Introduction

The Book of Air will deal primarily in fully linking spiritually with an intelligent being, including seance and invocation of gods. As explained in the Book of Fire, this form of linking is very dangerous, and should not be attempted by those of insufficient experience. The method of the link is the same as a Reading, but is rendered more difficult by the need to bypass two personalities. The more fundamental the differences between the personalities, the less likely is success to be found. It cannot be overemphasized that caution must be exercised in this endeavor.

The Soul

On the subject of the soul and its composite parts, much has been written, but as certainty is difficult, as in all topics regarding the higher planes, disagreements abound. Regardless, it seems clear that there exist three main categories of soul parts, those being the Volus, or the distinct personality, the mind; the Anima, or the shared instincts, vitality, and subconscious knowledge of species, tied to body; the Umbra, the mingling of the two, and the medium through which they communicate both with each other and the Universe. The individual, then, should be imagined as being a wave with two peaks, the Volus and Anima, joining together at the Umbra, which connects to the cosmic ocean. These three parts contain their own composites, listed below.

Volus

- Memory: The recorded experience of one's life

- Thought: Reason and deliberation

- Will: Conclusions reached by Thought and Memory and determination to act accordingly

Anima

- Life Force: The energy which makes living things alive

- Instinct: The pool of knowledge passed through genetic memory, chiefly dealing in preservation and continuation of Life Force

- Reflex: Action without thought, based purely in Instinct and without conscious volition

Umbra

- Impression: Inward or outward changes based on exchange of information or action with the outside world

- Personality: The emergent combination of Volus and Anima, the image one sees of oneself

- Appearance: The combination of Anima's inevitabilities filtered through Volus's choices, the way one chooses to present oneself, often differing from Personality to a great or small degree

Balance of the three parts is of great importance. Those who overindulge the Volus risk deterioration of the body and isolation from others, its focus being inward. Overindulgence of Anima results in losing oneself to hedonism. The Umbra contributes little of its own substance, and relies upon Volus and Anima to give it shape and meaning. A balanced soul develops both body and mind, and its communication carries great weight, while an unbalanced soul is prey to poor health, addiction, and isolation.

While the body maintains partial separation between spirits, we know the body remains only a short time. After death, the Anima rejoins the ocean, being indistinct from all other Anima of the body's species. The Volus, if it is strong, continues its journey in the higher planes, of which we know little. Strength of Volus is seen in an individual's ability in life to resist the demands of their Anima, do what is wise and fulfilling rather than seeking shallow pleasure, and the Volus is strengthened by every act of coherent will, especially those which override the momentary cravings of Anima. A weak and underdeveloped Volus lacks the constitution to maintain its form, and so will dissipate once freed of the body's containment. However, the reader should note that this is an issue of coherence, not of morality. A person who chooses not to develop their Volus contributes all the more to the collective knowledge of Anima, by example of poor strategy if nothing else, and is not objectively better or worse for it.

The chief danger of a weak Volus is in possession. While most Spirits are indifferent and many are benevolent, a malevolent entity, here called a Demon for the sake of brevity, may see a comparatively strong Anima as an opportunity. Spirits link to each other through similarity, and the Anima being indistinct, the Demon may easily attach to it, and finding it stronger than the Volus of the individual, control them. For those Practitioners who seek to communicate with Spirits, then, development of Volus is of paramount importance. This has been achieved in monastic traditions throughout history by discomfort without damage. Vows of silence and celibacy, fasting, bathing in ice, walking on coals, any action which requires suppression of Anima prepares the Practitioner for Spirits who may use it to control. The novice, however, is advised to begin with more modest steps, just as an infant does not learn to walk by undertaking a journey of fifty miles.

The third part of the soul, the Umbra, is the thing referenced in talk of spirits who roam the Earth. It is an echo, an imprint which recalls the influence of Anima and Volus, and continues to feel those influences in the same way an amputee may feel phantom pains in their missing limb. It is often anchored to familiar matter, such as its remains, a valued object, or familiar geography. The Umbra, with no body, is unable to interact with matter, but attracts all types of energy, which it may discharge at will. While an overabundance of energy disrupts the Umbra, it can build a tolerance over decades, and in centuries or millenia, may rise to become a god. However, most Umbra who attempt this end in failure, taking in too much energy and dissolving themselves, and the Umbra who make no attempt to gain energy are doomed to fade to nothing within a few centuries. The Umbra has a lifespan as surely as does the body which precedes it, and only through great skill or fortune may death be cheated in either case.

