Introduction

As we turn our focus now to outward effects, it should be known there exist two extremes of magical work: Fire, whose purpose is harm, and Water, whose effects upon the target are positive. Neither may be classed simply as good or evil, as that determination depends mainly upon the target. If a Water ritual is used to aid an evil person, it is generally evil, and if Fire harms an evil person, it is generally good. Therefore, both types of work have their appropriate time and place. The Practitioner should in all cases strive to increase the good in the world based upon all relevant information, rather than limit themselves to certain actions based upon generalizations and predetermined categories. The latter is a tactic generally suited best to situations of too great a level of complexity to allow full understanding within the required time, or where uniformity is required for efficiency.

The Rite of the Marzodian Eye

The Marzodian Eye is the primary symbol of Marzod, combining the symbols of all elements into a single sign, demonstrating that each resides within their proper place. While the public may possess resin replicas of the Eye, and pewter is the material of the student, the members of the Order of Marzod forge their Eye of Electrum Magicum.

The rite begins in the same way as in any other use of this alloy in that powdered cinnabar is sprinkled into the mold and a framework of iron pins set within, but differs from the norm in that the Practitioner shall draw their blood, taking proper precautions against infection and serious bleeding by first bathing their fingertip in alcohol, then using a pin heated over flame to prick it and produce a small amount of blood. Once obtained, the Practitioner shall lightly paint the iron with the blood. Gold, silver, tin, lead, and copper are melted together and poured into the mold over the cinnabar and iron. The Practitioner shall speak words of power over the Eye as it cools and hardens. When the Eye has sufficiently cooled, the casting shall be broken, and life breathed into the Eye by the Practitioner.

As in the instructions found within the Book of Fire, the proper amounts of metals, by weight, are:

7 parts Gold

9 parts Silver

3 parts Copper

8 parts Iron

6 parts Tin

5 parts Cinnabar

4 parts Lead

The Marzodian Runes

In the working of magic, it is unwise to record information in a way which may be understood by those who have only a partial understanding of what it is they're dealing with, and is roughly analogous to leaving a loaded firearm near unsupervised children. Any responsible Practitioner should make efforts to shield the uninitiated from themselves, and encode sensitive writings so as only to be understood by those who know what they're about. For this reason, the Seekers have developed the Marzodian Runes, the basis of their existence being that anyone with the capacity to decode them has likely learned the basic principles involved sufficiently to practice the art responsibly -- that, or has found an answer key left unsecured by a careless Practitioner. To avoid this, it is strongly suggested that the aspiring Practitioner, rather than relying upon a simple conversion chart in learning these runes, rote memorization being, in any case, among the least effective methods of learning anything, should instead, using the Runes, write a familiar passage of sufficient length to contain many or all of them, which, by aid of memory and experience, will serve to remind them through natural reinforcement of the Runes in future readings.

The six base characters describe the six Elements, excepting Marzod, due to the impracticality of using a complex and time-consuming symbol in a writing system. Marzod, then, corresponds to the breath, the unmodified, neutral origin point of speech, just as Marzod is to the Elements themselves. The Elements and the vocalizations share certain qualities, explained individually below, and the symbols are then modified to specify among the Element's vocalizations. These modifications are as follows:

- Second category (the second line of letters for the Element)

' Sharper sound

, Softer sound

If possible, for economy of space, these modifiers should overlay the characters, but if this is impractical, modifiers may instead be listed in the above order following the base character, so that the sound D becomes □- and the sound I becomes v-'. In this form, to eliminate confusion, all punctuation should be preceded and followed by a space, separating it from all words.

This system of modifiers lends itself well to further encryption of the message, by writing the Runes, unmodified, and their modifications indicated by runes on a separate page, with two runes standing for the same modifier, randomly selecting which of the two is enployed to avoid ready identification which is which. Or, indeed, if the Practitioner is familiar with their own work, as is to be hoped, the basic forms of the runes with no modification whatsoever is in most cases enough to stimulate the memory.

While some of the following assignments of sounds to Elements may seem arbitrary, or even incorrect, great care and effort was put into their placement. In all cases, the prevailing law was that of intuition, that the feel of similarity in the pronunciation of these sounds was of vastly greater significance than their technical aspects, and the next most important law was that a modified sound must follow the lead of its base. This is the reasoning governing such cases as J to Metal, or V and Z to Air. However, there is no cosmic significance to the vocalization of sound, and if this system is found to be intolerable, the Practitioner is invited to invent one which better serves their purpose.

o

Earth, Foundation

M,N

L

>

Fire, Unrestricted

A

H

^

Wood, Power

R

G,K

v

Water, Connection

O,U

E,I

<

Air, Breath

Z,S

V,F

□

Metal, Restriction

D,J,T

B,P

Sympathetic and Contagious Magic

Put in the simplest terms possible, if something once was connected to something else, it always is. In the higher plane, time is as easily traversed as space, and by harnessing Marzodian energy, the time when the two things were connected may be accessed. Using a feather as a conduit, a spell may be cast upon the bird who dropped it. However, since being dropped, the feather has made its own distinct history, and only great skill, focus, and precision prevents the spell from being cast upon all who touched it, including the Practitioner. In the case of a generalized effect, the effect will be distributed to all who touched the feather in proportion to their time spent in possession of it and the intensity of the interactions.

