficulty, both the pure form and cinnabar being unsuited to metallurgy. To overcome these difficulties, powdered cinnabar may be sprinkled upon the mold into which the mixture of metals will be poured, and iron pins may form the skeleton of the object. The remaining metals may then be heated together and poured into the mold.

The proper amounts of each metal, by weight, are as follows:

7 parts Gold

9 parts Silver

3 parts Copper

8 parts Iron

6 parts Tin

5 parts Cinnabar

4 parts Lead

Numerology

The numbers corresponding to the Elements having been disclosed at the beginning of the Book of Fire, we shall omit the reiteration of those relationships here. The numbers zero through six, then, have an obvious elemental relationship. For numbers greater than six, seven should be subtracted as many times as possible without the resulting number being less than zero. However, all numbers involved possess an influence. As it is easier to see the process at work than to describe it, let the number 38 serve as example.

Most influential: 3

Second: 5, the number of sevens removed from 38 to find its base, 3

Third: 3 and 1, the original digits being 3 and 8, and 8 being 1 in its second iteration

Fourth: 2, the iteration of 1 in the number 8

The lowest influence is now assigned a value of one, and one is added for each step up in influence, so that 3, the most influential, has a value of four. The totals:

3, with a value of six, the top tier added to the third

5, value of three

1, value of two

2, value of one

Therefore, by the attributes of the elements, the disposition of the number 38 is:

Content/Ambitious 1/11

Methodical/Impulsive 3/11

Nurturing/Dispassionate/Predatory 2/3/8

Logical/Emotional 4/8

Practical/Theoretical 3/9

Social/Solitary 3/9

Therefore, the number 38 ends as its base, Fire, but may be slightly more methodical, logical, practical, and social than Fire generally is. For the next example, take 25.

4

3

2, 5

Content/Ambitious 4/3

Methodical/Impulsive 4/3

Nurturing/Dispassionate/Predatory 1/4/2

Logical/Emotional 4/3

Practical/Theoretical 4/3

Social/Solitary 1/6

As you see, 25 is a highly conflicted number, inclining toward the attributes of Metal, but only just. Only in its solitary nature does it show strong inclinations, and so cannot be depended upon in most situations.

All practices should incorporate the number of the relevant element wherever possible, in wrapping, tying, stirring, or lengths of time, to name only a few. If the true elemental number is unsuitable to the particular task, adding sevens is acceptable, but the Practitioner should remember the influence of the new digits, choosing with the greatest care.

Daily Practices

The Practitioner should dedicate a time both morning and evening to the centering of the mind. A candle of appropriate color should be lit, using the color guide at the beginning of this book, and the Practitioner should focus on the flame while attempting to quiet the mind. Alternately, incense may be lit and the focus may be on the smoke, or any repetitive motion in a quiet location may be substituted. Prominent thoughts may be explored, though thoughts of conflict or danger will tend to run counter to the intended effect. The intention at this time should be, not the emptying of the mind, as in meditation in preparation for a link, but a centering and focus on productive thoughts aimed toward growth. These thoughts vary depending on the elemental alignment of the Practitioner, which will be explored in depth in the following sections.

Infancy and Maturity

The elements below are paired as one growing into the other. The infant state is ambitious, it grows and, in success, achieves its mature state, though at any stage of its growth the individual may show any combination of the qualities of the two elements. As it may be observed that no individual has completed the process of growing while they still live, they may be said to be forever between states, as entire passivity and contentment cannot truly be achieved until death.

Fire and Water

Fire in its infancy is selfish and volatile, and matures into Water, which is compassionate, though still unstructured. This alignment in all stages is defined by emotion. An individual so aligned will find themselves adept in intuition and connection, but may lack persistence and endurance. The focus of practice should be in taming, but not necessarily eliminating, the volatility and selfishness of Fire, and in striving toward compassion and connection with others. While structure is challenging, individuals of this alignment should keep in mind that without it, very few goals may be attained. The alignment of Earth and Wood matches closely with some aspects of Fire and Water, but Air and Metal present challenges in alliance. Venus in a position of power may cause regression, while the Moon aids growth.

Air and Metal

Air is dispassionate and logical, but lacks the structure and discipline of Metal. An individual of this alignment will find themselves drawn to pursuits of logic and are well suited to plans and strategies, but struggle to connect or work with others. This alignment works best in solitude. Practice should focus on the integration of and adherence to structure and the attainment of discipline. At all stages of growth, the individual should recall that a life of complete solitude will lack personal meaning, and so they should strive to form some connections with others, however difficult they may find it. Wood and Earth aligned individuals are the best match, while Fire and Water aligned individuals make a poor match. Mercury provides a regressive influence, while Saturn encourages growth.

Wood and Earth

Tribalism is a key defining trait of this alignment. While connection within the group is easily found, these elements are aware of threats outside the group and may not allow outsiders to enter easily. While this attitude is necessary and beneficial to some extent while living in an imperfect world, it is often practiced in excess, leading to conflict with and harm to others. Practices should aim for Wood to achieve a state in which Earth may find contentment, and in all stages should be cautious of its tendency to label outsiders. This alignment may find alliance with either of the others. Mars causes regression, while Jupiter causes growth.

In Closing

The Book of Fire is intended to aid the Practitioner in the understanding of themselves, the knowledge which forms the base of Marzodian rituals, a rudimentary understanding of tools, materials, and methods, and above all develop the necessary skills to successfully link with another spirit. When the Initiate has mastered these, they are prepared to attain the rank of Disciple.