The Marzodian Star

The Star protects any within from all harm by spirits, allowing communication with malevolent entities without danger to the Practitioner. The Star prevents a spiritual link from one without to one within, and vice versa, and its purpose is to contact, from a position of safety, entities who possess the ability to manifest in our plane, to gain familiarity before further contact. For precaution, any unfamiliar entity should be viewed as potentially hostile, though its actions and words may be nothing short of angelic, for evil entities often cloak their deeper intentions behind virtue. Above all things, the unbroken lines of the Star must not be crossed, or it shall be profaned, its protection forfeit. The breaking of a single line is sufficient, and any of the lines may then be crossed to enter or exit the circle. The cross, drawn with ash or dust, may be crossed at any time, so long as it is undisturbed. Should the Star be profaned, all its materials are rendered unsuitable for the task, they must be removed and the area cleansed before the Star may be rebuilt from new materials. Beware the trickery of evil spirits, who through intimidation or guile may seek to manipulate the Practitioner into profaning the Star, forfeiting its protection.

The material of the Star is largely irrelevant, provided the material is all the same, but for convenience should be constructed in a way as to remain reliably, but be easily broken upon completion of the work. Large stones or timbers, though not so large as to prohibit their movement, are recommended for this purpose. If constraints of space prohibit the construction of the Star in its entirety, measuring 54 feet and one half inch, it is sufficient to construct only the 14-foot Cross, or it may be reduced to 7 feet by halving all dimensions. By the Cross, it is meant the circle within square within diamond, quartered by a cross. The Cross alone is not as strong as the full Star, particularly if reduced, and care should be taken not to attract spirits possessing both great power and poor disposition.

Begin with a circle measuring seven feet across. Encase it in a square, each of its sides likewise measuring seven feet, with its sides oriented to the four cardinal directions. Encase the square in a diamond whose sides measure 9 feet, 10.5 inches and are touched at the midpoint by the corners of the square, the points of the diamond aligning with the four cardinal directions. In this way, a circle is nested within a square within a diamond, and they join lines at certain points described above. Draw a cross with ash or dust, its ends meeting the points of the diamond and crossing in the center of the circle.

Go now from the center of the circle, measure from it 27 feet, 10 inches, to a point directly East. Do the same for the North, then the South, then the West, then place two points between each, the distance between each point measuring 14 feet, 5 inches, and all of equal distance from the center. The point in the East is the first point, the other eleven increase moving to the right from the inside of the circle.

Now, from the eighth point, draw a line to the first, and continue to do so for all points, subtracting seven from the number of the end point to determine its point of origin. This is the method of the Marzodian Star, or the 12-7 dodecagram. As you see, the circle in the beginning beginning is seven feet in diameter, which is the number of Marzod, the diamond is fourteen, seven's double, and the final shape is the seven multiplied times 7.7, making this shape most significant.

As a final step, Wood, Metal, Water, Fire shall be dedicated to East, North, West, South, with the primary powers, the planets, being set upon the cardinal directions, and their servants, or metals, being beside them, either to the right or left as space allows. The Northwest point lies between Mercury and Quicksilver, and the Southeast point between Saturn and Lead, both of these planets having their metal to their right hand, or to the left of them, viewed from within the Star.

Scrying

The art of divination, in the simplest possible terms, is communication with a spirit whose presence in our plane is tenuous, rendering verbal communication impossible. This is the case in dealing with the vast majority of spirits, and the problem may ordinarily be resolved by establishment of a spiritual link. However, if the Practitioner feels such a link may be dangerous, or the likelihood of success is low, other methods may be employed. In general, these methods ask that a spirit use its power to influence outcomes among a group of options whose likelihood is in normal cases equal. This task is generally within the power of any spirit, regardless of strength, and Numerology is among the most common methods to interpret the answer.

The simplest method is the Casting of Coins. The coins should ideally be made of Electrum Magicum, though any may be used. Indeed, coins are not strictly necessary at all, as any object which gives an equal chance of two possible answers is perfectly acceptable, though generally coins are the easiest to procure in most circumstances. Describe the situation or question to the planets, then take any number of coins and cast them upon a surface, and count the ones which fall face upward. Numerology may be used then to determine which element offers a solution or answer.

Divination by a 52-card deck of playing cards is somewhat more difficult. The system of Numerology is employed upon cards A-10, and the court cards are charged in advance with elemental energy, by keeping certain cards separate among herbs or animal parts which resonate with the energy of the element required. The Queens of Spades and Clubs should be charged by Water, the Queens of Hearts and Diamonds by Fire, the King and Jack of Spades by Wood, the King and Jack of Hearts by Earth, the King and Jack of Clubs by Air, the King and Jack of Diamonds by Metal. Or, perhaps more easily recalled, the Queen and Duchess are the highest ranking Queen cards, their servants are the lower Queens, the Kings represent the Duke, Marquis, Earl, and Count, and the Jacks their servants. A deck without the court cards may be employed without prior preparation.