This principle, then, explains the making of a surrogate in the form of a doll or purse. A personal item, a sympathetic token, is put inside with other ingredients which differ on basis of the effect intended. In construction of a doll, grass or moss may be given form with twine. Regardless of the form of the surrogate, every effort should be made to strengthen the link between the surrogate and the target. It should be baptized in the target's name and “born” under the same astrological conditions as the target, if at all possible. If a successful sympathetic link is formed, the target will experience all events of its surrogate, to a greater or lesser extent, depending upon the strength of the link.

The principle of the sympathetic link is the basis for curses or blessings on bloodlines. Typically, any spell cast is absorbed by the first soul it encounters. However, an extremely powerful spell may overflow a soul's capacity to absorb, and, a child being a physical part of its parents, the spell may overflow to the nearest ancestors and descendants through the principles outlined previously. A casting of this magnitude is generally not possible except by a god or large network of linked spirits, though some accounts suggest it has been accomplished by especially powerful Practitioners. The reader is advised that, regardless of an individual's offense, it is generally regarded as quite unethical to assert a punishment which would apply to the target's children or forebears, or spirits of same, and other avenues may offer similar satisfaction without harming those who had no part in the crime. However, blessings generally raise no such ethical concerns.

One type of sympathetic token is a photograph. In the 19th and early 20th centuries, explorers from industrialized cultures were surprised and amused to find, in their visits to undeveloped areas, that the locals had an extreme aversion to their cameras, at least in most cases. The problem was explained at the time as the local peoples’ fear that the camera was stealing their soul. This was generally accepted by the explorers, who were more than willing to accept that these primitive people believed any nonsense that could be imagined, but a deeper examination suggests that this was a miscommunication. The local tribesmen were more likely attempting to communicate concerns relating to sympathetic magic and the principle that “like affects like,” but were hindered by having no common language with their visitors, necessitating rudimentary communication which often relied on pantomime to convey its meaning. While no evidence thus far supports the theft of souls via photography, the concerns of sympathetic magic remain valid.

“Like affects like” is a magical principle which states that if a spirit is invoked, it will recognize a facsimile of the target in addition to other ritual trappings, understand the intent, and perform good or ill according to the direction of the Practitioner. This is generally accomplished using a doll or drawing, and absent any physical link to the target, struggles to achieve the necessary level of similarity, which leads the spirit to perform its task indecisively, and perhaps upon an individual other than the intended. A photograph, then, introduces an obvious benefit to the practice, giving the spirit certainty in its target. If no spirit is invoked, however, the photograph remains a useful tool for fixing the target in the Practitioner's mind and centering intent. For this reason, due care should be taken by those who understand the risks of allowing their photograph to exist in the world.

In the current century, photographs and videos exist of everyone. They are viewed by suspicious security guards, jealous acquaintances, and those with predatory intentions. Even assuming no malicious Practitioner targets the individual, which is quite a dangerous thing to assume, these viewers may by accident form the most rudimentary spiritual link by focusing on the image. While such a weak connection is unlikely to have noticeable effect when established by a single individual, what might the effects be when multiplied by hundreds, or thousands? In the past, the wary Practitioner would allow no photographs at all, but as this is generally impossible in the modern world, certain precautions may be observed to mitigate the possibility of injury.

The primary protection is prevention, through a shielding symbol or bag. Whether worn, carried, or tattooed, if the shield is present at all times, the photograph is always of a shielded person and any energy or intent is directed to a shielded person, and a photograph being a somewhat weak link in comparison to blood, hair, or nails, harm is unlikely to breach the shield. It is not necessary that the protective symbol be visible in the photograph, only that it be actively shielding the Practitioner at both the time of the photograph and the time of the viewer's focus. The secondary protection is regular cleansing, as the Practitioner should engage in regularly at any rate, to remove unwanted residual connections. Instructions for basic and advanced cleansings are given in the Book of Fire.

Other weak sympathetic tokens include a paper with the name and description of the target, a footprint, or a valued object belonging to the target. However, these tokens may be strengthened. Wrap the token in binding and drawing herbs, to draw the target's essence and bind it to the token, and enclose the wrapped token between two mirrors, facing outward to ward off any energy from the area. Wrap in black cloth and burn a candle on it for seven days, allowing the wax to drip down and seal it. Wait seven more days, then unwrap the token and use it as seems fitting.