The cards are spread upon a surface, the Querent poses a question to the spirits, considers the cards carefully, and chooses. The spirit may choose to announce itself by inducing the Querent to draw a court card, or may remain anonymous and only answer the question by producing a card Ace through Ten, whose meaning the Practitioner should then attempt to divine though Numerology. If a court card is drawn more than once during the session, a new spirit has announced its participation. The answer may come from any spirit, announced or not. The value of cards Ace through Ten is determined by adding its face value to the value of its suit, so that the Six of Spades is ten, the Two of Diamonds is three, the Seven of Clubs is nine, and so on.

However, all methods do not require Numerology. By observing a candle flame or pendulum, answers may be gleaned, although the Practitioner should be wary of chance gusts of air, which may distort the readings. And in all cases, let the Practitioner beware of information of the future. Time is not organized neatly in the spiritual plane, and any spirit may be mistaken, in particular those possessing little power. Also, as always, spirits may choose to mislead the Querent for purposes of amusement or gain. Therefore, no information is reliable unless procured from a familiar and trustworthy spirit, whose veracity and ability has been proven over time.

Linking with Spirits

A Harmonic Link is the spiritual connection of two individuals as equals. As in a Reading, the link is established by both participants putting their Volus aside and looking deeper, to their underlying connection in Anima. If a link is established, the two spirits will form a single personality, an averaging of the attributes of both, with an inclination toward the individual possessing the stronger Volus. This new individual, possessing the power of two spirits, will have significantly greater influence over the flow of Marzodian energy.

A Dominant Link is seen historically in interactions with gods, but is possible with any spirit, and even between hunans. When one spirit recognizes the other as Master, surrenders its will fully to the dominant spirit, the Master may then harness the full influence of the spirits of its followers, gaining an extremely high level of control over the Marzodian energy and the higher plane. While it may seem unappealing, this link provides a level of precision in the effects of an intention which is difficult to attain in a Harmonic Link, as ten participants are likely to have ten slight variations on the goal of the Link. This Link, for obvious reasons, requires a very high degree of trust and devotion.

The location chosen for an attempted link should be one of low light, little sound, and as little electrical activity as possible. Reflective surfaces and air pollution should be avoided. An offering may be given, though its practical value in the current day is almost non-existent, as this practice was begun by ancient peoples whose food was scarce, their offerings of great significance, laying a foundation for a spiritual link.

Spread a cloth upon a flat surface, light a candle, and place it in the center. Sprinkle herbs or other effects, burn incense, and put offerings into a bowl, plate, or glass, on the opposite side of the candle. Meditate upon the intention of the ritual. The colors of cloth, candle, and other effects, the type of herbs and incense, and the content of the offering are all dependent upon the intention of the ritual or the entity meant to be honored by it. Generally these items are easily decided if the target is clear.

In general, the purpose of any daily ritual involving a spirit is to keep the entity in mind and to foster a sense of familiarity and connection. In the practices of many cultures, the entity is not invoked at all in these situations, but the devotee being convinced of the personal connection, the link is more easily forged at need. The problem arises when the devotee, ignorant of methods of actually invoking a spirit, believes the spirit of their choice is watching them at every moment, quick to act upon any errant thought of the devotee. This is not the case, and leads to coincidence as the driving force of faith, which fosters ineffective invocations, and the cycle continues. An invocation requires deep focus, and often the manipulation of light, heat, or sound in ways proven to appeal to certain types of spirit, cause certain recognizable effects in the higher plane. A passing thought in a disorganized mind will be of little effect, if any.

To strengthen the link with a Spirit, some Practitioners choose to leave a sympathetic token at a gravesite or place the Spirit frequents. This is inadvisable for several reasons, chiefly that granting a Spirit unlimited access to oneself is an invitation to unwanted intrusion, but also this token may be stolen by a rival Practitioner and put to ill use. However, the arrangement offers obvious benefits as well, provided the Spirit has shown itself to be trustworthy and honorable, and boundaries are agreed upon.

Conjunction of Souls

The conjunction of souls is of great importance for any work whose requirements exceed the strength of the lone Practitioner. It should begin seven days before the Full Moon, and it is helpful that Jupiter have a strong position. The group must spend the seven days together, free of distraction or idle talk. It is best that the group agree that the most knowledgeable among them be named Keeper, and the rest loyal Disciples, to ensure precision of the work.

Begin by performing Fortification on the Forge, or living area. Every day begins with a Home Cleansing, followed by each member’s Routine Cleansing. At night, the group will bathe in certain herbs. Days one, two, and three, the bath shall be a Clearing. Days four, five, and six, a Cleansing. Day seven, Protection. The Keeper shall, after each assigned bath, take another, this for Empowerment.

On the night of the Full Moon, when the herbal baths are complete, the group may begin their work. After a time of clearing minds in preparation, each Disciple is to channel their energy to the Keeper, surrendering their will to his, keeping their focus on their task. The Keeper shall focus wholly on the previously agreed upon target of the work. None of them shall speak, or make any unnecessary sound or movement, until the end of the work.