Sigil Creation

Using the Runes, write the characters of Water upon one line, then Fire upon the next, then Wood, then Earth, then Air, then Metal. Ensure the lines are centered, so that, for example, the two characters of Fire align with the two central characters of Water on a vertical line. Then choose a command word and plot its course over the chart. The resulting sign may be modified artistically from this point, its chief purpose being only to remind the Practitioner of the command word.

Spirit Binding and Training

Of all operations in the Art, few invite retribution so readily as binding. As one may expect, spirits react poorly to failed attempts to enslave them, and will do their utmost to ensure a second attempt is not made. The novice Practitioner is advised to only negotiate with or banish troublesome spirits, as these operations are more certain in success and less like to make a lifetime adversary of a spirit. Practitioners who seek assistance from the higher planes should negotiate a mutually beneficial arrangement with a spirit rather than attempt a binding. However, in the rare instance in which it may be necessary, the method of the operation is written below.

The primary element in this operation is that of leverage. The Practitioner must possess a method of harming the Spirit. While bribery may be sufficient motivation in some rare circumstances, it is difficult to imagine a reward that may induce a spirit to enter eternal servitude. Should the Practitioner meet a spirit who is agreeable to such a proposal, they should assume deception and exit the situation. The leverage, then, should be in the form of a sympathetic link, discussed elsewhere within the Book of Wood.

Begin the operation under Saturn or Jupiter, the planets of Restriction and Law, and under a full or waxing Moon. Construct a purse, whose general instructions are found in the Book of Fire. As the purse's intention is to bind, spiderwebs, clinging vines, and parts of constricting snakes are appropriate materials, and the numerology of the process should indicate Saturn for restriction. Add the sympathetic token, stand within a protective sigil drawn in salt and iron filings, and call the spirit by its true name. This is generally the name by which it was most often called in life, the name by which it identifies itself on an unconscious level. When the spirit has appeared, speak the following words, recalling that words must be felt as well as spoken:

"By the name which binds you, I command you, (Name), to heed without deception the commands of the rightful owner of this purse, and to allow no harm to befall them, direct or indirect, by your design. The one who assembled the purse is its rightful owner, and ownership may pass only by inheritance or gift. These conditions shall not be altered, not even by command, until this purse is consumed in a flame lit of olive oil under a New Moon. Swear now, under the eye of (Planet), or be destroyed."

Should the spirit refuse, the Practitioner should remove the object of the link from its purse and begin with it a new operation, this meant to bring harm. Such operations may be found elsewhere within the books of Fire, Air, and Wood. The materials for this operation should be within the protective sigil with the Practitioner, as the Spirit may hardly be expected to allow the Practitioner to fetch ingredients. Should the Spirit agree, it is then bound, and the Practitioner need fear no harm.

While it may seem simpler to command the Spirit to follow the commands of the Practitioner, that condition to remain eternally, such a command presents opportunity to be muddled by technicality. A spirit may apply liberal definition to such words as "me" or "eternity," and it is therefore preferable to establish clear signals of both ownership and release, even should no release be intended, as an enslaved spirit will no doubt spend much of its time and energy scouring the language for flaws. Let the terms be beyond question, for the strength of the pact may be fractured by a single soft word, but if all words bear weight, a Spirit who breaks its pact shall find no mercy in the higher plane, nor peace in the lower.

Once bound, Spirits may be guided in their evolution to become a new entity. By convincing a Spirit that it is mistaken as to its identity, and is in fact another, the Spirits merge and become one. This is generally accomplished through long sessions of pain and confusion. Seven days at a time, keep the Spirit's token in a purse of herbs which promote those conditions. On the eighth day, remove the token and treat the spirit as the identity you wish it to assume. The Practitioner should expect the Spirit to falsely assume the new identity at first in an effort to avoid further torment, but with continued efforts, the Spirit will become convinced of its identity in truth.

Take, for example, the god Zeus. To merge a Spirit with Zeus, the Spirit must truly believe it is Zeus, and for that to be accomplished its will must be broken. By keeping its token in a purse of wormwood and sulfur, and giving it brief respite in which it is assured that it is in fact Zeus, and its discomfort is treatment to aid it in remembering, it will slowly, over the course of years or perhaps decades, become convinced that it is Zeus. At this point it will become a part of the god, and the token will then exert influence over the Master of Olympus. However, as the Spirit will be only a small part of Zeus, the influence will be minimal, and so this operation requires that many spirits be added to a deity for any measurable influence to be established. Of great importance too is the choosing of a suitable god, as the Norse God Loki, for example, would be more easily swayed to treachery than would his comrade Tyr.